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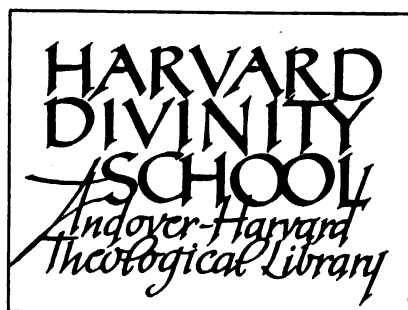
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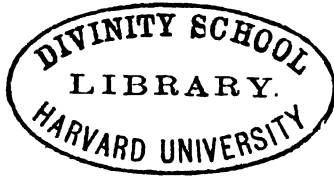
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FOR 1857-58.

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INDEX.

- Annual Address to the Maine Association, 203.
Centenary Meetings in Manchester, England, 161.
Circular, 168.
Comparative Moral Influence of the Orthodox and Unitarian Views of the Bible, 567.
Constitution of the Georgia Swedenborg Association, 160.
Copy of a Letter from Rev. Mr. Friedrichs to Dr. Tafel, 164.
Declaration of the Members of the New Church assembled in Conference at Manchester, August, 1857, 251.
Dedication of the German New-Church Temple in Baltimore, 311.
Early Recollections of the New Church in Boston, 391, 420, 473, 537.
"Ephraim is a Cake not turned," 395.
Expenses, 155.
Exploration of Africa, 508.
Extract from Swedenborg, 297.
Extracts from a Letter received from Rev. A. O. Brickman, Baltimore, 408.
Fiftieth General Conference. — Celebration of the Centenary, 450, 482.
Forty-eighth Report of the London Swedenborg Society, 384.
Happiness, 575.
Heat the Cause of Attraction, 330, 374, 423, 476.
History of, and Observations on, English Translations of the Bible, 82, 132, 180.
Hymn, 595.
Illustrations of Scripture, 221.
Institution of a Society of the New Church at Bowling Green, O., 312.
Intelligence and Miscellany, 116, 157, 214, 284, 307, 359, 406, 456, 507, 551, 600.
Is it allowable to seek Open Communication with the Spiritual World? 248.
Journal of Proceedings of the Thirtieth General Convention of the New Church, 1-72.
Journal of the Maine Association of the New Jerusalem, 193.
Journal of the Massachusetts Association of the New Jerusalem, 352, 541.
Journal of the Ohio General Society of the New Church, 298.
Journal of the Pennsylvania Association of the New Jerusalem, 258, 596.
Letter from Mr. Riker repudiating his Ordination by Mr. Barrett, 358.
Letters from Dr. Tafel, 162, 214, 264, 307, 359, 406, 456, 507, 551, 600.
License of Mr. James Reed, 556.
Maryland Association, 556.
Mr. Dunham's License, 409.
Neighborly Love, 297.
New Church at Chicago, 409.
New-Church Institute of Education, 151.
Notice of an Essay on Classification by Louis Agassiz, 238, 286, 345, 434.
Notice of "Illustrations of Scripture for Children of the New Church," 246.
Obituaries, 119, 168, 220, 268, 316, 460, 600.
On Importunity in Prayer, 150.
Open Communication with the Spiritual World, 387.
Organization of the Maryland Association, 399.
Poetry, 94, 156, 340, 530, 550, 595.
Progress of the Age in Municipal Law, 278.
Reminiscences of the Family of Rev. Mr. Duché; with Extracts from Unpublished Letters from Mrs. Duché to Lady Blois, and from Rev. John Clowes to Rev. William Hill, 95.

- Reliability of the Translations of Swedenborg, 164.
 Sermon from Luke xvii. 33-36 . . 73
 " " Matt. v. 43-47 . . 121
 " " Deut. vi. 6, 7 . . 169
 " " Luke xxi. 33 . . 269
 " " Mark xi. 23 . . 317
 " " Matt. x. 7, 8 . . 365
 " " Psalm cxix. 50 . . 413
 " " Matt. vi. 9 . . 461
 " " Jer. vii. 13, 14 . . 509
 " " Jonah ii. 8 . . 557
 Social Meetings in Boston, 311, 508.
 Sources of our Common English Bible, 531.
 Spiritism, 491, 519.
 Swedenborg's Manuscripts. — Letter from Dr. Tafel, 104.
 The "Christian Examiner" and "New Church" Theology, 501.
 The General Convention, 556.
 The Heavens that were to pass away, 130.
 The Life after Death among the Things now revealed, 167.
 The Massachusetts Association of the New-Jerusalem Church, 253.
 The New Church in Georgia, 168.
 The New Church in Washington, 549.
 The New Church in Wilmington, Del., 167.
 The New-Jerusalem Magazine, 556, 600.
 The Popular Apprehension of a New Age, 229.
 The Scientific Recognition of Swedenborg's Doctrine of Form, 341.
 The Terms "Jehovah" and "Lord," 442.
 The Wisdom of Angels, 111.
 Travels in the Holy Land, 116, 165, 216, 312, 363, 409, 458, 553.
 True Doctrine is Doctrine of Life, 89.

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JULY, 1857.

[No. 1.

JOURNAL OF PROCEEDINGS

Of the Thirty-ninth Annual Session of the General Convention of the New Church in the United States, held in the city of Cincinnati, from Wednesday, June 10, to Sunday, June 14, 1857; the year being the Centenary of the New Church.

CINCINNATI, Wednesday, June 10, 1857.

THE General Convention assembled in the Temple of the New Church in Cincinnati, at ten o'clock, A.M.

The President called the meeting to order, and the Delegates presented their credentials.

1. Messrs. Stuart, Close, and J. Reed were made a Committee on Credentials; and the credentials were put into their hands.

This Committee reported the following list of Ministers and Delegates as constituting the acting members of the Convention:—

MASSACHUSETTS ASSOCIATION.

Rev. Thomas Worcester	Boston.
„ Warren Goddard	North Bridgewater.
„ Joseph Pettee	Abington.
„ T. B. Hayward	Brookline.

VOL. XXX.

1

Mr. John H. Wilkins	Boston.
„ Sampson Reed	„
„ David L. Webster	„
„ William J. Cutler	„
„ Benjamin Worcester	„
„ James Reed	„
„ Robert Curtis	East Bridgewater.
Dr. Abraham T. Lowe	Bridgewater.
Mr. Joseph A. Hyde	„
„ Benjamin Hobart	Abington.
„ Nathan Foster	Springfield.
Dr. George W. Swazey	„
Mr. John Westall	Fall River.

PENNSYLVANIA ASSOCIATION.

Rev. Thomas Wilks	Philadelphia.
„ A. O. Brickman	Baltimore.
Mr. David Snyder	Philadelphia.
„ Charles S. Close	„

ILLINOIS ASSOCIATION.

Rev. John Randolph Hibbard	Chicago.
„ Thomas Storry	Peoria.
„ John Henry Ragatz	Chicago.
Mr. Isaac S. Britton	Springfield.
„ John Hamlin	Peoria.
„ Henry Lightner	„
„ Charles Kettelle	„
„ J. Young Scammon	Chicago.
„ Edwin Burnham	„
„ Dyer N. Burnham	„
„ Alexander Officer	„
„ John Sears, jun.	„
„ Jonas Rawalt	Canton.

MICHIGAN AND NORTHERN-INDIANA ASSOCIATION.

Rev. George Field	Detroit, Mich.
Hon. John B. Niles	Laporte, Ind.

GENERAL SOCIETY IN OHIO.

Rev. James P. Stuart	Urbana.
„ Chauncey Giles	Cincinnati.
„ John H. Miller	Selma.
Hon. R. S. Canby	Bellefontaine.
Mr. S. S. Carpenter	Cincinnati.
Dr. William M. Murdock	Urbana.
Mr. David Gwynne	„
„ Willard G. Day	„
„ A. M. Wagar	East Rockport.
„ A. W. Brown	„

MEMBERS OF CONVENTION BY ELECTION.

Mr. Robert L. Smith	Brooklyn, N.Y.
„ Robert Shaw	New York.
„ N. F. Cabell	Warminster, Va.

INVITED RECEIVERS, ETC.

Mr. John Pearce	Boston.
„ J. W. Scott	Philadelphia.
„ F. J. Kramph	Lancaster, Penn.
„ John C. Keffer	Philadelphia.
Dr. A. E. Small	Chicago, Ill.
Mr. E. N. Powell	Peoria, Ill.
„ William M. Dodge	„ „
Dr. Leonhard F. Tafel	} Messengers from Urbana University.
Prof. M. G. Williams	
Col. J. H. James	} Messengers from Urbana University.
Mr. Edward O. Hinkley	
„ Willard H. Hinkley	Baltimore.
„ Charles Reese	„
„ Joseph H. Brotherton	„
„ George F. Lewis	St. Louis.
Rev. F. W. Türk	„
Mr. Charles F. Kellogg	Berlin, C.W.
Prof. J. H. M. Smithe	Cincinnati.
Dr. G. F. Foote	Carlisle, Ky.
Mr. Asa Bradbury	Buffalo, N.Y.
„ J. Tenney	Kygerville, Ohio.
„ „ „ „ „ „ „ „ „ „	„ „

Mr. E. Hinman	Coleraine.
„ N. C. Jones	Cincinnati.
„ Thomas Boxley	Boxley, Hamilton Co., Ind.
„ John L. Ross	Cincinnati.
„ M. Pollock	Sunfish, Ohio.
Rev. O. Prescott Hiller	Glasgow, Scotland.
Mr. James S. Glascoe	Cincinnati.
„ S. Holmes	„
„ Charles Andress	„
„ William E. White	Aurora, Ind.
„ N. Sampson	Cincinnati.
„ Thomas French	Newport, Ky.
„ M. C. Bissell	Joliet, Ill.
„ H. Crookham	Chillicothe, Ohio.
„ A. D. Sproat	„
„ David Espy	Twenty-mile Stand, Ohio.
„ William D. Philbrick	Brookline, Mass.
„ Benj. F. Hinman	Cincinnati.
„ J. L. Wayne	„
„ J. L. Wayne, jun.	„
„ A. W. Gilbert	„
„ Jacob Purinton	„
„ James Sweney	Lebanon, Ohio.
„ Elijah Vance	Hamilton, Ohio.
Rev. Mr. Winn	„ „
Mr. David Pruden	Dayton, „
„ Oliver Lovell	Cincinnati.
„ Giles Richards	Dunlap, Hamilton Co., Ohio.
Dr. C. W. Spalding	St. Louis, Mo.
Mr. Richard N. Foster	Urbana University.
„ A. Washburn	Lynchburg, Highland Co., Ohio.
„ Charles Harkness	Cincinnati.
„ William Mansur	„
„ Townsend Hill	Carthage, Ohio.
„ Milo Sawyer	Cincinnati.
Dr. N. C. Towle	Washington, D.C.
Mr. Rufus Dawes	„ „
„ J. M. Hibbard	Athens, Ohio.

2. *Voted*, That the roll of Convention, as reported by the Committee, be accepted; and that they have leave to add to it the names of other ministers, delegates, &c., who may report themselves hereafter.

Mr. Benjamin Worcester offered the following, which was adopted : —

3. *Resolved*, That all receivers of the heavenly doctrines of the New Jerusalem, who are or shall be in attendance at this meeting of the Convention, be invited to take seats therein, and participate in its deliberations ; and to report their names and address to the Committee on Credentials, that they may be placed upon the roll of the Convention.

4. The Convention then took a recess for religious services ; and the President delivered his Annual Address, the subject of which was the " Last Judgment."

After the religious services, the Convention came to order, and adjourned to four o'clock, P.M.

Wednesday afternoon, four o'clock, p.m.

5. The Convention met ; and the record of the morning session was read and approved.

The Convention then adjourned to nine o'clock to-morrow.

Thursday, June 11, nine o'clock, a.m.

6. The Convention met agreeably to adjournment ; the roll was called ; and the record of yesterday afternoon was read and approved.

7. The Journal of last year was read.

8. Reports of Associations, Societies, and Ministers, and other communications to the Convention, were then called for, and read. The Address of the General Conference in Great Britain was also read (71).

9. Dr. N. C. Towle was chosen Assistant Secretary.

10. Applications for membership in the General Convention were presented from the first German Society in the city of Baltimore, from the Hoboken Society in New Jersey, and from the Contoocook Society in New Hampshire. These applications were referred to the Executive Committee (16).

11. At eleven o'clock, the Convention took a recess for religious services ; and Rev. T. B. Hayward delivered a discourse on the " New Heaven."

The Convention again came to order.

12. The Committee of Ministers, to whom was referred last year (Jour. 1856, n. 60, 62, and 82) a motion that " Rev. Samuel Beswick be received as a member of this Convention, in the degree of his ordination," presented their report thereon,

showing cause why, in their opinion, he could not be so received [Rep. No. 1, p. 17].

13. On motion of Rev. Mr. Wilks, this report was accepted, and its recommendations adopted.

Adjourned to nine o'clock to-morrow.

Memorandum. — Agreeably to a programme issued by the Committee which had in charge the celebration of the Centenary of the New Church by this Convention (see Records of Executive Committee, p. 16), the Convention assembled at eight o'clock in the evening; and Rev. Abiel Silver delivered a discourse on "Swedenborg, his Office and Mission."

Friday, June 12, nine o'clock, a.m.

14. The Convention met; the roll was called; and the record of yesterday was read and approved.

15. Mr. S. Reed presented the report of the Executive Committee on the applications of certain societies for admission as members of the Convention (10); and offered the following resolution, which was adopted:—

16. *Resolved*, That the request of the Baltimore German, the Hoboken, and the Contoocook Societies be granted; and that these several societies are cordially received and acknowledged as members of this Convention, and as entitled to all the privileges of the other societies which are in connection with this Convention.

17. The Committee on a Liturgy for Sabbath Schools (Jour. 1856, n. 46—49) presented their report, which was accepted [Rep. 2].

18. The Treasurer presented his Annual Report, which was accepted [Rep. 3].

19. A Committee was raised, consisting of Messrs. Hibbard, Close, and Wilkins, to revise the lists of Ministers, Societies, and Receivers (75).

The following resolution, offered by Rev. Mr. Stuart, was adopted:—

20. *Resolved*, That the Rev. O. Prescott Hiller, of Glasgow, Scotland, be invited to take a seat in this Convention, and participate in its deliberations.

21. Mr. Scammon presented the Annual Report of the Committee of Foreign Correspondence, which was accepted [Rep. 9].

22. Rev. Mr. Silver presented a report from the Committee of Ministers, stating that an application had been made to them by Mr. Frederick William Türk, of Berlin, Canada

West, for ordination as a missionary; and said Committee recommended, that the section of the Constitution requiring previous license be suspended in this case, and that Mr. Türk be ordained agreeably to his request [Rep. 4]. The report was accepted; and, on motion of Mr. Scammon, it was, —

23. *Resolved*, That the Convention approve of said ordination, and that it take place at such time as may be directed by the Committee of Ministers.

Rev. Mr. Stuart offered the following, which was adopted: —

24. *Resolved*, That Dr. Leonhard F. Tafel, Prof. M. G. Williams, and J. H. James, Esq., who are now present as messengers from the Urbana University, be invited to take seats in the Convention, and participate in its deliberations.

Mr. Wilkins offered the following from the Executive Committee, which was adopted: —

25. *Resolved*, That a Committee of three be appointed to have in charge the raising of funds to enable Dr. J. F. Emanuel Tafel to proceed in the publication of the manuscripts and reprints of the original editions of the works of Emanuel Swedenborg, and to make such arrangements with Dr. Tafel in regard to receiving copies of the said works as the said Committee may deem proper (80).

26. Rev. Mr. Silver presented the Annual Report of the Missionary and Colportage Committee, which was accepted [Rep. 5].

27. The Committee, to which the subject of "tithing and contributions" was referred last year, made a verbal report, and was continued at its own request.

Mr. Hobart offered the following: —

28. *Resolved*, That a Committee be appointed by this Convention to take into consideration the propriety of publishing, in the "New-Jerusalem Magazine" or otherwise, the several discourses delivered before the Convention at this Centenary of the New Church, agreeably to the arrangements of a Committee appointed for that purpose by the Executive Committee last year.

29. This subject was referred to a Committee consisting of Messrs. Hobart, Cabell, and Scammon (61, 62).

30. The Convention then took a recess for religious services; previous to which, the ordinance of Baptism was administered by the President to Mr. F. W. Türk, of Berlin, Canada West (22, 23); and to Mr. Thomas P. Boxley, of Boxley, Hamilton County, Indiana.

The Rev. Chauncey Giles then delivered a discourse on the "Descent of the New Jerusalem."

The Convention adjourned to nine o'clock to-morrow.

Saturday, June 13, nine o'clock, a.m.

31. The Convention met ; the roll was called ; and the record of yesterday was read, and, after amendment, was approved.

32. The reports of Rev. Messrs. S. H. Worcester, J. P. Stuart, and A. O. Brickman, and of the Third Society in Philadelphia, were read.

33. Rev. Mr. Wilks, who had been appointed by the President to prepare an Address to the General Conference of the New Church in Great Britain (8), presented and read the same ; and, by vote of the Convention, it was approved, and ordered to be sent to the English Conference.

34. Mr. Scammon presented the Annual Report of the Executive Committee ; which, after some discussion, was informally laid over till after the religious services [Rep. 6].

35. A Committee, consisting of Messrs. Hamlin, Carpenter, and Hyde, was appointed to nominate a list of officers for the ensuing year (72-74).

36. The Convention then took a recess for religious services ; and Rev. J. R. Hibbard delivered a discourse on "Order, and its Uses in the New Church."

37. After the religious services, the Convention came to order, and the consideration of the report of the Executive Committee (34) was resumed ; and it was voted to take up its several topics separately.

38. The first subject taken up related to a correspondence between Rev. Mr. Benade, pastor of a society of the New Church in Philadelphia, and the President of the Convention, the former making inquiries in regard to that society being received as a member of the Convention. On this subject the Committee presented two resolutions ; for which, after considerable discussion, the following, offered by Mr. S. Reed, was substituted and adopted : —

39. *Resolved*, That the Philadelphia Society of the New Jerusalem is recognized by this Convention as an ecclesiastical body ; and that the Convention will receive that society as a member, if it is disposed to join the Convention. .

40. The next subject of the report that was taken up related to the Board of Publications. On this subject the Committee

presented the following resolutions and preambles, which were adopted by the Convention : —

41. *Resolved*, That Sect. 15 of the Constitution be amended by adding to the end of the section the following words : “ But the Committee or Treasurer may accept loans of money, on the condition that it may be hereafter refunded from the assets of the Convention ; for the repayment of which, neither the members of the Convention nor the Turner Fund shall be held responsible.”

42. Whereas, in the course of the last year, the Treasurer of the General Convention has accepted of a loan of eleven hundred dollars in aid of the various uses of the Convention ; which loan has been accepted with the express understanding, that there should be no charge upon or debt due from the Convention or its members, in consequence of or arising out of the said loan, further than that the party or parties loaning the same shall have a lien therefor upon such properties or assets as shall have been purchased with said moneys loaned, or as shall have otherwise accrued from the operations of the Convention, — provided, however, that in no event shall there be any claim to or upon the assets held by the Convention belonging to the Turner Fund ; — and

Whereas the Treasurer is authorized, if he shall have occasion so to do, to borrow other sums, during the ensuing year, for the said uses, upon the same terms ; — therefore,

43. *Resolved*, That the Treasurer be authorized, and is hereby directed, to repay said loan or loans, at any time when called upon to do so, from any funds in his hands not otherwise appropriated, or from any assets belonging to the Convention, exclusive of the assets on moneys of the Turner Fund.

The following resolutions, passed by the Executive Committee, were also submitted by them, and adopted by the Convention : —

44. *Resolved*, 1st, That there be appropriated from the funds of this Convention the necessary amounts to enable the Board of Publications, in addition to such specific contributions as may be made, to carry out the plans and operations of said Board ; said amounts to be paid by the Treasurer, upon the order of said Board.

45. *Resolved*, 2d, That the Board of Publications be authorized to employ a travelling agent, if they think best.

46. *Resolved*, 3d, That said Board shall issue no new publications, except the writings of Swedenborg, or such works as

may be approved by the Committee on Spiritual and Religious Instruction, without the express authority of the Convention or its Executive Committee.

The Committee also reported the following resolution, passed by them, and adopted by the Convention : —

47. *Resolved*, That the sum of one hundred dollars be appropriated and paid by the Treasurer to Rev. A. O. Brickman, to aid him in continuing the publication of his German New-Church newspaper ; and that said publication be recommended to the support of the church.

48. The next subject of the report that was taken up related to the Sub-committee appointed by the Executive Committee to raise funds, and also to the compensation of Rev. Mr. Hibbard, the travelling agent. On this subject, the action of the Committee was approved.

The report closed with the following resolution, which was adopted by the Convention : —

49. *Resolved*, That the report of the Executive Committee be accepted and approved, and that the resolutions contained therein be adopted ; and that the Secretary be directed to publish in the Journal so much of this report, and of the action of said Committee, as may be necessary to enable the New-Church public to understand the operations and action of the Committee.

Mr. B. Worcester offered the following, which was adopted : —

50. *Resolved*, That the Committee appointed by the Executive Committee for the purpose of obtaining an act of incorporation be directed to consider the propriety and expediency of obtaining the act of incorporation for themselves and their associates as the business-corporation of the Convention, with an organization distinct from that of the Convention.

51. Rev. Mr. Pettie presented and read the report of the Committee on Spiritual and Religious Instruction, which was accepted ; and the recommendations therein contained were adopted [Rep. 7].

The following, offered by Mr. B. Worcester, was adopted : —

52. *Resolved*, That a Special Committee of seven, of which the President of the Convention shall be the Chairman, be appointed to consider, and to report to the next meeting of the Convention, what are the proper uses of the Convention, and what are the best means of performing them.

53. Mr. Day offered the following preamble and resolution, which were adopted : —

Whereas it is desirable that a united effort should be made at the present time to collect and preserve the historical facts and statistics connected with the rise and progress of the New Church, and to prepare suitable records of her history ; and whereas this meeting deems it expedient and proper to commence such a work ; therefore, —

54. *Resolved*, That a Standing Committee or Board be now appointed from different parts of the country, who shall be requested to devise such measures as may be found necessary for the attainment of this object, and to report their transactions to the Convention.

The following, offered by Mr. Wilkins, was adopted : —

55. *Resolved*, That, when this Convention adjourns, it adjourn to meet in Boston on the second Wednesday in June, 1858 (84).

Dr. Towle presented the following, which was adopted : —

56. *Resolved*, That it shall be the duty of the Executive Committee to make its general report to the Convention as early as the second day of its annual session, embracing all subjects intended to be brought before the body for its action.

The following resolutions, presented by Mr. James Reed, were adopted : —

57. *Resolved*, 1st, That it is the sense of the Convention, that the addresses which have been and are to be delivered in connection with this Centenary should be regarded only as the individual views of their authors.

58. *Resolved*, 2d, That, in case these addresses are published under the authority of the Convention, the above resolution be published with them (61, 62).

Col. James offered the following, which were adopted : —

59. *Resolved*, 1st, That the Convention deem it of great importance that the unprinted manuscripts, scientific and theological, of Emanuel Swedenborg, be printed at the earliest practicable period, under the superintendence of Dr. Tafel ; and that next to this is to be desired a completion of the Latin edition of the theological works of Emanuel Swedenborg, under the care of Dr. Tafel (25).

60. *Resolved*, 2d, That, so soon as the requisite funds for this purpose are placed at the disposal of the Convention, measures shall be taken to complete the publications at the earliest period practicable (25).

61. Mr. Hobart presented the report of the Committee to which was referred the resolution proposing the publication of

the discourses delivered before the Convention at the present Centenary (28, 29). The Committee recommended that said discourses be published by the Convention, and that a Committee be raised for that purpose [Rep. 8].

62. The report was accepted ; the recommendations therein presented were adopted ; and Rev. Messrs. T. B. Hayward, William B. Hayden, and J. R. Hibbard, were made the Committee to publish said discourses.

63. Mr. Carpenter read a letter addressed to him by Messrs. J. L. Wayne, A. W. Gilbert, and E. Hinman, trustees, stating that a tract of land had been given by Judge Foster, near Cincinnati, for the establishment and support of a New-Church school, academy, or college, thereon. This document was ordered to be printed with the Journal.

64. Rev. J. P. Stuart offered the following preamble and propositions, and read a paper on the subject to which they relate. The paper and propositions were referred to the Committee of Ministers.

Whereas the New Church needs an efficient and well-trained ministry ; and whereas there is not at present any well-defined method of supplying this constantly pressing and increasing want ; and whereas the education, preparation, and qualification of suitable young men for the ministry of the church is one of the appropriate uses of this general body ; therefore, —

65. *Moved*, 1st, That this duty be devolved upon a Standing Committee or Board, appointed by the Convention, and acting under its auspices.

66. *Moved*, 2d, That this Board be authorized to collect and disburse money for this use ; to provide means of ministerial education, either in connection with some of the theological seminaries now existing, or by the foundation and endowment of a school of the kind under the control of the Convention, or by the employment of the services of the ministers of the church who are now officiating as pastors of societies, or otherwise.

67. *Moved*, 3d, That this Board be directed to proceed to the duty assigned them, and to appoint such agencies as they may find necessary in the completion of this work ; and that they present a detailed account of their transactions to the Convention at its annual meetings.

68. Dr. Towle presented the following, which was referred to the Executive Committee : —

69. *Moved*, That Sect. 3 of the Constitution be so amended

as to admit presidents and professors of incorporated colleges and universities in the United States, being receivers of the heavenly doctrines of the New-Jerusalem church, to membership in this Convention *ex officio*.

70. The Treasurer read a statement of the moneys received or pledged at the present session of the Convention, amounting to \$585.25.

The following resolution, offered by Mr. S. Reed, was adopted unanimously:—

71. *Resolved*, That this Convention has heard with much pleasure the communication from the General Conference of the New Church in Great Britain (8), and that the same be printed with the Journal.

72. The Committee on Nominations (35) reported a list of candidates; which report was accepted.

73. The Convention then proceeded to the election of officers; and the same Committee (35) was appointed to receive, sort, count, and report the votes.

74. By report of the Committee, the following persons were found to be unanimously elected:—

Rev. THOMAS WORCESTER	<i>President.</i>
Rev. JOHN R. HIBBARD	<i>Vice-President.</i>
Rev. T. B. HAYWARD	<i>Secretary.</i>
Mr. ROBERT L. SMITH	<i>Treasurer.</i>

Members of the Executive Committee.—Messrs. Sampson Reed, Oliver Gerrish, William D. Sewall, J. Young Scammon, Isaac S. Britton, John B. Niles, Charles Shepard, David Snyder, John Fonerden, Rev. Chauncey Giles, and R. S. Canby.

75. The Committee on the Lists (19) made verbally a partial report, which was accepted; and they were authorized to complete and publish their revision after the close of the session.

Rev. Mr. Giles presented the following, which was adopted:—

76. *Resolved*, That the President of the Convention be authorized to appoint one or more persons to visit the General Conference in Great Britain, and such other bodies of the New Church in Europe as they may be able to attend.

77. The following, offered by Mr. Edwin Burnham, was adopted unanimously; and the Secretary was directed to send copies of the same to the families of Mr. Carll and Mr. Hyde:—

78. Whereas, since the last meeting of the General Convention, the venerable Rev. Maskell M. Carll and Mr. Zina Hyde

have been removed to the spiritual world, we avail ourselves of this opportunity to express our grateful and affectionate estimation and appreciation of their faithful, zealous, and efficient efforts to promote the descent of the Holy City, the New Jerusalem, in which we cordially hope and believe they have found their blessed and eternal home.

79. The President was excused from announcing the several Committees that have been raised at the present session, and was authorized to fill the same hereafter, and furnish the names to the Secretary for insertion in the Journal.

80. The Chair has appointed the following persons to constitute the Committee under resolution No. 25: Messrs. J. H. Wilkins, J. H. James, and J. C. Keffer.

• 81. Also the following, as the Committee raised by resolution No. 52: Messrs. Niles, Scammon, Wilks, Giles, Gerrish, and B. Worcester.

82. Also, for the Committee under resolution 52, Messrs. James, S. Reed, Rodman, Dike, Smith, Roberts, W. H. Hinkley, Cabell, Carpenter, Hibbard, Fox, L. B. Curtis, and E. Burnham.

83. The Chair then announced the several Standing Committees. [These Committees will be found on a subsequent page of the Journal.]

84. It was then *Resolved*, That the Convention adjourn to to-morrow for the various religious services of the sabbath; and that, after said services, it be considered as adjourned to its next annual meeting (55).

Saturday Evening.

A discourse on the "Successive Dispensations or Churches" was delivered this evening by Rev. J. P. Stuart.

The following subjects had also been assigned for this evening: The influence of the New Jerusalem —

On Freedom	Sampson Reed.
On Science	Rev. George Field.
On Education	J. Young Scammon.
On Literature	N. F. Cabell.

Discourses on three of these subjects were delivered. One was omitted for want of time, but is to be published with the others (61, 62.)

Sunday, June 14.

The Convention met at eleven o'clock, A.M., for public worship; and Rev. Joseph Pettee officiated, and delivered a discourse on the "Permanence of the Church."

At three o'clock, P.M., the Convention assembled for the celebration of the Holy Supper.

Previous to the administration of that sacrament, Mr. Frederick William Türk was ordained by the President of the Convention, as a missionary with the powers of a pastor (23).

The Holy Supper was then administered by the President, assisted by Rev. Messrs. Hibbard and Silver, to about two hundred and twenty communicants.

At four o'clock, Rev. O. Prescott Hiller, of Glasgow, Scotland (20), and formerly minister of the Cincinnati Society, delivered a discourse from the twenty-third Psalm.

The Convention again assembled at eight o'clock in the evening; and the Rev. Thomas Storry delivered a discourse on the "Conduct of Life."

The Convention then stood adjourned.

THOMAS WORCESTER, *President.*

T. B. HAYWARD, *Secretary.*

SOCIAL FESTIVAL, MONDAY, JUNE 16.

The distinguishing feature and the predominant interest of this Convention were the twelve discourses in celebration of the Centenary of the New Jerusalem. These occupied so much time as materially to abridge the usual opportunities of social intercourse. The evenings of Wednesday and Friday were spent, by invitation, in social gatherings at the mansions of two of the New-Church friends in Cincinnati.

On Monday, the Cincinnati friends conveyed their guests to Clifton, a few miles from the city, where they conducted a social festival, which lasted through the day. The time was spent chiefly in conversation, and in extending and cultivating acquaintance among New-Church friends assembled from half the States of the Union, and from a breadth of fifteen hundred miles; and was diversified with addresses, with refreshments, with music from a fine band, and with dancing. Toward the close of the day, Mr. S. Reed, of Boston, offered, in behalf of the guests, the following resolution; which, seconded by Mr. R. L. Smith, of New York, and supported in a short speech by Mr. J. Westall, of Fall River, was carried

by a cordial and unanimous "Ay," followed by three hearty cheers:—

Resolved, That, before leaving the city of Cincinnati, we desire to express the pleasure and satisfaction we have enjoyed during our short visit in the city, and to thank our brethren and sisters of the New Church in this place for their uniform kindness and hospitality, and their constant efforts to make our stay with them both useful and agreeable.

RECORDS OF THE EXECUTIVE COMMITTEE.

[The following are all the important acts of the Executive Committee during the past year, beyond those included in its Annual Report. — T. B. H., *Sec. Gen. Con.*]

CINCINNATI, June 9, 1857.

"The Sub-committee on the Celebration of the Centenary of the New Jerusalem made a report, presenting a programme of exercises extending through the session of the Convention, which was accepted; and the Sub-committee was directed to have said programme printed for general use."

"The President read a communication from Rev. William H. Benade, of Philadelphia, making inquiry relative to the society of which he is pastor being admitted a member of the Convention, and also his unofficial answer to the same. The answer was approved, and the communication laid on the table."

"A letter from Rev. Thomas P. Rodman, of Bridgewater, proposing triennial sessions of the Convention, was read, and laid on the table."

CINCINNATI, June 10, 1857.

"A letter from Rev. William H. Benade, in reply to the President's answer to his former letter, was read; and all these letters were referred to a Sub-committee consisting of the President and Messrs. Scammon and Giles."

CINCINNATI, June 12, 1857.

"The Sub-committee to which Mr. Benade's letters were referred, offered a report and resolution thereon, which were adopted, and incorporated into this Committee's report to the Convention.

"Rev. Mr. Hibbard presented the application of the Detroit Society for the consecration of Rev. George Field as an ordaining minister. It having been the uniform construction of the Constitution that no person within the bounds of any Association could be constituted an ordaining minister without the approbation of the authority of such Association, it is the opinion of the Committee that neither they nor the Convention have any constitutional authority to grant the request; and the President is requested to communicate with Mr. Field and the Detroit Society upon the subject, and to state to them the opinion of the Committee.

"*Voted*, That the above action be reported to the Convention."

[In the press of business on the last day of the session, both in Convention and in the Executive Committee, the requirement of this vote was overlooked. — T. B. H., *Sec.*]

Saturday, June 18, 5½ o'clock, p.m.

"Rev. Abiel Silver and Dr. N. C. Towle were made a Committee to raise funds for the ensuing year, with power to add to their number.

"The President laid before the Committee a letter received by him this day from Mr. Barrett, relative to a pamphlet lately printed by him, entitled "The Judicial Capacity of the General Convention examined." The letter was read; and it was —

"*Resolved*, That the President and Secretary have authority to publish, or to permit to be published, any portion of the written Journals of the past sessions of this Convention, if they may judge it to be necessary.

"*Voted*, That the Committee on the Lists be governed, in making out the List of Ministers, by the Reports of the Associations, &c.

"T. B. HAYWARD, *Secretary*."

REPORTS OF OFFICERS AND COMMITTEES.

No. 1. — *Report of the Committee of Ministers on the Case of Mr. Beswick.*

At our last meeting, the following motion was made by Mr. Hough: —

"That Rev. Samuel Beswick, of the New-York Society, be received as a member of this Convention in the degree of his ordination."

This motion was made on the last day of the session, and was referred to the Committee of Ministers.

That Committee made a brief report. The subject was recommitted to them; and they would now beg leave to offer the following: —

As to the character and qualifications of Mr. Beswick for the office of minister, we express no opinion. We have not been called upon to inquire into that matter. The difficulty which we have to consider is in the manner of what is called "his ordination."

Mr. Beswick was ordained by Mr. Benjamin Fisk Barrett, who was at that time a member of this body, and had received from it authority to ordain.

But, in the case under consideration, Mr. Barrett did not act under the authority of the Convention, nor in accordance with its rules; but, in several important particulars, in opposition to those rules.

One of the rules is, that "persons without the bounds of an Association, or other general body of the church in connection with this Convention, may be licensed or ordained upon the recommendation of the Committee of Ministers, and the concurrence of the Executive Committee." But Mr. Beswick was ordained without any such recommendation and concurrence.

Another rule is, that "no person shall be constituted an ordaining minister without the recommendation of the Committee of Ministers, and the approbation of the Convention, or its Executive Committee, if the Convention be not in session." But Mr. Beswick was made an ordaining minister without that recommendation and approbation.

There are other particulars also in which the rules of the Convention have in this case been disregarded or violated; but it is not necessary to specify them.

Now, the General Convention has always carefully guarded the avenues of the ministry, and has never granted to any one man authority to license and ordain. At first it gave the authority to two, — its two ordaining ministers; then to three; and, since then, to still larger committees.

We conceive that the object of the Convention was a good object, and that the means were well adapted to the end. We think that cool, impartial judg-

ment should be exercised in deciding such questions; and we think that a person is not in a favorable situation for the exercise of his judgment, when he is called upon to act alone; for the circumstance that the application is made to him is liable to excite his vanity, and to please him. He will also have strong personal inducements to grant the application as a favor: for, if he grants it, he will please the applicant, and gain a friend to himself; but, if he refuses to grant it, he is likely to displease the applicant, and make an enemy to himself. All such personal considerations should be set aside. This the General Convention has always been sensible of, and has had the wisdom and kindness to place its officers in such circumstances as to prevent them, as far as possible, from falling into temptation, and to preserve their uprightness and impartiality.

The Committee of Ministers conceive it to be now as important as it ever has been, and more difficult than ever, to guard the avenues of introduction into the ministry.

They conceive that the rules of the Convention on this subject are good rules; and they think that no violation of them or departure from them ought to be connived at or sanctioned.

Your Committee are therefore of the opinion, that the motion to receive Mr. Beswick into the Convention in the degree of his ordination ought not to prevail.

All of which is respectfully submitted,

THOMAS WORCESTER,	} Committee of Ministers.
ABIEL SILVER,	
J. R. HIBBARD,	
J. P. STUART,	

No. 2. — *Report of the Committee on the Liturgy for Sunday Schools.*

The Committee on the subject of a Liturgy or Manual for Sabbath Schools beg leave to report, — That, after much deliberation on the work assigned to them, and as much consultation with others as was possible, they have completed their work so far, that they are now proceeding to the final revision of the book which they have prepared; and they will be able in a few weeks to deliver the manuscript work to such charge as the Convention may direct, with the unanimous concurrence of the Committee.

All of which is respectfully submitted,

J. P. STUART.
J. R. HIBBARD.
BENJAMIN WORCESTER.

CINCINNATI, June 10, 1857.

No. 3. — *Treasurer's Report.*

Robert L. Smith in Account with the General Convention.

DR.

1856.		
June 20.	To cash for balance of account from J. H. Wilkins, former Treasurer of Convention	\$76.46
1857.		
June 1.	To cash from sundry persons for the General Uses and Publication Fund of the General Convention, during and since its last session in Philadelphia	2,174.11
June.	To cash received for Missionary and Colportage account	\$2,250.57
	To cash for Education of Ministers' Fund	894.25
	To cash from the executors of the estate of the late O. P. Turner, being a balance in full	153.71
	To cash for the American Swedenborg Printing and Publishing Society, Feb. 17, 1857	226.88
	To cash for the purchase of stereotype plates from Mr. Clapp	50.00
	To cash loans at sundry times from J. Y. Seamon, since last session of Convention	666.25
		1,100.00
		\$4,840.61

		CR.	
1856.	May 29.	By cash paid Rev. T. B. Hayward, Secretary of the General Convention, for his travelling and other expenses	\$25.00 30.00
	June 14.		\$55.00
	July 15.	By cash paid Rev. A. O. Brickman, by vote of Convention	25.00
	Aug. 13.	By cash paid Otis Clapp for printing Journal of Convention	92.68
	Sept. 27.	By investment of the Turner Fund, balance of account, and Education of Ministers' Fund, in one note drawn by Messrs. J. B. & Co., on demand, with seven per cent interest	226.88 152.00
	1857.		378.88
	Feb. 17.	By cash paid Otis Clapp for plates bought of him	666.25
	Mar. 21.	By cash paid for J. H. Wilkins's bill of books to Mr. Jewett, funds remitted	15.80
	1856 to 1857.		
	June 1.	By cash paid for expenses, consisting of account-books, postage-stamps, stationery, &c.	20.88
	1857.	By cash paid for drafts of the Missionary and Colportage Committee	894.25
		By cash paid for the uses of the Board of Publications; J. L. Jewett's account	2,896.19
	Mar. 11.	By cash paid C. Sullivan, Esq., Treasurer of the American Swedenborg Printing and Publishing Society	50.00
	June 1.	By cash balance to new account of the General and Publication Fund	\$375.57
		By balance to new account for education of ministers, exclusive of investment	71
			276.28
			\$4,840.61

The subscribers, made a Committee to audit the accounts of the Treasurer, have attended to that duty. The accounts are correctly cast; and the vouchers, with the explanation of the Treasurer, are satisfactory.

JOHN H. WILKINS.
I. S. BARRON.

In addition to the above, the Treasurer begs leave to present the following:—

From the statement of accounts herewith presented, it will be seen that a balance of \$275.57 is in the treasury, subject to the Fund for General Uses and Publication Fund; and the Education of Ministers Fund, a note, and cash of \$152.71.

The Missionary and Colportage Committee have been paid \$394.25,—the whole of the fund collected.

There yet remains due and unpaid upon the subscription-list obtained by the Rev. Mr. Hibbard for the last year upwards of \$700, and is an asset due the Convention at this time.

And upon the books of accounts of the Board of Publications, kept at their publishing-rooms in New York, there also appears a balance of assets belonging to the Convention, of \$2,825.07. It is composed of debts due from subscribers to the "Messenger," stock of books, fixtures, &c.

The Convention is indebted for sundry loans from Mr. Scammon, during the year, of eleven hundred dollars, as exhibited in the account current. (See above.)

From the estate of the late Dr. Rice nothing has yet been received; but, in a letter from the executor to Sampson Reed, Esq., of Boston, he remarks that he expects to close up the affairs in the autumn.

I have received from the executors of the estate of the late O. P. Turner, since the last session of Convention, a final balance of their accounts, amounting to \$226.83, and have it invested in a note against Messrs. J. B. & Co., with interest from date, on demand. This fund, now including some of the stereotype plates, amounts to \$1,926.83.

The Convention has other plates, valued at \$666.25.

From the "Heavenly Arcanas" donated to the Convention by Mr. Wilkins, of Boston, I supplied the following institutions and individuals:—

Nine volumes to the Rutgers College Library, situated at New Brunswick, N.J., which completed an imperfect set presented to this institution thirteen years since.

Ten volumes ditto, including the Index, to the Apprentices' Library of the city of New York: these completed their set also.

Ten volumes ditto, including the Index, to the Rev. John H. Manning, a Dutch Reformed minister of Brooklyn, N.Y.

Five volumes ditto to the Westbrook Academy, in the State of Maine.

Nine volumes ditto to a reader in Brooklyn, N.Y.

Thirteen volumes ditto to the Theological Seminary, East-Windsor, Conn., through Professor Lawrence.

Six volumes ditto to the Nazetan Theological Seminary at Delafield, Wisconsin.

In a letter received from the Rev. A. D. Cole, President of the Institution, in reply to one from me, he expressed a desire to receive into their library the works of Swedenborg: but, not having an assortment of them for distribution, I made known the circumstance to the managers of the American New-Church Missionary and Tract Society residing in Brooklyn, who authorized me to furnish the institution with the following additional works from their depository; which I did, and packed with the Arcana in one box; viz., the True Christian Religion; Heaven and Hell; Divine Providence; Hobart's Life of Swedenborg; Summary Exposition; Divine Love and Wisdom; Earths in the Universe; Brief Exposition of the Doctrines; the Doctrine of the Lord; Doctrine of Life; Doctrine of Faith; Heavenly Doctrines; and a number of tracts. The box was forwarded by railroad, and duly received and acknowledged by the President, with thanks.

All of which is respectfully submitted,

ROBT. L. SMITH, *Treasurer.*

No. 4. — *Report of the Committee of Ministers on the Ordination of Mr. Türk.*

Application having been made to the Committee of Ministers, by Mr. F. W. Türk, for his ordination into the ministry of the New Church at the present session of the Convention, the Committee, having considered the evidences presented to them of the moral and religious qualifications of the applicant, and the reasons adduced why he should be ordained at the present time, are favorable to the granting of the request, and would recommend to the Convention, in the present instance, the suspension of the rule requiring persons to hold a license for one year before being ordained.

The reasons for recommending this suspension exist in the peculiar circumstances and necessities of the case. Mr. Türk is a Lutheran minister, residing in Canada West. He has for six years been receiving the doctrines of the New Church, and for some years preaching them. The New-Jerusalem Society at Berlin, C.W., has asked his ordination. The people of that society are now in want of the ordinances of the church, and desire Mr. Türk to become their pastor. The fact, that he has been for years a public preacher of the doctrines, seems to be a good reason why the rule should be suspended; and the necessities of the case seem to call for it.

Respectfully submitted,

T. WORCESTER,
J. R. HIBBARD,
J. P. STUART,
ABIEL SILVER, } *Committee
of
Ministers.*

No. 5. — *Report of the Missionary and Colportage Committee.*

To the General Convention of the New Church in the United States of America.

The Missionary and Colportage Committee in Account with the General Convention.

Dr.

1857.		
June 10.	To cash received at sundry times from the Treasurer, as may be seen by his report	\$394.25
	To cash received from sundry individuals through Rev. James Fox, missionary, as stated in his report accompanying this	261.62
		<u>\$625.87</u>

CR.

1857.		
June 10.	By cash paid Rev. W. B. Hayden for missionary services	\$20.00
	By cash paid Rev. James Fox for missionary services	400.00
	By cash paid C. A. Dunham for colportage services done in Pennsylvania and Maryland	105.87
	By cash paid L. F. Pingree for colportage services done in New Hampshire	100.00
		<u>\$625.87</u>

Your Committee employed Mr. Fox as a missionary of the General Convention, at a salary of \$1,200 per year, for such portion of the time as there should be funds collected for missionary purposes to pay him; he bearing his own expenses, and applying towards the payment of this salary whatever subscriptions and contributions he might receive from other sources for his services. He served the Convention four months, for which he received through the Treasurer \$168.38

And from others, as per his report 231.62

Making, in full payment for services rendered \$400.00

The services of Mr. Dunham have been published in the "Messenger;" and also of Mr. Pingree, as far as he has reported; which appear quite satisfactory.

From the result of this experiment, your Committee feel confident that the money has been well expended, and that missionary and colportage uses are worthy the high consideration of the Convention.

At this exciting age, when old religious systems are crumbling and falling, and new ones, of all shades of doubtful character, are rising up amid the ruins, the writings of the New Church and the missionary of truth are the great things needed; for these writings are the efficient correctives of all false systems of religion and philosophy.

It is truly alarming to behold the pernicious systems of social and religious combinations which are forming in various portions of the world, as new ideas excite the free minds of men to action, and as they cut loose from the religious dogmas of the age, and cast aside the Holy Word as an unintelligible book.

Now, nothing but the Holy Word itself can possibly arrest and overcome these growing evils. The Lord alone must do the work; and he can do it only by his *second coming*. Without that coming, the power of the Bible is lost, never to be regained. Without a looking to the Lord in the power of his Word, the race is ruined. Confidence in the Lord, therefore, and in the truth of his Holy Word, must by some means be restored. This confidence can be regained only by a rational view of God's nature and character, and of the nature and character of his Word. This view the writings of the New Church clearly give.

God, therefore, has committed to the people of the New Jerusalem the means and the responsibility of giving to the world the true light and knowledge of himself and of his Word. Thousands are now asking for light; and, for the want thereof, are embracing error. The writings of the New Church and the living missionary must be the great means, in the hands of the Lord, for arresting and overcoming the direful evils and falsities of the age, and of restoring the world to order, happiness, and peace.

Shall we give to perishing humanity the bread and water of life?

Respectfully submitted,

ABIEL SILVER,

WILLIAM B. HAYDEN,

N. C. TOWLE,

S. S. CARPENTER,

WILLIAM ROBERTS,

} Missionary
and
Colportage
Committee.

No. 8. — Report of the Executive Committee.

The Executive Committee report, that a correspondence which has passed between Rev. William H. Benade, pastor of a society of the New Church in Philadelphia, and the President, relative to said society being admitted as a member of this Convention, has been submitted to them, and referred to a Subcommittee, with instructions to confer on the subject with Mr. J. W. Scott, a member of said society, who has been present at this Convention. They, however, regret to say, that, before opportunity for such conference could be attained, Mr. Scott had left the city.

The Committee have read with much interest these communications, and particularly that from Mr. Benade of June 5, 1857; and while they are not

prepared to say that either they or the Convention agree with the society, of which Mr. Benade is pastor, in the views it entertains, or that they, as a body, dissent therefrom, they most cordially recognize Mr. Benade's society as an ecclesiastical organization, and as entitled to all the rights and privileges of an orderly society of the New Church, and should be rejoiced to have the opportunity of extending to it the right hand of fellowship, and receiving it as a member of the Convention. The Committee believe, that, by association, we can act harmoniously and usefully together. They recommend, for adoption by the Convention, the following resolution, and that the President be directed to reply to the communication of Mr. Benade. (See Journal, 39.)

The Executive Committee also submit the following report from the Board of Publications:—

Report of the Board of Publications.

To the Executive Committee of the General Convention of the New Church in the United States.

The Board of Publications respectfully submit the following report of their transactions during the year that has just closed:—

Soon after the Board entered upon their duties, in June, 1856, it was determined to transfer the stereotype plates belonging to the Convention to New York, and to concentrate the principal business of the Board in that city. The plates were consequently removed, an order to that effect having been previously passed by the Executive Committee of the Convention; and they are now there deposited in the keeping of the Treasurer of the Convention. In November, 1856, the sales-room and office of the newspaper were removed from No. 5, Canal street, to No. 215, on the same street,—a more eligible situation, with rooms on the second floor instead of the fourth, at an increase of rent of fifty dollars (\$50); the former being two hundred and fifty dollars, and the latter three hundred, per annum. In November, 1856, an edition of five hundred copies of the Book of Worship was issued; three hundred and fifty of which have been sold, one hundred and fifty remaining on hand. About the 1st of January, 1857, a further purchase of plates was made, consisting of those works of Swedenborg owned by Mr. Clapp, of Boston; several parties having contributed funds to enable the Board to effect the purchase. The whole amount actually assumed by the Board was \$668.25, which has been advanced by parties, and paid over to Mr. Clapp; and \$500 have been contributed to make up the sum; but \$166.25 are still wanted in contributions to complete the payment. Since the purchase of those plates, editions of the "True Christian Religion" and "Last Judgment" have been published, a portion only of which have been sold, but few months having elapsed since their issue.

Besides the sales of these publications, works relating to the church have been kept on sale, and supplied on orders, at the depository, to the extent that our means would allow; and the whole amount of books disposed of for the year has been nearly one thousand dollars (\$991.93). The gross profits on this amount, as nearly as can be ascertained, have been about \$233; while the expenses of this department, charging it with its proportion of rent, &c., have been \$486.77; leaving a loss of \$252.29.

It will be seen, therefore, that, with our present limited means, the Book Depository has paid nearly half its expenses for the past year. The arrangements are such, that three times the present amount of business might be done, without materially increasing the expenses of the establishment; and, in view of this, the Board will take this occasion to present to the Committee and Convention the desirableness and importance of an increased capital to be invested in the business. It is estimated that \$1,500 would be a sum amply sufficient to stock the depository with all necessary and desirable New-Church books; and which, together with the publications that may from time to time be issued by the Board, will enable the concern to carry on a business which will meet its own expenses almost immediately, with a prospect of a future business that will

yield some profit, and which will aid in reducing the deficiency that now accrues so largely on the newspaper.

Mr. Hayden's time being too much occupied during the last year to admit of his retaining the position of responsible editor of the "Messenger," he resigned it; and, since his resignation, the paper has been, and now is, under the general editorial direction of a Committee of Ministers, consisting of the Rev. William B. Hayden, of Maine, Rev. Warren Goddard, of Massachusetts, and the Rev. Chauncey Giles, of Ohio; the relation of Mr. Jewett with the "Messenger" remaining as heretofore.

The total circulation of the "Messenger" is 1,860. Of these, 128 are free, and 58 sent in exchange, — 186; leaving a net paying circulation of say 1,674. Some further allowance must, however, be made, on account of subscribers who fail to pay; and 1,600 will probably be the highest estimate that can be safely made of actually paying subscribers.

The whole income of the paper for the year, received from advertisers and subscribers, is \$2,094.48
or something over two thousand dollars; and the entire expenditure has exceeded four thousand dollars 4,169.44

Showing an excess of expenditure over income, in this department, of about two thousand and fifty dollars. 2,074.96

This excess, however, is not all a loss, as there is an increased amount this year due from subscribers, of two hundred and eighty dollars 280.00
\$1,794.96

over the amount at the same time last year; which will reduce the actual loss sustained on the "Messenger" to seventeen hundred and ninety-four dollars and ninety-six cents. The entire loss sustained for the whole establishment actually paid out is two thousand and forty-seven dollars and twenty-five cents; \$2,047.25

To which if we add for depreciation of fixtures, printing materials, &c., twenty per cent on the amount invested therein, we shall have two hundred and thirty-three dollars and nine cents 233.09

Making twenty-two hundred and eighty dollars and thirty-four cents as the grand total of losses sustained 2,280.34

The amount advanced to the Agent by the Treasurer of the Convention has been two thousand eight hundred and sixty-six dollars and nineteen cents \$2,866.19

Two hundred and sixty-nine dollars of which are now on hand 269.00

And two hundred and eighty dollars have been needed to meet the delays in payment of the increased dues from the subscription-list. \$2,597.19

Twelve hundred dollars are now due the establishment from subscribers to the "Messenger;" a sum which, if promptly paid, would fall very lightly on each individual, but would place the finances of the concern in a flourishing condition.

In summing up their doings for the year in this department, the Board will remark, that with the limited means at their disposal, and with all the arrangements connected with the business in an unsettled and merely forming condition, about a million and a half of pages of printed matter, and about four thousand volumes of New-Church books, have been put in circulation by the concern. And the experience of the year leads to the conclusion, that there is a present and increasing demand for such a book-establishment as has been contemplated by the Board, and that such an establishment will perform an important use in aiding the growth and spread of the church.

The circulation of the "New-Jerusalem Magazine" at present is 832, of which 51 belong to the free list and the exchanges; leaving the number of subscribers 781. According to the account rendered by the publisher, the receipts for the magazine for the year 1854-5 exceed the expenditures by \$108.18, and fall short in the year 1855-6 by \$289.77, and in the year 1856-7 by \$427.41; leaving a present balance against the magazine of \$609. To offset this deficiency, there are due from subscribers for 1854-5, \$482; for 1855-6, \$578; and for 1856-7, \$300; making the sum total of \$1,860. There are also on hand

72 complete sets of volume 27, 54 sets of volume 28, and 100 sets of volume 29; making 226 volumes, besides odd numbers.

The circulation of the "New-Church Magazine for Children" is reported by the publisher to be 831, of which 40 are free and exchanges,—leaving the number of subscribers 791; being an increase of 103 over the number reported last year. By the accounts of the publisher, this periodical, including six numbers of the present volume, is out of debt; and there is a balance on hand to the credit of the work, of \$90.81. There are due on the present volume \$391, a portion of which will be wanted to complete the volume. There are due for the year 1856, \$207; and from the previous years, \$867; making the sum due from delinquent subscribers, not including the present volume, \$1,074. There are also on hand a large number of back volumes and odd numbers, and some paper. It is obvious that more efficient measures should be taken to collect the large amount of delinquent subscriptions on both of these publications.

Respectfully submitted by the Board.

The Executive Committee also present the following Report of the Committee appointed by the Executive Committee to raise funds for the uses of the Convention, together with the action of the Executive Committee in relation to the same:—

Report of Committee to raise Funds.

To the Executive Committee of the General Convention of the New Church in the United States.

Brethren, — At your last meeting, held at the Girard House, in Philadelphia, on the evening of the 9th of June, 1856, the following order was passed:—

"*Ordered*, That a committee of three be appointed to take charge of the raising of funds for the uses of the Convention, and who shall have power to employ a General Agent, and take such other action upon the subject as they think proper."

Immediately following the "order" in the record is the following minute:—

"Mr. Hubbard was made Chairman of this Committee, with power to name his colleagues."

In accordance with the foregoing, immediately after the adjournment of that meeting, Rev. Abiel Silver, of Contoocookville, N.H., and Dr. N. C. Towle, of Washington, D.C., were named as colleagues, and a plan for raising funds devised. A general subscription-book was prepared, containing separate columns for a General, a Publication, and a Missionary and Colportage Fund, with blank leaves for donations at will; and it was proposed, as far as possible, to give every friend of the church in the United States an opportunity to enroll his or her name as a regular contributor to one or all of the uses named, paying quarterly, semi-annually, or annually, as they might designate, such amount as they might subscribe. To carry out this plan required a General Agent, who should visit, as far as possible, all the societies, and lay before them the subject of the church and its uses, and solicit the active co-operation of all receivers and friends. After two months' delay in a fruitless effort to procure the services of a proper person, there seemed no other alternative than to abandon the effort, or for the Chairman of the Committee to undertake the work himself. The Chicago Society, of which he is pastor, granting him leave of absence, he began to prepare for the work on the 15th of August; and from that time, for a period of four and a half months, devoted himself exclusively to it. He first addressed the receivers and friends in Chicago; and then successively visited Peoria and Canton, in Illinois; Urbana, in Ohio; Bath, Gardiner, Hallowell, Augusta, Portland, and Bangor, in Maine; Boston, Springfield, Abington, East Bridgewater, West Bridgewater, North Bridgewater, South Bridgewater, Brookline, and Pawtucket, in Massachusetts; Brooklyn and Riverhead, on Long Island; New-York City; Philadelphia, Darby, and Frankford, in Pennsylvania; Wilmington, in Delaware; Annapolis and Baltimore, in Maryland; Washington, in D.C.; and, returning westward, visited Lancaster and Pittsburg, in Pennsylvania. He intended to visit Cincinnati, Detroit, St. Louis, and other places in the West, but was prevented by want of time and by illness.

The whole amount of subscriptions enrolled by the Chairman, reduced to annual subscriptions, is as follows : —

To the General Fund	\$28,006.9
To the Publication Fund	682.25
To the Missionary and Colportage Fund	186.25
Making a total in annual subscriptions of	2,874.48
Whole amount of donations received	264.10
	<u>3,128.58</u>
Less amount collected for and paid to the A. S. P. and P. S.	10.00
Total subscriptions and donations for this year	<u>\$3,118.58</u>

We presume it fair to assume, that not over ninety per cent will be paid. With proper exertion on the part of the treasurer and local collectors, this per cent can be more than made good by new subscriptions.

In order that the plan might be permanent and effective, it seemed necessary that local collectors or agents should be appointed, in every considerable locality, to extend the subscription-list, make collections, and send remittances to the treasurer, &c. Accordingly, the following persons were appointed in the several localities named, and to each a certificate of appointment given : —

Willard G. Day, of Urbana, Ohio, for Ohio.

L. F. Pingree, of Portland, Me., for Maine.

William J. Parsons, of Boston, for Boston and vicinity.

Nathan Foster, of Springfield, Mass., for Springfield and vicinity.

Charles A. Dunham, of Abington, Mass., for the State of Massachusetts.

John L. Jewett, of New York, for New York and vicinity.

William Roberts, South Ninth Street, Philadelphia, for Philadelphia and vicinity.

Dr. John Fonerden, of Baltimore, for Baltimore and vicinity.

William G. Parkhurst, of Washington, D.C., for Washington and vicinity.

David McCandless, of Pittsburg, for Pittsburg and vicinity.

Edward Rawson, of Chicago, for Chicago and vicinity.

With each local collector was left a small duplicate of the General Subscription Book, containing the names enrolled in his district.

In regard to the compensation which should be allowed the Chairman of the Committee for his services, as he relinquished his salary from the Chicago Society during the time he served the Convention, it was supposed that his own personal travelling expenses, and the same amount for the time spent that he would have received from his society had he remained at home, would not be out of the way. But this your Committee leave entirely to your decision.

A duplicate of the General Subscription Book, with a quantity of certificates to be issued to contributors, has been placed in the hands of the Treasurer of the Convention; to whom local agents and isolated contributors have been requested to report, and remit collections or moneys due the Convention.

In conclusion, while your Committee are conscious of the imperfect manner in which the duties assigned them have been discharged, they enjoy the satisfaction of having performed them to the best of their ability. And, in resigning into your hands the trust received from you, we take the liberty to suggest, whether the Treasurer, assisted by the local agents or collectors who have been or may be appointed, would not constitute the most effective Financial Committee for the Convention.

Respectfully submitted,

J. R. HINARD, }
ABIEL SILVER, } Committee.
N. C. TOWLE, }

On the above report the records of the Executive Committee show the following action:—

"This report was accepted; and it was voted that Mr. Hibbard's travelling expenses, and his salary for four and a half months with the Chicago Society, of which he is pastor, be allowed him as compensation for his services,—\$564.63."

The Executive Committee recommend that Sect. 15 of the Constitution be amended by adding to the end of that section the following words:—

"But the Committee or Treasurer may accept loans of money, on the condition that it may be hereafter refunded from the assets of the Convention; for the repayment of which, neither the members of the Convention nor the Turner Fund shall be held responsible." (See Journal, No. 41.)

They also submit the annexed paper, marked C, and recommend its adoption by the Convention. (See Journal, 42, 43.)

The following resolutions in relation to the Board of Publications and its operations have been adopted by the Committee. (See Journal, 44-46.)

A Committee has been appointed to procure an Act of Incorporation of the General Convention from the Legislature of some one of the United States.

The Committee, highly appreciating the services rendered to the church by the Rev. A. O. Brickman in his German publication, have adopted the following resolution. (See Journal, 47.)

In conclusion, the Committee submit the following resolution:—

Resolved, That the report of the Executive Committee be accepted and approved, and the resolutions and recommendations contained therein be adopted, and the Secretary directed to publish in the Journal so much of this report and the action of said Committee as may be necessary to enable the New-Church public to understand the operations and action of the Committee.

No. 7. — *Report of the Committee on Spiritual and Religious Instruction.*

The Committee on Spiritual and Religious Instruction respectfully offers the following report:—

It will be seen, by reference to the last year's report of this Committee, that the publication of the work of Mr. T. O. Paine, on the Tabernacle and Temple, was expected at the time that report was made. It is there stated, that "Mr. Paine is now making arrangements for its publication." Our expectations have not been realized; and the prospect that they will be at a very early day is not encouraging.

The publication of the work in a suitable form would involve so much expense, that a publishing-house would not be willing to undertake it, without such strong recommendations from eminent biblical students as would insure a large sale. Mr. Paine has submitted his work to several men of this character; and though they have spoken favorably of it, yet, either from a want of interest or of time, they have not given it such an examination as to be prepared to express a decided opinion of its merits.

The opinion of such members of your Committee as have been able to give particular attention to the subject remains unchanged,—that the means of determining the form of the Tabernacle and Temple are furnished in the letter of the Old Testament; and that Mr. Paine has, from those means, given a description of the two houses, which is, we do not say *absolutely*, but substantially, correct.

In pursuance of the duty assigned to your Committee, "to assist Mr. Paine in the publication of the work," at one of our meetings, at which Mr. Paine by our invitation was present, after considerable consideration of the subject, the following resolutions were adopted:—

"*Resolved*, That, in the opinion of this Committee, it is desirable that Mr. Paine's work on the Tabernacle and Temple be published, if practicable.

"*Resolved*, 2d, That Mr. S. Reed be requested to aid Mr. Paine in the matter of publishing said work; and that Messrs. T. Parsons, J. H. Wilkins, and T. H. Carter, be requested to co-operate with Mr. Reed in this thing."

The results of the efforts and inquiries of these gentlemen were not such as to encourage us to expect that any house would be willing to take the responsibility of publishing the work in so expensive a form as the present drawings require. Mr. Paine has suggested the plan of making smaller drawings, which could be published at less expense. The Committee think favorably of this, and would recommend that Mr. Paine be requested by the Convention to prepare a work on the Tabernacle and Temple in a cheaper form, in case there is reason to think that it may be published in such a form, either by a publishing-house or by the Board of Publications.

It was stated, in our report last year, that Mr. Paine's "engagements with the work" above spoken of "prevented his preparation of the Concordance."

We are glad of the fact, that Mr. Paine is now employed in preaching regularly to one of the societies of the Convention; but it is a matter of much regret to us, that the preparation of a work so much needed, for which he seems so eminently qualified, and of which he seemed to have so good a conception, is interrupted. Your Committee would recommend, that Mr. Paine be requested by the Convention to employ as much time the coming year, as is consistent with his other engagements, in prosecuting the work of preparing his proposed Concordance of the Works of Swedenborg; and that the Executive Committee be requested to consider the expediency of rendering him some pecuniary aid during the preparation of the work, and authorized to do so, if in their judgment it is expedient.

There have been submitted to us during the last year, by a minister of the New Church in this country, two series of "Illustrations of Scripture," — one of the series upon the Parable of the Talents, in Matthew, chap. xxv.; and the other series upon the three first chapters of Genesis. They were submitted for the purpose, if approved, of being published more particularly for the use of the children in the sabbath schools.

We have examined the Illustrations with considerable care, and have unanimously recommended their publication for the proposed object. Steps were immediately taken by the author to bring out the work. It will soon be stereotyped. A third part is already completed. An edition will be published, and be ready for those who desire it.

We congratulate our brethren of the New Church on the publication of this work: it goes to supply a want which is much and extensively felt. There are few things that are needed more by us than books of religious instruction suited to children.

In this connection, it may be proper to introduce another matter with which your Committee is charged, and which was alluded to in last year's report. We refer to a doctrinal text-book, to succeed the Catechism in our sabbath schools. The work of preparing this has been making progress, though it is not fully completed. We have reason to hope that the first part of the book will be published very soon; and more parts, if not the whole, in the course of the year.

In the month of November last, ten sermons were submitted to your Committee by one of its members, a minister of the New Church, with a view to their publication, in case the Committee approve them. They have been approved, and are expected to be published as soon as the necessary arrangements can be made.

Your Committee are happy to be able to report the continued and increasing prosperity of the "New-Church Magazine for Children," which is published under their supervision. Though it has doubtless many imperfections, and is far from being what we desire it to be and trust it will become, yet we have

reason to think that it may be regarded as performing considerable use in the field which it occupies.

The number of subscribers one year since was six hundred and eighty-eight. It is now seven hundred and ninety-one; giving an increase of a hundred and three.

Respectfully submitted,

JOSEPH PETER, }
C. GILES, }
J. P. STUART, }
SAMPSON REED, }
I. S. BRITTON, }
T. B. HAYWARD, }
JOHN WESTALL, }

*Committee on Spiritual
and
Religious Instruction.*

No. 8. — Report of Committee on publishing the Discourses delivered at this Centenary.

To the General Convention of the New Church in the United States of America.

The Committee to whom was referred the resolution proposing the publication of the discourses or addresses delivered before the Convention at this Centenary, together with the amendments proposed, have considered the same, and ask leave to report:—

That the subject of the resolution meets our hearty approval; and we recommend that the several addresses delivered at this meeting of the Convention be printed in a clear type and on good paper, and bound in a volume to be called "The Centenary of the New Jerusalem."

That, in the preparation of said book, the addresses be preceded by a short introductory sketch of the life of Emanuel Swedenborg and of the character of his writings, and a succinct statement of the condition of the New Church at this day, as far as the same can be ascertained, and also statistics of the number of receivers, and of the institutions and operations of the New Church; and that said addresses be followed by the Journal of this session of the General Convention; and that said book be bound in various styles of binding to suit the wants of purchasers, and, when completed, placed in the hands of the Board of Publications for distribution and sale,—the expense of such publication to be covered by subscription, if necessary; and that a Committee be appointed by the Convention, clothed with full powers to carry these recommendations into effect.

BENJ. HOBART.
N. FRANCIS CARROLL.
J. Y. SCAMMON.

CINCINNATI, June 13, 1887.

No. 9. — Report of the Committee of Foreign Correspondence.

To the General Convention of the New Church in the United States of America.

The Committee of Foreign Correspondence have no special communication to make to the Convention, beyond what is contained in the accompanying letter from Dr. Tafel, of Tübingen, to Mr. Joseph Andrews, of Waltham, Mass., one of the Committee. They submit such parts of said letter as are of a public character to the consideration of the Convention.

J. YOUNG SCAMMON, }
ARTHUR O. BRICKMAN, } *For the*
N. C. TOWLE, } *Committee.*

CINCINNATI, June 11, 1887.

P.S. — Subsequent to the presentation of this report, a letter from Dr. Tafel to Mr. Sampson Reed, and one from M. Le Boys des Guays to Mr. Theophilus Parsons, another member of the Committee, have been put into the hands of the Committee, and are appended to this report, and published therewith. They will be found to be full of interest and encouragement.

Dr. Tafel's Letter to Mr. Andrews.

My very dear Sir and Brother, — Receive my heartfelt thanks for your kind letter of April 12, together with the enclosed draft of eight pounds for the books (*viz.*, the twenty-four copies of the "*Vera Christiana Religio*," vol. i., I sent you), which reached me to-day. Should the second volume appear before a year to come, you will entirely use your pleasure in paying for it; which shall never trouble you.

You wish to be informed as to the manuscript of the "*Biblical Dictionary*." Who has examined it? and what would it cost to print it in Latin? When would funds be needed for that purpose? and what times might different sums be sent to meet the expense of publication? To this I answer, That I received the notice on the "*Biblical Dictionary*" of Swedenborg, the marginal notes in the copy of the Bible which he used, and other manuscripts yet unpublished, from the well-known Dr. Kahl (dean at Lund [Prosten] and knight of the North-Star order, who had some chances of being elected bishop), to whom we are indebted for the communication of so many documents concerning the life of Swedenborg; for that of the manuscript of vol. 1 of the "*Diarium*," in folio, for the transcript of fasc. 1 of the "*Adversaria*;" the commission for copying fasc. 1-4 of them; and for the translation of the "*Itinerarium*" into the Latin. He told me about it when he, on his way from London, was here about eight days, and promised me to travel for the purpose to Stockholm to give me more information; which I put him in mind of some time ago, and shall again do it; although I doubt not that now, in the better season, he will do it of his own accord, as he is a most excellent and zealous man, always breathing for instruction. The principal step will be to procure the loan of the manuscripts from the Academy at Stockholm, which can best be effected by the Swedenborg Society at London, to which the academy is indebted for having so honestly sent the manuscripts which once came into their possession: wherefore the academy has already delivered the manuscripts which the society wished for publication. I have therefore written to the General Conference, to members of the Centenary Committee, and to-day also to a distinguished member of the Swedenborg Society, to induce them to take in good season the necessary measures in this direction; which I doubt not will be done accordingly. In a letter from an American at present residing at Manchester, dated April 4, it was said to me, "This proposal meets with favor, so far as I know, from all in the church to whom the subject is mentioned." As to the funds or costs of printing these manuscripts in Latin, it is impossible for me to give an answer, because I have not yet seen them, nor do I know even their number. If I remember rightly, Dr. Kahl spoke of two volumes of the dictionary in folio. With the marginal notes to the Bible should perhaps also be printed that part of it — that is, of Seb. Schmidt's Latin version (with respect to Swedenborg's corrections) — which contains the real books of the Word; perhaps, if commented, also other books of the Bible. The edition should be printed on the best paper, and new printing-types be purchased, the publication accelerated, and so much time spent on it as possible. In order to be enabled to do this, I should pay an assistant for copying the manuscripts under my immediate inspection, and for other things which could be done by another. To these exigencies, the best answer is the generous proposal of an *annual* subscription, made, as I read quite unexpectedly to me, in the "*N. J. Messenger*," by Rev. J. R. Hibbard and another gentleman. I think it would be just to give to such generous subscribers an equivalent in books published at my expense, according to their own pleasure, and with a more than usual discount; *viz.*, fifty per cent. But the question would be, What to do with such publications and reprints? To this we find perhaps an answer, in part at least, in that letter of a distinguished minister of the New Church, dated Aug. 30, 1853, where he said, "I should like to see a new Latin edition of the '*Vera Christiana Religio*,' &c., which I hope you may live to see through the press, as many corrections are required in the '*Editio Princeps*,' which you . . . could . . . accomplish. I should like also to have one copy of the new Latin edition of the '*Vera Religio*,' &c., sent to

every distinguished theological professor . . . at the various universities and theological institutions, together with a suitable address which might induce them to read and study it." It seems to me that each copy should also be accompanied, or at least followed, by the "Summaria Expositio Doctrinae," because Swedenborg gave it vagb. as a "Sciagraphia" and "Breviarium" of the T. C. R. (see § 1 of the "Summ. Expos. "). The said address should, I think, show, in a meek but unreserved manner, that the doctrines of the Old Church are not only in one or some, but in all respects, according to all categories, against conscience and sound reason, and quite unable to be internally received and believed, because consisting throughout of incoherencies; which categories correspond to commandment one, two, three, and four. Such a distribution would be a worthy celebration of the Centenary; and both proposals would support each other. The said annual subscription, if realized, should not be restricted to the publication of the manuscripts, but also to the necessary reprints; so that in the mean time, till the manuscripts are here, the publication of the "Summary Exposition" could follow immediately after the second volume of the "Vera Christ. Religio," now in print. I have also a great desire to see the manuscript of the "Quinque Memorabilia Maximi Momenti," and to publish them.

I beg to present my hearty greetings to all brethren. With kind remembrances from my family, I remain, my dear sir, truly,

Your grateful friend and brother,

EMANUEL TAFEL.

TUBINGEN, May 1, 1867.

Dr. Tafel's Letter to Mr. Reed.

My very dear Sir, — Easter Day brought me a peculiar joy, which will be communicated to the whole church. It was a letter from Mr. T. P. Grimm, missionary at Batavia, Isle of Java, dated Feb. 6, 1867, in which he says, "I have lately read, in the proceedings of your General Convention of April, 1849, the part in which it is said that you will distribute your writings for the propagation of the kingdom of God. Now, as I, as a missionary of the China Society, and of the minister O. G. Heldring, in the Netherlands, am sent to preach the gospel in Java, and in the other islands of this archipelago, and am at the same time assured that the doctrine of Swedenborg is of God, I take the liberty of most humbly begging your association to send me a box containing all the works of Swedenborg, and of others who have succeeded him. There are many German merchants and soldiers here, and many Hollanders too, who understand the German language, to whom I can distribute them. With God's assistance, I hope also to translate some works of the New Church into the Malayan language. I have already begun with the 'Catechism, or Instruction in the Doctrines of the New Church, for Children,' &c. I firmly believe that twenty of the fifty Chinese and Mahometan children of my school have well received the Word of God according to the doctrines of the New Church. In the months of July and October of the past year, I also wrote to the Missionary and Tract Society of the New Church at London, begging them to send me a small supply of the works of Swedenborg, and of his English and German successors; and, at the same time, made them the offer of my services. I do not know whether they will accept my offer; but, by the last mail from Holland, it was expressed to me that the China Society, and the minister O. G. Heldring, will soon give me my dismissal, if I do not soon return from the doctrines of Swedenborg. Perhaps my letters to the said society in England did not reach their places of destination; and, indeed, I doubt very much if they were correctly directed. Will you, honored sir, have the goodness to inquire into the matter? — I will now give you a short account of my life. I was born at Grövenwiesbach, District of Uringen, in the Dukedom of Nassau. When I was seventeen years old, I allowed myself to be enrolled as a colonist into the Dutch military service. In my twenty-sixth year, I received my dismissal (in consequence of crushing my right arm), with an annual pension of ninety-one guilders. At the age of thirty-one, I received

some instruction enabling me to preach the gospel. Between the ages of thirty-four and thirty-nine, I was employed as an evangelist in several provinces of Holland, on behalf of the internal mission. In the year 1832 (the thirty-ninth of my life), Mr. O. G. Heldring, minister at Hemmen, in Holland, sent me to this place for the special purpose of preaching the gospel to the Heathens and Mahometans. The China Society there promised me a monthly assistance of sixty-six guilders, if I would employ part of my time in the conversion of the Chinese residents here. This proposal I acceded to. Unsought, however, some works of Swedenborg reached me; and it pleased the Lord to open the eyes of my soul to his truth, to learn and to understand it. From that time, I had the privilege of preaching the Lord, and the way of happiness, according to the light given me by the Lord. But there arose, in consequence, great hostility towards me on the part of the so-called Orthodox, so that the greater part of them abandoned me. But the merciful Lord gave, instead of them, a greater number of others, who are present every week at my Bible hours. Dear brethren, pray often for me, that the Lord may give me much love and wisdom, nay, all things, in order that I may preach him so that my dear brethren may come to the knowledge of truth, and to the love of the Lord and the neighbor." He concludes with the remark, that he is naturalized, and, as an established Dutchman there, has also liberty of religion: wherefore he can freely teach the doctrines of the New Church. He gave as his address, "T. P. Grimm, at Batavia, Isle of Java."

In reply to this letter, I answered immediately, that I will send him with great pleasure all the books, and more if requested, gratis; that, however, such as can and will pay for them could do so, and the money be appropriated by him to his missionary purposes. The box left here on the Wednesday after Easter. I shall soon communicate the matter to our English brethren, as I have already done to the French; and after the publication of the second volume of the German "True Christian Religion," in about three weeks, I intend to send him another box. I consider such distributions a part of the celebration of the Centenary of the New Church. As to my proposal to the church to provide the means of publishing all the now unpublished manuscripts of Swedenborg, and in the first place his "Dictionary of the Bible," and the marginal notes written by him in the copy of the Bible which he used, as a most important and fitting memorial of the Centenary, I received a letter from Boston, dated April 8, containing this inquiry: "Why has not volume five of the 'Animal Kingdom' been printed? Is it for want of means? If so, how much would you wish to have secured to you to proceed in the printing?" As to the inquiry about providing for the newly discovered volume, "Dictionary of the Word," I will answer as soon as I can: but, in the mean time, I can say that the fifth volume of the "Regnum Animale" has not yet been found; but, as to the other manuscripts not yet published, I cannot say how much would be necessary for their publication. As the copies ought to be a memorial of the Centenary, they should be printed on the best paper; and I should purchase for them new letters or printing-types, which could be easily purchased, if, according to the generous proposal of Mr. Hibbard, the subscription should be an annual one: by which I should also be enabled to spend more time in the publication, and to pay an assistant for copying the manuscripts, and for doing such things for the church as could be easily done by another, whereby the publication would be more and more accelerated. To such generous annual subscribers should be given an equivalent of my reprints, with a considerable discount, — for instance, of fifty per cent; and in this way they could also appropriate the necessary copies of the "Vera Christiana Religio," and its brevium, the "Summary Exposition," to be sent, if it is thought best, according to the proposal of a New-Church minister, "to every distinguished professor . . . at the various universities and theological institutions, together with a suitable address, which might induce them to read and study it," in order that, by so doing, both proposals could support each other. I think, with Swedenborg's marginal notes should also be published the Latin translation of the Bible itself, made by Seb. Schmidt; at least, the books of the Word proper, which, as such, contain a spiritual sense.

As to the celebration of the Centenary in England, a member of the Centenary Committee at Manchester wrote me on April 4, "The meeting of the Conference takes place on Tuesday, the 11th of August. On the evening previous (Monday), an introductory social meeting is to be held, in order that the friends from a distance may have an opportunity to be introduced to the friends here and to each other, and so that, in the meetings subsequently to be held, there may be felt as much as possible of the freedom of acquaintanceship. There will be several public meetings. The first will be on Thursday, Aug. 13. There will also be several *social* meetings, informal, and yet with suitable addresses from some of the distinguished persons present. It is also intended to make several excursions to interesting places in the vicinity. It has been decided to extend the period of celebration to *two weeks*. It will be a great advantage if all would come as early as Monday, Aug. 10, so that they may be made acquainted with each other at the introductory meeting to be held on the evening of that day." If the Lord pleases, I shall depart in the last weeks; reside some days in Paris and London; and meet at Paris some ladies from Berne, who will join me there for Manchester, where I hope to find also many friends and brethren from America.

I remain, my very dear sir, with great esteem, yours very truly,

EMANUEL TAFEL.

TUBINGEN, April 21, 1857.

Translation of a Letter from Monsieur Le Boys des Guays to Professor Parsons.

Sir, and dear Brother, — You ask from me particular information in regard to the state of the New Church, as well in France as in the other countries with which I have communication by correspondence. I will endeavor, as far as possible, to comply with your request. I have certainly considered it a duty to write to you oftener, and to keep you advised of every thing which could interest our American friends. But an imperious duty constrained me to intermit, so to speak, my epistolary relations, in order that I might occupy myself exclusively with the task which I had undertaken, and which I ardently wished not to have interrupted, so that I might have the time to finish it. I could say to you but little, except about what I had done; and you are very well aware that it is never agreeable to be obliged, for the want of something else, to entertain others with relations concerning one's self. This last is a second reason why I have been silent for so long a time. Nevertheless, under present circumstances, I ought, since you request it, to do violence to my natural repugnance, and to advise our brethren in the United States of what has occurred in our country during the last summer.

About the last of August, we set out, my wife and I, to visit our friends in Switzerland. We found ourselves at Neuchâtel the 3d of September, at the very moment when the château was taken; and we were breakfasting the same day, in a village a league from the place, with some New-Church friends, when a column of royalist insurgents directed themselves upon Neuchâtel, traversed the village, committing depredations which obliged us to pass the night there. But, the château having been retaken on the succeeding day, we returned to Neuchâtel. From thence we went to see some brethren at Yverdon and at Berne. At Vevay we visited the minister, Monsieur Jaquier; whom I had before seen, while he resided at Paris.

During our stay at Neuchâtel, I had an opportunity to see the librarian, — a young gentleman distinguished for literary character, — and caused him to accept the gratuitous offer of a complete collection of the works of Swedenborg for the public library under his care. The kindness with which he accepted this offer suggested to me the idea of donating the works of Swedenborg at Geneva: therefore, as soon as we arrived in that city, we visited the public library; and the offer which I made to the librarian was accepted with many thanks. The same thing happened when we visited another very important library, which

In case you should desire to know the names of those cities which did not reply, or refused our gratuitous offerings, here are their names : —

FRANCE.		ALGIERE.	
1. Rouen.	13. Perpignan.	25. Alger.	
2. Marseilles.	14. Le Puy.	26. Oran.	
3. Metz.	15. Niort.	27. Constantine.	
4. Toulouse.	16. Châteauroux.		
5. Avignon.	17. Albi.		GERMANY.
6. Colmar.	18. Epinal.	28. Berlin.	
7. Tours.	19. Cambrai.		SARDINIA.
8. Lons le Saulnier.	20. Cartres.	29. Turin.	
9. Auxerre.	21. Grasse.		HOLLAND.
10. Cherbourg.	22. Verdun.	30. Amsterdam.	
11. Dieppe.	23. Foix.	31. Leyden.	
12. Soissons.	24. Calais.		

In a preceding letter, I indicated to you the gratuitous donations made to the principal libraries of Sweden and of Paris, and to some libraries of France. I will add, that, the last year, we have caused a complete collection to be accepted by the Library of the Polytechnic School.

Here, then, are a hundred complete collections (that is to say, more than five thousand volumes) placed at the disposition of the public, and under the care of librarians, — educated men, and persons always jealous of preserving precious the works which are once placed in the establishments which they direct. In acting thus, we believe we have followed an impulse from the Lord; and we hope that these volumes will produce their fruit, when the Lord shall judge that the proper time is come. We had also, in this respect, a duty to perform. We have received, at various times, assistance from our brethren in France, as well as from those in England and the United States. This assistance has been furnished to us to enable us to publish the works of Swedenborg, without any other direction; but we have thought, that, after having given to these funds their destination, which was the printing of the theological works of our author, the best way to testify our thankfulness to these generous donors was to anticipate their wishes, in placing the writings of Swedenborg at the disposition of all those thinkers who frequent public libraries.

As to the actual condition of our publications, this is the position: We are now commencing the fourth volume of the "Apocalypse Explained." One-third of the second volume of the "Apocalypse Revealed" is printed, and one-fourth of the Index to the "Arcana Coelestia." When these three works shall have left the press, I shall commence the publication of the numerous works of which I have spoken to you in my last letter. We shall proceed as fast as possible; and the only hindrance is, that our resources are very limited.

While the duties upon books coming from France were very high, they were an obstacle to the acquisition of French translations; but, since the new tariff has reduced these duties to eight per cent, we ought to hope that our brethren in the United States will avail themselves of this reduction of duties, and assist us in our future publications, by procuring copies of them.

The principal libraries of the New Church in the important cities — such as New York, Boston, Philadelphia, and Cincinnati — might take our books on deposit. We should require of them only that they should charge themselves with their transportation; and, as to remittances for the books, we should agree to whatever terms they might ask. Will you, dear brother, take upon yourself the trouble of making this proposition to them?

Accept, I pray you, the renewed assurance of sentiments of the Christian affection of your very devoted brother in our Lord,

LE BOYS DES GUAYS.

P.S.—My affectionate salutations to all our brethren of the New Church.

SAINT AMAND (CHER), May 9, 1857.

REPORTS OF ASSOCIATIONS.

Illinois Association. — Report of the Superintendent.

On sabbath, the ninth day of November last, I instituted the "Hoboken Society of the New Jerusalem," at Hoboken, New Jersey.

And on sabbath, the twenty-second day of March last, I instituted the "Henry Society of the New Jerusalem," at Henry, Illinois.

On sabbath, the thirty-first day of May, in the presence of the Illinois Association, and with their approbation, I officiated in the introduction of Mr. John Henry Ragatz, of Chicago, into the first grade of the ministry, by the ceremony of ordination.

J. R. HIBBARD, *Superintendent.*

CINCINNATI, June 10, 1857.

Report of the Secretary.

To the President and Members of the General Convention of the New Church in the United States.

The Illinois Association of the New Jerusalem reports to the Convention, that little change, as to the external state and condition of the church, has taken place in its borders during the past year. In this respect, this is the day of small things. But some little progress has been made: the peace and unanimity which have of the divine mercy been accorded to it since its formation continue unbroken; and the signs of the times are such as to encourage us to persevere in our labors to promote the descent of the Holy City.

On the 22d of March last, a society was instituted at Henry, in Marshall County, by our Superintendent, Rev. J. R. Hibbard. There are in that vicinity about twenty persons who are receivers of the doctrines of the New Church. Eight only joined the society. Some who live a short distance from the city were prevented by inclement weather and impassable roads from doing so; and some are not yet ready. The prospects of this infant society are promising and hopeful. Its members and friends are united, and desirous of working together in building up the church in themselves and in their community. They are not sufficiently endowed with the wealth of this world to enable them to support a minister: but they have engaged a room, and hold regular meetings for worship and reading on sabbath morning; have a sabbath school, which assembles in the afternoon; meet for social reading and conversation every Thursday evening; and have made arrangements to be visited occasionally by the pastors of the Chicago and Peoria Societies, for the purpose of administering the sacraments, and preaching.

Rev. Mr. Storry, of Peoria, has been engaged by the association to perform missionary labor, in different parts of the State, for about six weeks during the spring. Mr. Ragatz has also been employed for about three months, during the past year, as a missionary among the Germans, and as a colporter for the general distribution of New-Church books. When not so employed, he has preached to a small congregation of Germans in the city of Chicago. During the latter portion of the year, these meetings have been held in a room in a private dwelling-house; but the Chicago Society are at the present time erecting a small church-edifice for their use.

In compliance with the request of the Chicago Society, made to the annual meeting held in Peoria in May last, the association voted to authorize its ordaining minister to introduce Mr. John H. Hagatz, of Chicago, into the first grade

of the ministry; which was accordingly done, in the presence of the association, on Sunday, May 31, 1857.

At the last session of the Legislature of the State of Illinois, the passage of an Act was obtained for this association, entitled "An Act to incorporate the Illinois Association of the New Jerusalem." By vote of the association, at its late meeting, this Act was accepted and adopted, and the Constitution amended so that the name of the association might conform to the name mentioned in the Act of Incorporation. By this Act of Incorporation, a legal capacity is acquired to receive property by gift or devise, and to hold and use the same in a more convenient and satisfactory manner.

Among other uses likely to result from this, an opportunity is presented of securing to the church building-sites, whenever it may be thought likely that they will be needed or useful, at the present time or in the future. Towns and cities are springing up, as if by magic, along all the numerous lines of railroad intersecting our fruitful prairies; and building-lots on such places, at a comparatively trifling expense, can often be secured by isolated receivers; which would, it is believed, be frequently done, and donated to the church, if an organized society, entitled to hold such property, existed: but, for want of such an organization, such opportunities have not hitherto been embraced. Considerable use is anticipated to result from this. Already, two adjoining lots in the town of Effingham have been donated to the association; and it is hoped that others will follow, and that this will prove a means of drawing the attention of the citizens of such places to the existence of the New Church, and of producing the desire of learning her doctrines.

For fuller particulars of the operations of the association during the past year, the members of the Convention are referred to the report of the officers and committees accompanying the journal of the proceedings at the late meeting, a number of copies of which are herewith presented.

The association consists of four societies, and a hundred and seventeen isolated members. The following table shows the present state of each society, as far as reported to the association at its late meeting:—

NAME OF SOCIETY.	No. of members.	No. of vols. in church-library.	Sunday school: No. of scholars.	Average attendance.	No. of teachers.	No. of vols. in S. S. library.	Average attendance at public worship.
Canton	27						
Peoria	24	48	43		5	320	75
Chicago	86		40	30		200	130
Henry	8		20				

The ministers of our association are Rev. J. R. Hibbard, ordaining minister, and superintendent of the association, Chicago; Rev. Thomas Storry, pastor, Peoria; Rev. James Melroe, minister, Canton; Rev. John H. Ragatz, missionary, Chicago.

The association contributes a hundred dollars to the funds of the Convention.

THOMAS STORRY, *Secretary.*

Maine Association. — Report of the President.

To the General Convention of the New Church assembled at Cincinnati, June 10, 1857.

There are *four* societies connected with this association; viz., those of Portland, Bath, Gardiner, and Bangor. There are also four or five places in which there are circles of receivers, but not organized societies; *sixty-two* places in the State of Maine in which there are receivers who have a connection, more or less intimate, with our association; and *sixteen* places, in contiguous parts of New Hampshire and the British Provinces, where there are receivers who bear such relations to our body, either by correspondence, attendance at our meetings, or the visitations of our colporteur, that the association reports them in the annual list published with its Journal of Proceedings; making, in all, *seventy* distinct localities falling within the precincts and operations of this association.

There are two ministers belonging to the association, — Rev. Samuel F. Dike, ordaining minister, and pastor of the Bath Society; and Rev. William B. Hayden, pastor of the Portland Society. No licenses have been granted or applied for during the year.

Appended below are the statistics of the four societies, so far as we have been able to collect them: —

NAME OF PLACE.	Estimated number attending worship.	Number attending the Holy Supper.	Pupils in the Sunday school.	Members of the society.	Baptisms for the year.	Confirmations.	Admissions to the society.	Deaths.
Portland	250	35	66	67	11	2	4	
Bath	226		60	52	3	1	1	1
Gardiner	50			29	2			1
Bangor	55		42	19	7		5	

One death has occurred in the association within the year, to which it seems proper to allude. Zina Hyde, E-q., of Bath, who was taken to the spiritual world on 19th September, 1856, was known to receivers of the doctrines throughout our country, and to many in Europe. With his labors in behalf of the church, for thirty-five years past, most of the members of the Convention are probably familiar. The zeal and activity which he was wont to manifest in the general uses of the church, and in every thing which tended to its growth and edification, have greatly endeared him to the friends of our cause, and make his loss, on the natural plane, sensibly felt in our body.

The general condition of our societies is much the same as at our last communication: a degree of increase is discernible. Public worship has been steadily maintained by the four societies, conducted by a leader most of the time in those which are without pastors; and, in three of them, the administration of the Holy Supper is regularly observed.

The society at Gardiner has an arrangement with Mr. Dike, by which he visits them several times in a year, and administers the sacraments. Rev. Jabez Fox visited them last summer, and preached for them about three months; and they have had, besides, preaching a few times within the year, by the ministers connected with the association.

The Bangor Society, being without a pastor, has had but one administration of the Lord's Supper, and that in October last, by Rev. Mr. Fox. Mr. Fox remained with them and preached for them two sabbaths; and is now about to return thither, and spend the three summer months with them. Rev. W. M. Fernald, a licentiate of the Massachusetts Association, visited and preached for them three sabbaths in August last.

There are circles of receivers connected with the association, in Winalow, Augusta, Saccarappa, and Freeport. In some of them, a good deal of interest in the doctrines is manifested; and at two of them, Augusta and Saccarappa, there has been preaching several times by one of the ministers belonging to the association, which was numerously attended and well received.

It is an object which is gradually occupying our minds more and more, to take notice of and minister to the growing wants of the infant church within our borders. But the field is large, and we are feeble. The only combined and systematic effort we are making is that to sustain a colporter, and send him to every accessible part of the State. This enterprise has been prosecuted now for about two years, with a considerable degree of success. The particulars relating to the work are sufficiently known to the church, through the reports of the matter that have been published in the periodicals of the Convention. Our experience has strongly confirmed the opinion of the usefulness of this work, and of its increasing importance as an instrumentality for the growth of the church. We find the field within our own borders amply sufficient to occupy constantly two such agents; and we believe that the labor expended would yield a rich return of appropriate fruits.

The colporter we have employed has been principally a book agent, and has made it his first or chief object to sell the writings of the church to all who can be induced to purchase them. In connection with this, he has made it his business to visit all receivers of the doctrines who came in his way, converse with them, learn their wants, and draw them nearer the church. He has also constantly acted as the local agent for the periodicals of the church, and for the Treasurer of the Convention; getting subscriptions, and collecting and transmitting moneys for them, — in all cases, without commission or charge.

In conclusion, we may add, that, so far as human perception can determine, the cause of the New Jerusalem in Maine is steadily though slowly advancing. There is observable a greater degree of preparation in the public mind, an increasing disposition to inquire about the doctrines, a wider circulation of the books, a fuller attendance on New-Church preaching and worship, an increase of members, and a livelier interest awakened in the minds of professed believers.

We trust that your deliberations will be conducted in charity and with wisdom, and so your meeting together prove both delightful and useful.

W. B. HAYDEN,
President of the Maine Association.

Massachusetts Association. — Report of the Presiding Minister.

During the past year, in concurrence with the authorities of the Massachusetts Association, I have performed the following acts: I have renewed the licenses of Mr. T. O. Paino, Mr. John Worcester, and Mr. W. M. Fernald; I have granted a license to Mr. E. A. Beaman; I have ordained Mr. Woodbury M. Fernald; and I have instituted two societies, — one in Brookline, Mass.; and one in Contoocook, N. H.

Respectfully submitted,

THOMAS WORCESTER, *Presiding Minister.*

Report of the Secretary.

The Massachusetts Association consists of *twelve* societies; and a thirteenth has been instituted at Brookline, since the last meeting of the association, and has presented to its officers a request to be admitted a member. The following table gives the names of these societies, with those of their pastors, ministers, or leaders; their number of members; the usual attendance at the administration of the Holy Supper; the average attendance at public worship; and the number of pupils in their sabbath schools: —

NAMES OF THE SOCIETIES.	Names of ministers or leaders.	No. of members.	No. at Holy Supper.	No. at public worship.	No. of pupils in sabbath school.
Boston	Thomas Worcester .	455	320	700	113
Bridgewater	Thomas P. Rodman .	74	50	200	41
Abington	Joseph Pettre . . .	58	40	300	59
North Bridgewater	Warren Goddard . .	62	45	400	70
East Bridgewater	Timothy O. Paine . .	43	45	150	30
Yarmouthport	John P. Perry . . .	16	14	70	17
Lowell	B. S. Hale	7			
Foxborough and Mansfield	Warren Bird	15	17	25	
Pawtucket	James Lord	27			
West Bridgewater	Nahum Leonard . .	13			
Fall River	John Westall	9	10	30	10
Springfield	Dr. G. W. Swazey .	15	13		10
Brookline	T. B. Hayward . . .	20	24	120	21

The ministers of the Massachusetts Association are Rev. Thomas Worcester, ordaining minister, and presiding minister of the association; Rev. Joseph Pettre, Rev. Warren Goddard, and Rev. Thomas P. Rodman, pastors; Rev. Eleazar Smith, Rev. John P. Perry, Rev. Woodbury M. Fernald, and Rev. T. B. Hayward, missionaries with powers of a pastor; Mr. Timothy O. Paine, Mr. John Worcester, and Mr. Edmund A. Beaman, licentiates.

Nearly all these ministers have been constantly employed the past year. Rev. Mr. Worcester, pastor of the Boston Society, is able to preach but half of the time; and his place has been supplied during the other half chiefly by Rev. Messrs. Goddard and Fernald. Rev. Messrs. Goddard, Pettre, Rodman, Perry, and Hayward, and Mr. Paine, have ministered regularly to the societies against which their names are set in the above table; and, when absent, the services have generally been read by a layman.

Rev. Mr. Fernald, who was licensed in August, 1855, was ordained at the last meeting of the association (April 16, 1857). Mr. E. A. Beaman was licensed Oct. 5, 1856.

In Boston, a good deal of attention has been paid to congregational singing, for two years past; and one of the selections is always sung at their worship, by the congregation. During the same period, chanting has been systematically taught to the children of the sabbath school, with most excellent results.

At Charlestown, Newtonville, Waltham, Salem, Reading, Lancaster, Plymouth, and other places heretofore reported, worship is regularly conducted on the sabbath, mostly by laymen. Mr. Hayward, of Brookline, at present preaches in Charlestown every sabbath afternoon.

This association employs a colporter, — Mr. C. A. Dunham, — who makes it his only business to traverse all parts of the State on that duty. His labors are found to be highly useful, as is manifested from his frequent reports and letters in our New-Church periodicals.

The North-Bridgewater Society has, during the past year, built and dedicated a very beautiful church, capable of holding about six hundred persons. In the focus of the eastern end is a very chaste and beautiful structure, as a depository for the Word, with the pulpit a little to the left in front; and the house is furnished with a fine organ.

T. B. HAYWARD, *Secretary*.

Michigan and Northern-Indiana Association. — Report of the Corresponding Secretary.

Since the last meeting of the Convention, but little has occurred that would be interesting to report in relation to our association. Many of the acting and influential members have, in obedience to the ever-varying aspects of Western life, removed to other, and in some instances distant, localities; and, owing in some measure to these changes, there has been somewhat less of active effort in performing the uses we desire, and also owing to the fact that we have been unable to obtain the services of such persons as were needed to assist in their execution.

There are many places within our associate limits, where families reside, who are either receivers, or are interested in the doctrines of the New Jerusalem, and who earnestly desire to have those doctrines taught, and to have a minister, under whose leading they might meet together for worship, if not weekly, at least *statedly*, and as often as practicable. We are well satisfied that the chief excellence of missionary labor is as a preparatory stage, and not for a continuance of irregular and uncertain periods; and that it is better to sustain stated preaching, though it should be only once a month, or even once in six weeks, at a few places, than to attempt occasional, wide, and discursive ranges, without any expectation of sustaining or repeating the efforts. And we would earnestly recommend to the Convention the propriety of endeavoring to provide a fund, sufficiently ample and generous not only to afford aid and assistance to such young men as may desire, under the auspices of the Convention, to attend the University at Urbana, or elsewhere, to fit them for the performance of ministerial and missionary duties, but also afterwards to contribute towards the payment of their expenses whilst acting as a licentiate or missionary at such places as they may be called to, with the approbation of the Committee of the Convention, for such a period as the Committee may think proper.

At the last session of the association, held at Detroit, owing to the want of proper arrangements, occasioned in part by the circumstances already alluded to, but little was done beyond the altering or amending the Constitution somewhat more in accordance with its character as an associated body, a report of which appeared in the "New-Jerusalem Messenger." But little missionary labor has been performed since. Our presiding minister — Rev. George Field — has visited Springfield, Oakland County, Mich., and delivered a series of lectures, which were favorably received; and also Little Prairie Ronde, where he attended a funeral, and delivered a lecture on the resurrection. We have been unsuccessful, as yet, in obtaining the services of a stated missionary or colporter; but hope, ere long, to succeed. The society in Detroit, for want of ability to meet the obligations incurred in the purchase of the church they bought two years since, as well as for other reasons, have disposed of it, and are now endeavoring to raise the means to build one for themselves, — one better adapted to their wants; and are now straining every nerve to provide the means during the present year, that it may be a *memorial church*, erected in commemoration of the first Centenary of the New Dispensation. This, together with other unforeseen and unprovided-for contingencies, will make it impracticable for the association, at the present time, to contribute any thing towards the funds of the Convention; but we hope that, another year, our circumstances may be more auspicious for aiding in those wider and more general uses, which, in our limited organization, we are unable to accomplish.

All of which is respectfully submitted in accordance with the provisions of our Constitution,
ELIJAH H. DRAKE, *Corresponding Secretary.*

Pennsylvania Association. — Report of the President.

REV. THOMAS WORCESTER, President of the General Convention.

Dear Brother, — Being too unwell to attend the present meeting of Convention, I beg leave to present the following report of my official acts performed

during the past conventional year. The license of Mr. Samuel M. Warren, of England, has been renewed. I have officiated at the baptism of thirteen persons, at the marriage of one couple, and at six funerals.

There is evidently a growing activity in the societies of the Pennsylvania Association; and the disposition manifested to fill up the measure of the uses of their organization seems to be limited only by the small amount of pecuniary means, that, in present circumstances, can be furnished. And we are also in frequent receipt of evidence that there is an increasing and extending desire around us for a knowledge of the doctrines of the church.

For other information, see reports of the various departments of the association.

Respectfully submitted,

JAMES SEDDON, *President.*

FRANKFORD, June 6, 1857.

[No report of the general condition and operations of the Pennsylvania Association was rendered; but the following reports were presented by the delegates of two of the three societies of which it consists. The same delegates also returned, by request of the Convention, a list of the ministers belonging to said association, agreeably to a standing resolution of the Convention, which list is annexed. — *Sec. General Convention.*]

Report of the Philadelphia Second Society.

Since the last report, but few changes have taken place in our external circumstances. Our meetings for worship have been held regularly every sabbath morning, and are attended by the usual number. Mr. William Roberts still continues the reader for the society.

Rev. James Seddon has preached, and administered the Lord's Supper, twice, and baptized an infant; and Rev. J. R. Hibbard preached once, and, in the afternoon of the same day, delivered an address. With the exception of the above, we have had no ministerial services since last Convention. This is a subject of regret to the society, as our temple is a neat, convenient edifice, situated in a populous neighborhood, and the only New-Church place of worship in the southern section of the city.

We believe that the time has arrived, when the services of a good, faithful, and efficient minister would be successful; that the society would be rebuilt, and again become a medium to proclaim "good tidings of great joy" to many who now "hunger and thirst after righteousness."

We regret our weakness and inability to invite a minister, and contribute fully to his support; and we therefore appeal to our brethren of the Convention to "come and help us." We desire missionary aid for a limited period, believing that a permanent fund will soon be formed and established for ministerial support. The society sends five dollars for the general uses of Convention.

CHARLES S. CLOSE, *Secretary.*

PHILADELPHIA, June, 1857.

Report of the Upper-Darby Society.

To the General Convention of the New-Jerusalem Church.

Beloved Brethren, — The state and circumstances of our society have remained much the same as noticed in our last report. The sabbath school, and the society on Darby Creek, are still kept up, and, we think, in a flourishing condition. Our number has been augmented by four, and diminished through death by two; leaving our present number forty-four. Our minister, Rev. Thomas Wilks, has baptized twenty-six children and two adults within the year. We send ten dollars for the use of the Convention.

THOS. KENT, } *Committee*
STACY JONES, } *on Report.*

*List of Ministers connected with the Pennsylvania Association,
June, 1857.*

Rev. James Seddon, Rev. Thomas Wilks, Rev. Isaac C. Worrell, Rev. Samuel H. Worcester, and Rev. Arthur O. Brickman.

(Signed)

DAVID SNYDER, }
CHARLES S. CLOSE, } *Delegates.*

General Society in Ohio. — Report of the Ordaining Minister.

REV. THOMAS WORCESTER, D.D., President of the General Convention.

Dear Sir, — In accordance with the direction of the General Society of the New Church in Ohio, I granted license to Mr. Willard G. Day, of Urbana, to preach the gospel and officiate in public worship for one year from the twenty-fifth day of June, 1856. Application has since been made by the society at Rockport for his ordination; which application will be laid before the General Society at its next meeting. Respectfully submitted,

J. P. STUART, *Ordaining Minister.*

CINCINNATI, June 10, 1857.

REPORTS OF ISOLATED SOCIETIES.

Report of the Urbana Society.

To the General Convention of the New Church in the United States.

Our society now numbers *sixty-three* members. *Eight* have joined during the past year; and one, our beloved brother John Murdoch, has been removed to the spiritual world.

The worship of the society is conducted by our pastor, Rev. J. P. Stuart; or, in his absence, by a reader. The Holy Supper is administered quarterly.

The general arrangement and organization of the sabbath school is the same as it was last year. There are about one hundred pupils.

The attendance upon our worship is good; our hall being sometimes full to overflowing. Quite an interest has been created in our place for the doctrines of the New Church, by a series of lectures delivered by our pastor on the sabbath evenings of last winter. Many, who probably came to these lectures at first from mere curiosity, are now regular attendants; and some are reading our books. Measures have been taken for the establishment of a library of New-Church works for the use of any who may wish to study our doctrines.

CHAS. W. H. CATHEART, *Secretary.*

Report of the Third Society of Philadelphia.

Our number of members has been increased by one since the last report; numbering now *eighteen*. The public worship of the society continues to be regular and constant. A portion of the time, the services have been conducted by Rev. N. C. Burnham and Rev. D. K. Whitaker, and a portion by laymen. The number in attendance has been about the same as mentioned in our last report. The

sacrament of the Holy Supper has been administered regularly every quarter, except the last. The sabbath school continues prosperous; and quite an addition has been made to its library. The society have extended a formal invitation to Mr. E. A. Beaman, of Boston, to become their minister; which invitation he has accepted; and he is expected to commence his ministrations about the 1st of September.

H. N. GUERNSEY, *Secretary.*

REPORTS OF MINISTERS.

Rev. H. N. Strong's Report.

I have again but little to report; less, indeed, than usual. I preached twice in Benton, Berrien County, Mich., last summer; and once, in November, in Millbury Village. The attendance and attention were encouraging; and so has it generally been in that region. A few earnest and affectionate receivers are there, but not the means to sustain a minister. I also preached in Berrien Village, with the same encouragement as the preceding year; but on my second appointment, though in the village, I was on a sick-bed instead of in the pulpit. I preached and lectured in several other places in Michigan and Northern Indiana, but with less encouragement than the above. I preached once in Michigan City, under unfavorable circumstances; but we have had quite agreeable times at the house of a kind brother, where I have sometimes given an extemporaneous discourse, and sometimes read a written one. I have also preached and lectured in Lowell, Ind., meeting both opposition and encouragement. I have preached in Illinois in no place except Yellow Head within the past year, except incidentally once in Chicago. In this place I am no longer alone. There is an interest manifested by some; and some are earnest readers, and unhesitatingly declare their reception of the doctrines. But I have been unable to preach here for a few months. I have felt an earnest desire to be actively engaged; but means have been lacking. My health is now feeble.

In truth and love,

H. N. STRONG.

YELLOW-HEAD GROVE, ILL., June 8, 1857.

Reports of Rev. Jabez Fox.

Rev. T. B. HAYWARD, *Secretary of General Convention.*

Being unable to attend the approaching meeting of the General Convention in Cincinnati, I send, agreeably to a standing recommendation, a report.

Soon after the adjournment of the last meeting of the Convention, I accepted an invitation to preach a few weeks in Gardiner, Me.; and my stay there was prolonged for three months and more. During that time, I attended the meeting of the Maine Association, at Bath, and preached Saturday, Aug. 9; and again to the Bath Society, Sunday, Aug. 17. At Gardiner, on the 20th of July, officiated at the sacrament of the Holy Supper; and again the first Sunday in October, at which time two adults were baptized. Left Gardiner on the 13th of October for Bangor; visiting the New-Church people at Augusta, Windsor, and Benton, by the way, and arriving at Bangor Thursday night. Sunday, 19th October, preached twice to good audiences at Norembega Hall; and again on the 26th, morning and evening, to yet larger congregations. In the afternoon of the same day, officiated at the baptism of seven persons, and at the reception of the Holy Supper, and at the reception of five persons into the Bangor Society of the New Church. Left Bangor Oct. 30 for Contoocookville, N. H., stopping at Rockland and Portland by the way. In Contoocookville, preached for Brother Silver on the 2d and the 9th

of November, twice each day, to large and attentive congregations. Arrived in Taunton Nov. 13, after an absence of eighteen weeks. Sunday, Nov. 23, preached twice in the New-Church temple at Pawtucket; and again in the same place, Dec. 7, three times. Sunday morning, Dec. 14, preached in the temple in Providence. Sunday, Dec. 21, preached in Pawtucket morning and afternoon; officiated at one baptism; proposed eight candidates for membership in the Pawtucket Society, and lectured in the evening; and again, on Monday evening, to large audiences. For the remainder of the year, please see my report to the Committee on Missions.

Affectionately your brother,

JAMES FOX.

TAUNTON, MASS., June 1, 1867.

REV. A. SILVER, Chairman of Missionary Committee.

Dear Brother, — Your letter authorizing me to perform missionary labor in the employ of the General Convention, dated Dec. 15, 1856, was received near the close of that month; and, on the Sunday following (Jan. 4), I preached, morning and evening, at Pawtucket; officiating in the afternoon at the reception of the Holy Supper, and in the receiving into the Pawtucket Society of seven persons. Sunday, Jan. 11, preached morning and evening at Providence, and administered the Lord's Supper in the afternoon. Jan. 18, preached at Pawtucket morning and evening; and, on the 19th, attempted to start for Washington. But the snow had completely obstructed all travel; and it was not until Tuesday, Jan. 27, that I reached New York. There I remained one week, preaching on Sunday morning to the circle meeting at Mr. Burnham's, in Brooklyn; and, in the afternoon, in the little temple of the Hoboken Society. Left for Washington, Tuesday, Feb. 3, pursuant to the recommendation of the Committee, to spend three months in that city; and arrived there the following morning. Agreeably to previous arrangement, I went directly to Dr. N. C. Towle's. And here I must express my thanks for the kindness constantly shown me by Dr. and Mrs. Towle, during my very pleasant stay of eleven weeks in their house. Sunday morning, Jan. 8, preached in the temple on Capitol Hill to an audience of not more than twenty or twenty-five (the day not being pleasant); and continued to preach there for three months, the audience gradually increasing to sixty or more. On the 22d of March, a course of Sunday-evening doctrinal lectures was commenced in the Congregational Church, which is more centrally situated than the New-Church place of worship. But this was soon interrupted; the Congregational Society wishing to use their house at the hour of our lectures. The lectures were resumed in the temple in the afternoons, and continued during my stay in the city. On the first Sunday in April, officiated at the sacrament of the Holy Supper, and in the baptism of Dr. R. B. Donaldson, and, on the 26th of April, in the baptism of Mr. David Beach. That the labors of your missionary here resulted in his engagement as the minister of the Washington Society, you have already been fully informed; and I need not recapitulate the particulars now. But I must be permitted to allude to the many obligations I am under to members of that society for innumerable good offices during my stay in the Federal City. I have never anywhere found a more affectionate and genial "band of brothers" and sisters in the New Church; and the liberality of their co-operation with the General Convention, in sustaining its missionary efforts, is worthy of all praise. Tuesday, May 5, came to Baltimore, and remained one week, visiting New-Church people, and preaching on Sunday for the Third Society. Arrived in New York May 13 (having stopped a day in Philadelphia to call on some New-Church folks), and remained till the following Monday in attendance on the several meetings of the Centennial celebration; in connection with which, on Sunday, at the request of the New-York Society, I officiated at the reception of the sacrament of the Holy Supper; and, on the same day (May 14), preached in the afternoon to a small audience in Hoboken. On Tuesday, May 19, arrived

in Taunton, after an absence from my family of nearly four months. The Sunday following, May 24, lectured in the afternoon in Temple Hall, Taunton, on the doctrine of the Trinity; and again in the evening, on the resurrection. Sunday, May 31, preached morning and evening at Pawtucket; and, on Monday, administered the sacrament of Baptism to John Fayrham Street (infant). Here my engagement as a missionary of the Convention closes; and I commence, next Sunday, the fulfilment of a previous engagement in Bangor, Me. With many thanks for your efficient aid, my dear brother, as the chairman of the Missionary Committee, and many regrets that I have been able to do no more for the church, I remain

Affectionately your brother,

JAMES FOX.

TAUNTON, MASS., June 1, 1857.

Report of Rev. J. P. Perry.

To the General Convention of the New Church to be held in Cincinnati, June 10, 1857.

Dear Brethren, — I am glad to have the meeting of the Convention this year in Cincinnati, although the distance will prevent me from attending; and I esteem it a privilege to be called on to send in a report, when the greater privilege of personal attendance cannot be enjoyed.

But there is one thing about this matter of sending in written reports which I do not understand; and I beg leave to suggest the inquiry, whether it is arranged as well as it might be. I do not understand why the *absent* ministers are the *only* ones who are requested to furnish these reports. I know it is pleasant for those attending the meeting to receive intelligence from the absent; but it is pleasant for the absent also to receive intelligence, through the printed journal, not only from other absentees like themselves, but from those whose privilege it was to attend. And especially if the reports are intended for *use*, as I suppose they are, and to furnish the basis of a brief, permanent history of the ministerial services from year to year throughout the church, then surely, as it seems to me, the reports of the ministers in attendance are wanted not less than those of the absent.

I do not know, moreover, why those ministers who are connected with associations should report directly to the Convention at all, or why any minister should report singly and alone. Ought not the Convention, or its Committee of Ministers, to have some officer, or board of officers, whose duty should be to receive reports from ministers, and to embody from all the reports one full and well-digested general report and record of the preceding year? Ought not the names of all persons baptized or confirmed, for example, by any minister, to be reported by him *somewhere*, to be preserved in some record that shall be accessible to all in some known and determinate way? Ought not this record to be with the Convention in cases not otherwise provided for, and to be found there, or else to be traceable from the Convention's record to those of associations and societies in all cases? It might not be necessary to print all these lists, and certainly not to read them all in Convention; but ought they not to exist? and ought they not to be provided for systematically, and to be preserved, and rendered of use, by systematic arrangement, care and attention?

There is much also, in the services rendered by the ministers, and in the events in the church of which they are cognizant in their several localities, that is interesting and useful to be read in Convention, and to go forth in the Journal, which might be obtained and put in form for these purposes, it may be, if only we should apply for it, and provide a good way of receiving and arranging it.

The Convention seems to be, from the nature of its relations to all the parts of the church, at once, and in one assembly, a General Society, a General Association, and a General Convention; that is, it is called on to provide as well as it can for isolated receivers, just as if it were a Society of such receivers only; for isolated societies, just as if it were an Association of such societies only; and for associations, as a Convention of Associations. As a General Society, we seem to need the records, and all the other needful provisions, of a *society*; extending

to the most local particulars, and extending especially to the care of individual persons, and thus to the proper registering of their names, that they may be remembered, and attended to. And, as far at least as the ministers are concerned, it would seem as if an order properly set in motion in the Convention, for obtaining information, and for preserving facts of importance, would be carried out, in substance, in all the associations and societies of the church.

I trust I shall at least be excused for occupying the time of the Convention with these remarks, as I cannot bring them forward in any better way, as the case now stands. I should like it better, however, if my communication were to be sent, some weeks before the meeting of the Convention, by some established rule, to some suitable committee or presiding officer, who would transfer the report to its proper place among other reports (lopping off its superfluities, and calling on me to fill up its deficient parts, if such amendments, or either of them, should be needed), and turning over to other hands any remarks not pertaining to the report, so as to put them in the way of being properly disposed of as a memorial. My object in what I have thus far said seems to me, taken in all its bearings, to be one of some real value and importance; and it seems to me that some action might be taken on the subject with advantage to the church, provided the whole time of the meeting is not occupied with matters of more immediate urgency.

As to the report at present requested of absent ministers, this relates, I think, only to the time and to the place or places of employment during the preceding year. The sabbath next following the last meeting of the Convention, I preached and administered the ordinance of the Holy Supper in Springfield, Mass. The society in that place is new; but there have been a few New-Church people there and in that vicinity for quite a number of years. They enjoy the services of a minister, as yet, only seldom and occasionally: but they seem to value such as they can obtain, very highly; or, at least, so I could not but infer from the reception they gave me, and the distance around Springfield from which they came together on the sabbath. I hope these brethren may be enabled soon to confirm and establish yet more the infant church among them, by securing a regular and stated preaching, and administration of the ordinances. If they can do this by some arrangement for the purpose that will be really good and acceptable, the advantage of it, in the end, could hardly fail of being great; for it can hardly fail of being the case, that the public mind will be favorably affected with regard to the New Church in almost any location where the means relied on to secure this result are sure and steady, and where they are such as will direct and lead the inquiring to the unfailing sources of New-Church truth and life.

The next sabbath, I preached at Newtonville, where there is a branch of the Boston Society.

Twice in the year (as the arrangement stands for the present), I preach and administer the ordinances at Lowell. The society there is not quite extinct in regard to numbers, and I trust not nearly so as to the life and the interest in the church of those still remaining in the place.

Once I have preached at Lawrence, where a few New-Church people are at present residing.

The remainder of the time, I have been engaged in the regular and constant duties of a minister to the society in Yarmouthport. These duties are not such as furnish much that is new or interesting to be reported, beyond the facts of our situation, as already known from the reports of many years past. The first receiver in this place was the late Mr. Caleb Reed, who resided here when he first read the New-Church books; and a few New-Church people have resided here ever since that time. The present state of the society will be reported through the Massachusetts Association. It may be proper to remark, that, with us, the day of direct hostility from the Old Church is past; that the New Church is, in general, respected by all; but that our prospect of increase in numbers must depend mainly on the training of the young; the church-relations of adults being, in most cases, already determined.

Praying that the Lord may be with you, I remain your brother,

J. P. PERRY.

Rev. William B. Hayden's Report.

To the General Convention assembled at Cincinnati, June, 1857.

This communication is made to your body in obedience to a standing recommendation of the Convention to its ministers to report annually, when not present at its sessions.

I have been employed nearly every Sunday the past year; and, in addition to my labors in connection with the Portland Society, have preached once at Saccarappa, once at Augusta, once at Bath, and twice at Gardiner, Me.; once each at Boston, Brookline, and Salem, Mass.; and have twice visited a circle of receivers who maintain public worship in the city of Brooklyn, N.Y. On my first visit (June 29, 1856), I baptized two adults and three children; and, on May 24, 1857, preached for them, and administered the sacrament of the Holy Supper to twenty-three persons.

This circle has not been instituted into a society. It consists of about forty receivers, and meets in a small but convenient hall, where the services are usually conducted by Dr. R. C. Moffatt, their reader. A Sunday-evening meeting, for reading, and conversation on the doctrines, is also maintained by them, which is said to be attended with much interest and satisfaction.

Yours with much respect,

W. B. HAYDEN.

PORTLAND, JUNE 10, 1857.

Report of Rev. A. O. Brickman.

Since the last meeting of Convention, I have baptized a hundred and three adults and children, administered the Lord's Supper seven times, married seventeen couples, and attended sixteen funerals. I have preached regularly on Sunday afternoon, and, during the fall and winter seasons, on Wednesday evening, for the German Society in Baltimore. By request, I have also preached three times before the First, and once for the Second Society; six times, by invitation, for the Universalist Church; and twice for the German Evangelical Church, under the pastoral care of Rev. A. Schwarz, in the city of Baltimore. During the last summer and fall, I visited, on a missionary tour, Canada West, Virginia, Pennsylvania, and Ohio; and instituted one German New-Church Society in Sunfish, Monroe County, Ohio. I have kept up a very interesting correspondence with several ministers of the Lutheran and Methodist churches, three of whom are now full receivers of the heavenly doctrines, but are still in external connection with those churches.

The German Society in Baltimore are now erecting a temple; for which purpose, I have visited the receivers of the heavenly doctrines in Philadelphia, New York, Brooklyn, Boston, Portland, Bath, and Bridgewater, with the intention of soliciting aid in behalf of this cause. I have been everywhere received with great kindness, especially in New York, and have found the brethren very much interested in the German mission. I have succeeded in raising among the brethren in Baltimore, and among the brethren in the above-named places, as much as to encourage us to go ahead with our work. About six hundred dollars are still needed in order to complete the building; and I hope to find many a heart willing to help us, in order that this good work may be completed.

The "Monatschrift" is doing good, and has been the means of bringing several to the Lord's church.

I feel thankful to the Lord for many blessings; and, when co-operating with his divine providence, I feel also confident that he will provide for all our wants.

I remain, dear brethren, respectfully yours,

ARTHUR O. BRICKMAN.

Letter from Mr. S. Child, of Delafield, Wisconsin.

Rev. T. B. HAYWARD, Secretary of the General Convention of the New Church.

DEAR Sir, — It would be very gratifying to me to be with the Convention at its present session; but, as this is not practicable, I will give you a few lines of information, which may not be wholly uninteresting to that body.

There is no interest at all manifested in the doctrines of the New Church in this vicinity. We have lent books and tracts to all who expressed any desire to read them, and have conversed with persons whenever a well-timed opportunity has offered; but all, apparently, to no purpose: they seem to prefer to plod along in the old beaten track.

The society in Milwaukee now consists of about nine or ten members, who hold a meeting every sabbath morning at the dwelling-house of one or another of the receivers of the doctrines, where they have such services as are usual in small societies of receivers where they have no minister. I think, that, if a good, popular New Church minister could be located there, a goodly number would soon be added to the present little group of receivers.

With best wishes for the harmony and the united endeavors of the Convention to do all the good they can, I remain

Yours very truly,

SIMEON CHILD.

DELAFIELD, June 3, 1857.

Document from the Trustees of Judge Foster's Gift for the Establishment of an Institution of Learning near Cincinnati.

B. S. CARPENTER, Esq.

DEAR Sir, — As you are aware, our old and esteemed brother, Judge Luke Foster, of Springfield Township, Hamilton County, Ohio, — “in consideration of the uses to be performed by the establishment of a school, academy, or college, to be conducted under the direction of members of the Lord's New Church, as revealed and established by Emanuel Swedenborg,” — conveyed by deed of trust, dated “the sixth day of May, one thousand eight hundred and fifty,” unto the under-signed, a tract of land situate in Springfield Township, Hamilton County, Ohio, and lying on the Cincinnati, Hamilton, and Dayton Railway, about nine miles north of Cincinnati, and near Glendale; containing, according to actual survey, nearly twenty and three-quarters acres of land.

This land is conveyed to the under-signed “in trust to lease and demise, for such term or terms of years, all or any portion of said premises, to such person or persons, and upon such terms and conditions, as the said trustees, or a majority of them, may determine,” and to invest the proceeds thereof, after paying necessary expenses, “for the purpose of establishing and maintaining a New-Church school, academy, or college, for the education of children and youth, upon said premises;” with the proviso, however, that a sufficient sum of money shall be obtained by said trustees, within the period of twelve years from the date of the deed, for the erection of a suitable building or buildings on the premises, “for such school, academy, or college.”

During the year 1853, the trustees obtained, by voluntary subscription from members of the church in Cincinnati and vicinity, a sum sufficient to justify them in proceeding to erect a building on the premises for the purpose of a school; and, in the following year, a substantial brick house, well adapted to school-purposes, was completed, which, with five and three-quarters acres of the land, was leased for a term of years to Miss E. L. Trott for educational purposes. The cost of this building and appurtenances is over four thousand dollars; the rent of which, with the land, is three hundred and seventy-five dollars per annum. There still remain some fifteen acres of land, for which we obtain a small rent; it being used only as farming-land.

We believe the location of this property, and the building-site, admirably adapted for an academy or college, situate as it is in a populous and rapidly

improving neighborhood, and of easy access to the city, both by railway and turnpike-road.

The trustees are without the means of any further extension of these privileges at the present time; and their object in making this communication now is, that it may be made known throughout the church, by means of the General Convention now in session, that there is this trust; so that, if there be any person or persons in the church who have means and the desire to engage in the use here proposed, the trustees would be pleased to hear from them.

J. L. WAYNE,
A. W. GILBERT, } Trustees.
R. HINMAN,

CHICAGO, June 12, 1857.

Address from the General Convention of the New Church in the United States of America to the General Conference of the New Church in England.

Dear Brethren, — At the meeting of our General Convention last year, it was made my duty to respond to your communication of the year before; but, as it was found that we could not reach you by letter in time for your meeting in 1856, it was thought best to defer the answer until the present time.

We are glad to receive those utterances of your continued regard for us; and we desire to reciprocate the good-will, and the good offices likewise, if there is any thing that we can do. We hope, that, as the church advances in both countries, we shall be brought still nearer to each other.

We live in times of great interest to the men of the New Church; for more fully than ever before is the Lord fulfilling his words, — "*Behold, I make all things new.*" The changes, material and spiritual, which we witness in this New World, exceed all belief. The spread of our vast population over new territories, and the rapid improvements that follow; the building of towns, cities, and villages; the material comforts and elegances of life that adorn the mansion, the villa, and the cottage of the family, even in the course of a single year, — betoken an activity and power of mind and of life which this world has never known before.

But these things alone might not indicate the dawn of the New Church, and the progress which it is making in our land, were it not for other things which appear.

And, of these, the most remarkable, as perhaps including so many particulars under it, is the manifest loss of spiritual power in the Old Church; while, at the same time, there is the manifest rise and increase of power in the New.

When taken in connection with the vast material movements of the day, the loss of spiritual power in the prevailing churches is a matter of wonder. We have often observed in this country, that the dread of the more terrible forms of Orthodoxy is measurably at an end. The tone of the preacher is more mild than formerly; his countenance is less forbidding; his *doctrines*, which were once the *sine qua non* among his flock, have become more a matter of *opinion*; others may differ in opinion, and do as well; all have a certain *share* of the truth; and so on.

Then, also, there is an observable loss of unity and conformity. Near the beginning of the present century, the sects of the Old Church were comparatively few; and upon the minds of most men there was a certain dictum, *that they must belong to some church*. But, at present, the boundaries of the sects is almost unknown: their doctrines have been fused and changed. Other changes are going on. Committees are often appointed to arrange matters, to propose modifications in religious formularies; so that it would now require a directory to enable us to find the points of doctrine which are held, and it would require a daily paper to define the changes that are going on.

Then, also, it is to be observed that our population is making strides away from the sects of the Old Church. This comes to pass in several ways. First, there is a rate of increase in our population which amounts to one hundred per cent in twenty years, while the entire increase in the membership of the churches

during the same period is not quite forty per cent; thus leaving a border around the church, of persons in a Gentile state, which increases at the rate of more than sixty per cent in twenty years. And, second, it is becoming quite as reputable to be out of these churches as in them. Formerly, the orderly citizen was either in the communion of the church, or he could show some good and sufficient reason for not being thus connected; but, at present, things are not so. No apology is needed by the good Gentile; and if, on occasion, he is entreated to join the church, his reply is at hand, and he will say, with great composure, and earnestness of spirit, —

“I am as well out of these churches as in them. There is much evil in the church: there is much good out of it. And, then, the divisions are so great and momentous, as they say, that I know not where to look. Nor am I content to believe that they have got hold of the truth. This rationality which God has given me I must use. These dogmas of religion seem contorted, and out of proportion. Some of them appear false. What, then, can I do? May I not as well wait, and stay where I am, until God shall give me more light?”

It is gratifying to be able to say that great numbers of this class of men are now looking hopefully to the New Church for that relief which they have long sought elsewhere in vain; and much of the progress the heavenly doctrines are making is to be attributed to these favorable surroundings, and to the simple fact, that all things are ready, that the way is prepared, that the day of the Lord has come.

The work before the New Church in the United States is a great work. The Lord has called us with a high and holy calling; and he requires at our hand, it seems to us, to embody, represent, and institutionize the New Church. Our work is to build up, purify, and ennoble the church in ourselves; to give it room; to give it utterance; to give it form and order. Those that are “escaped of the nations,” and that come to us, ask us, not so much what the new doctrines talk about, as what they propose as models of life, as modes of worship, and as things to be done. Our work, therefore, is not aggression on old forms, but the inauguration of new forms. We are not called on to make war against Babylon, but to build up Jerusalem.

We have sometimes mistaken our calling in this respect, and have gone forth with a destructive, instead of a conservative and forgiving, spirit; and the result has been bad in proportion to the greatness of the effort. But the Lord has been mindful of us, and has led us into a course more in harmony with his own divine providence; and, wherever we have gone forth truly in his name, the result has been happy, — the New Church has been established among the Gentiles, and the wilderness has been made to bud and blossom as the rose.

Praying that the Lord may bless you and keep you, and that the New Jerusalem may then descend in its beauty and power, and that all things may conspire to continue the good-fellowship between us,

On behalf of the General Convention of the New Church in the United States of America,

I am, dear brethren, very affectionately yours,

J. P. STUART.

PHILADELPHIA, June 5, 1856.

Approved in Convention, June 6, 1856.

T. B. HATWARD, *Secretary*.

Address from the General Conference of the New Church in England to the General Convention of the New Church in the United States of America.

Dear Brethren, — The sentiments with which the General Conference received your communication, through our Brother Stuart, are embodied in the following resolution (minute 35): —

“That this Conference rejoices to find that the friends in the New World have satisfactory evidence of the steady though gradual diffusion of more enlightened and liberal views among the religious public; showing that the

descent of the New Jerusalem is actually taking place, and that the obstacles to the reception of the heavenly doctrines are being removed; and the members of the Conference trust that their American brethren will be encouraged to carry out the means for the extension of the knowledge of those doctrines, and, by their works, to promote the glory of our Father in heaven."

By a subsequent minute, I am charged with the duty of more fully acknowledging your Address, and expressing the sentiments of the English brethren, — a duty I have sincere pleasure in fulfilling.

It afforded the Conference unfeigned satisfaction to learn that the absence of the Annual Address from you the year previous arose from accident, and not from any indifference on the part of our American brethren. It was equally gratifying to be assured of the interest our communications excite on your side of the Atlantic, — an interest fully shared by us in the communications that emanate from you. The Conference, moreover, cordially reciprocates the desire expressed in your Address, — to draw more closely the bonds of union between us, not only in the expression of our sympathy, but, as far as practicable, in the interchange of kind offices. It is prophetically said of those at the Lord's first advent who feared the Lord (Mal. iii. 16), "that they spake often one to another;" and that "the Lord hearkened, and heard it; and [that] a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name." The uses and advantages of such intercommunication must be felt to be equally great at the period of the second advent as at the first; and the community of blood, language, and general feeling, in addition to the community of religious sentiment, existent between us, ought to awaken an especial sympathy in whatever either directly or indirectly concerns the church in either country. And as Providence appears to be opening the way to a fuller realization of these advantages, in the multiplication of the means of intercommunication between all parts of the civilized world, we may anticipate, that, in all likelihood, proportionably enlarged uses will ultimately accrue to the church from it.

These, as also the changes adverted to in your Address, are among the fruits and the evidences of the "coming of the Son of man." They are as "the shooting-forth of the tender branch," which gives promise of the approach of summer (Mark xiii. 28). They are not only the evidence of the Lord's second advent having commenced, but also an earnest that its consequents will assuredly follow. They are the precursors of the day in which the "tabernacle of God is to be with men," — in which "he will dwell with them, and be their God, and they shall be his people." The advance of civilization, of science, and even of the mechanical arts, with their abuses as well as their blessings, foreshadows the approach of a period when the chief object contemplated in their employment will be the general good, as it is now individual gain.

The course of events, fraught as they are with consequences and significance, appears also to point to an important mission for the Anglo-Saxon race, in connection with the Lord's second advent. The extent of their commercial relations, which, with their productions, bear their influence to the remotest bounds of the world, — to which may be added the unprecedented increase of the race both in your country, and our own and its dependencies, — are evidences that the Divine Providence has in store for it some great work in the future destinies of the world. That the spiritual merchandise of divine truth, as presented in the Word in its letter, should have been borne to nearly every mart where our natural merchandise has found its way, whilst our missionaries have braved every danger in accomplishing this object, may be regarded as an intimation that on us will devolve the work of bearing the more glorious riches of the spirit of the Word, and as a pledge of the zeal and fidelity with which this new department of labor will be entered on, when its importance is seen and appreciated. Every event, under Providence, appears to be preparing the way. The spread of our common language, in which so great a portion of the New-Church literature is included, may be viewed as a provision to this end; whilst in the increasing activity that marks our progress may be seen the calling-forth and bracing-up of new energies, preparatory to their being concentrated on

some great work about to be inaugurated. But we are not alone: another branch of the Teutonic family, with our esteemed brother, Dr. Tafel, at its head, appears destined to exert no inconsiderable influence in Russia and the east of Europe. And doubtless the other nations will, in the Lord's own good time, awake from their slumbering condition to usher in the universal reign, when "the kingdoms of this world shall become the kingdoms of our Lord and of his Christ."

What gives these considerations an especial emphasis is, that we have now entered on the second century since the coming of the Lord to judgment, — a period when the reminiscences of the past and the prospects of the future, spontaneously, as it were, marshal themselves before us. In the former are some things that wear an aspect of great and hopeful significance. Whilst, for instance, some of the sections of the Christian world, which have had their birth within this period, have passed through their several phases of growth and maturity, and begun to show signs of decrepitude, and others have gone to the tomb, the New Church has not yet emerged from its infancy. Whilst, again, others have divided and subdivided, the New Church has grown in the direction of union. These are evidences that she holds a position and rests on a basis entirely distinct, and belongs to that "dominion which is [to be] an everlasting dominion," and to that "kingdom which shall not be destroyed" (Dan. vii. 13, 14), — evidences the more significant, as they are in no wise the results of our wisdom and foresight, but have occurred, we might almost say, in spite of our mistakes and shortcomings. We are constrained, therefore, to say, "It is the Lord's doing, and is marvellous in our eyes."

Indeed, one of the more important results accruing to the church from her past experience is the conviction that she has fallen into some practical errors. One of these has been adverted to in your Address; and we quite agree with you, that the genius of the New Church has been misapprehended, in the aggressive rather than conciliating spirit which has frequently characterized the advocacy of her doctrines. But the leading feature of her past history has been that of truth, rather than goodness; and her operations have been marked by the asperity of the former, rather than by the genial influences of the latter. This may, however, have been inseparable from her first development: at all events, we may conclude it to have been the highest state of which her first members were capable. It has also doubtless had its use, in the breaking up, to a great extent, of the strongholds of error, and may have been necessary to its accomplishment. And, moreover, one condition of the New Church is, that, differently from all preceding ones, she is to begin in externals, and progress towards internals; a fact, which, whilst giving promise of a brighter future, ought to admonish us of the necessity in which we stand, of looking unitedly and individually to the Lord to elevate our mind into higher states of love, wisdom, and use. With the commencement of a new century, let us hope the church may enter on a new phase, and that her future course may be as distinguished by goodness as it has hitherto been by truth. Goodness, under the comprehensive form of CHARITY, in the New-Church acceptance of the term, — that form which embraces all the spiritual graces, together with the moral, social, and civil virtues, and is the concrete embodiment of them, — is the great want of the age; and it is the mission of the New Church to supply it. In her doctrines alone is it insisted on as an essentially saving principle. With others, though not absolutely repudiated, it holds a subordinate place, and is only recognized as having an indirect influence in salvation: with us, it is, theoretically at least, the chief. To give it practical currency among men, would be one of the greatest boons that could be conferred on them. The success of any efforts to enforce this great practical duty will, however, it is scarcely necessary to observe, intimately depend on our individual and collective faithfulness to the great principles of doctrine and life we have espoused, and to the degree in which genuine charity permeates the lives of the members as well as the teachings of the church; looking at the same time to the Lord, without whom all our labors must be of no avail.

It is gratifying to hear so favorable an account of the prospects of the church among you. In this country, too, there is evidently a deep current of thought setting in, favorable to Swedenborg, though not so manifest on the surface, perhaps, as in yours. A circumstance likely to attract renewed attention to him is the recent discoveries of Dr. Livingstone in Africa, in which, so far as they have transpired, there is much in corroboration of the statements of our author relative to the races which inhabit that continent; though the doctor's travels have not reached to the part where the church is located.

Uniting with your brethren here in the sincere desire and prayer that you may experience the divine guidance and protection, I remain, in the cause of the New Church and in behalf of the General Conference,

Most sincerely and affectionately yours,

WOODVILLE WOODMAN, *President.*

MAY, 1857.

Supplement to the Executive Committee's Report.

The following document was presented to the Executive Committee, and referred by them to the Board of Publications :—

To the General Convention of the New-Jerusalem Church in the United States of America.

In relation to the establishment of the Lord's New Church on the American continent, and especially in regard to the German-speaking class of men, I do sincerely wish to bring one subject of great importance before this session of the Convention. That there are three essentials of the church in men is a well-known fact by all the intelligent receivers of the heavenly doctrines; and, at the same time, it is known that the New Church only is in possession of the three corresponding doctrines, teaching what those essentials are; namely, "The Doctrine of the New Jerusalem respecting the Lord," "The Doctrine of the New Jerusalem respecting the Sacred Scripture," and "The Doctrine of Life for the New Jerusalem." These are small works of the church, but of the greatest importance to be known and obeyed by men, for to begin a spiritual life, and so to be led into the New Jerusalem.

I therefore bring the following resolutions forward :—

Resolved, 1, That the Board of Publications be authorized to have the above-named publications stereotyped and reprinted in the German language, according to Dr. R. Tafel's translation.

Resolved, 2, That said publications be put up in pamphlet form, as cheap as possible, and placed in the hands of the book-agent of the General Convention, for sale.

JOHN H. RAGATS.

CINCINNATI, June 11, 1857.

CONSTITUTION
OF THE
GENERAL CONVENTION OF THE NEW CHURCH
IN THE
UNITED STATES OF AMERICA.

P R E A M B L E.

THE members of the General Convention of the New Church in the United States of America receive and acknowledge the heavenly doctrines of the New Jerusalem, as revealed in the theological writings of Emanuel Swedenborg; the three essentials of which are laid down in the work on the "Divine Providence," No. 259, and are as follows:—

- "There are three essentials of the church,—
- "1. The acknowledgment of the Lord's divinity.
- "2. The acknowledgment of the holiness of the Word.
- "3. The life which is called charity."

They adopt, as rules of discipline or laws of charity, the Lord's words in Matt. v. 23, 24: "Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." And in Matt. xviii. 15-17: "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But, if he will not hear, take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And, if he shall neglect to hear them, tell it unto the church; but, if he neglect to hear the church, let him be unto thee as an heathen man and a publican."

And they unite together for the purpose of promoting the establishment and extension of the Lord's kingdom on the earth, by learning and performing those uses which appropriately belong to a general body of the church; and, for their organization and guidance, they adopt the following—

CONSTITUTION.

Of the Name, and Meetings.

SECT. 1.—The general body of the receivers of the heavenly doctrines of the New Jerusalem shall be called the General Convention of the New Church in the United States of America; and it shall meet annually, or otherwise, at such times and places as may be determined by the Convention itself, or by its Executive Committee.

Of Membership.

SECT. 2.—The General Convention shall be composed of Associations and other collective bodies of the church, and isolated receivers.

SECT. 3.—All ministers belonging to the Associations and other collective bodies of the church in connection with this body shall be members of the General Convention.

Sacr. 4. — Every Association or other collective body of the church belonging to this Convention shall be entitled to two delegates; and every such body numbering fifty members shall be entitled to three delegates, and one additional delegate for every additional fifty members.

Sacr. 5. — When a Society is represented in an Association or other collective body of the church which sends delegates to this Convention, such Society shall not be entitled to any other representatives in the Convention; but every Association or other collective body of the church shall be entitled to as many delegates as the Societies composing it are entitled to, and to such representation for its isolated members as it would be entitled to if no Societies belonged thereto.

Sacr. 6. — At all meetings of the Convention, the representative or representatives of any Association, Society, or other collective body of the church, shall be entitled to cast the whole vote to which its ministers and delegates might be entitled if it were fully represented in the Convention.

Sacr. 7. — Ministers and isolated receivers, who are so situated that they cannot be members of, or conveniently act with, a Society, Association, or other collective body, are invited to attend the Convention, and may be admitted members thereof by vote of the Convention; but no such minister or isolated receiver shall be a member of the Convention, unless he acknowledge the three essentials of the church as laid down in No. 259 of Emanuel Swedenborg's "Treatise on the Divine Providence," and assent to the Constitution of the Convention.

Sacr. 8. — All associated bodies of the church, which are not now connected with this Convention or authorized to be represented therein, may be admitted members thereof, upon application, by vote of the Convention.

Of the Organization.

Sacr. 9. — The officers of this Convention shall be a President, a Vice-President, a Secretary, and a Treasurer, together with a Committee of Ministers, and an Executive Committee, to consist of fifteen persons, of which the President, Vice-President, Secretary, and Treasurer of the Convention shall be *ex-officio* members, who shall hold their offices until the next regular meeting of the Convention subsequent to their election, and until others shall be chosen in their places.

Sacr. 10. — The President shall preside at the meetings of Convention, and perform such other duties as are implied by the name of his office, or may be required of him by the Constitution or Convention. The Vice-President shall preside in the absence of the President, or when requested by him.

Sacr. 11. — The Secretary shall keep and preserve a record of the doings of the Convention in a book suitable for that purpose, in which he shall record the entire proceedings of the Convention, including all motions, whether decided in the affirmative or negative; and this record shall be signed by the President and himself at the end of every session. He shall preserve all important documents coming before the Convention, and all other documents at least until the next regular meeting of the Convention, together with one hundred complete sets of the printed Journals for the use of the Convention.

Sacr. 12. — The Treasurer shall receive all general contributions and donations to the funds of the Convention; specific contributions for aiding the distribution of the writings of Swedenborg, for supporting missions, and for educating candidates for the ministry, or other church purposes; and hold the same, subject to the control of the Convention or its Executive Committee.

Sacr. 13. — The President, Vice-President, Secretary, Treasurer, and other members of the Executive Committee, shall be elected by ballot at a regular meeting of the Convention; but vacancies may be filled by the Executive Committee.

Sacr. 14. — The Executive Committee shall have a general superintendence of the affairs of the Convention in the interim of its meetings; and it shall be their duty to take all such measures as they may deem orderly and necessary,

not inconsistent with the provisions of this Constitution, to disseminate the doctrines of the New Church, and promote its general good. They may appoint messengers from the Convention to any other associated body of the church; may authorize the payment of money from the treasury, upon the order of the President, countersigned by the Secretary, or of the President or Secretary, countersigned by any other member of the Executive Committee; and said Committee shall be the Finance Committee of the Convention.

SECR. 16. — Meetings of the Executive Committee may be called by the President, Secretary, or any three members thereof, upon giving thirty days' notice by letter, the time to be computed from the mailing of the letter; and, at all meetings of said Committee, five shall constitute a quorum. No appropriation of a larger sum of money than two hundred dollars shall be made by said Committee, unless a majority of the members thereof assent thereto; and no portion of the principal of the Turner Fund shall be appropriated by the Committee; nor shall any appropriation be made by said Committee at any time beyond the amount in the treasury available for the purposes of the appropriation: but the Committee or Treasurer may accept loans of money, on the condition that it may be hereafter refunded from the assets of the Convention; for the repayment of which, neither the members of the Convention nor the Turner Fund shall be held responsible.

SECR. 16. — The Committee of Ministers shall be charged with all matters pertaining to the office and duty of ministers, except so far as the same is otherwise provided for in this Constitution, or shall be ordered by the Convention; and they shall have power to act in all such matters, with the concurrence of the Convention or the Executive Committee.

SECR. 17. — All officers and Standing Committees shall report in writing to the Convention at each session; and the Committee of Ministers and the Executive Committee shall report all their doings to the Convention.

Of the Ministry.

SECR. 18. — Receivers of the heavenly doctrines of the New Jerusalem, who have been baptized by a minister of the New Jerusalem, and are preparing for the ministry, may be licensed by an Ordaining Minister, for a term not exceeding one year at a time, to lead in public worship, to read the Word, to say the prayers, to preach the doctrines of the church, and to officiate at funerals.

SECR. 19. — Pastors or Missionaries may be ordained by an Ordaining Minister. Their office and duty, in addition to those of a Licentiate, shall be, to administer the ordinance of Baptism, to officiate at weddings, to administer the Holy Supper, to watch over the members, instruct and lead them in the way of life, and to perform such other duties pertaining to their office as may be required of them.

SECR. 20. — Ordaining Ministers shall possess, in addition to the powers of Pastors or Missionaries, the authority to grant licenses and ordain Ministers.

SECR. 21. — A candidate for the office of Pastor or Missionary must be a good and orderly member of some regularly instituted Society of the New Church, and shall bring a certificate of this fact from the Society to which he belongs. He must desire and intend to devote himself to the duties of the ministry, and shall present a written declaration of that desire and intention to the Ordaining Minister. He must have been previously licensed, and must have officiated under a license for a period not less than one year; and he must be invited by some regularly instituted Society of the New Church to become its Pastor, or be recommended by the authority of some Association or other general body of the church, or by the Committee of Ministers and Executive Committee of the Convention.

SECR. 22. — A candidate for the office of Ordaining Minister must be a Pastor of some regularly instituted Society of the New Church, and must be willing to perform the duties of an Ordaining Minister.

SECR. 23. — Persons without the bounds of an Association or other general body of the church in connection with this Convention may be licensed or

ordained upon the recommendation of the Committee of Ministers, and the concurrence of the Executive Committee.

Sect. 24. — The authority of all Ministers and Licentiates, under this Constitution, is conferred upon them as officers of the Convention; and no person shall be licensed or ordained within the bounds of any Association or other general body of the church in connection with this Convention, without the approbation of the authority of such Association or general body; nor shall any person be constituted an Ordaining Minister without the recommendation of the Committee of Ministers, and the approbation of the Convention, or its Executive Committee, if the Convention be not in session.

Sect. 25. — Whenever any licensed or ordained person shall call in question any of the doctrines of the New Church contained in the theological writings of Emanuel Swedenborg, or when his conduct or practices shall be such as are manifestly injurious to the church, or when his life shall evidently be not conformable to the Divine Commandments, he may be suspended from the exercise of his functions, as such Licentiate or Minister, by the authority of the Association, or other general body of the Church, within whose bounds he may be laboring or residing, until the next meeting of the Convention: but he shall have the right of appeal to the General Convention; and the Executive Committee of the Convention, with the concurrence of the Committee of Ministers, may remove such suspension, until his case shall be acted upon by the General Convention. The Executive Committee of the Convention may, for like cause, suspend any Licentiate or Minister not within the bounds of an Association or other general body of the church in connection with this Convention. And whenever, in the opinion of the Chairman of the Committee of Ministers of this Convention, or the Presiding Minister, Superintendent, or President of an Association or other general body of the church, the circumstances of the case require that the Licentiate or Minister should suspend his functions before there is time or opportunity to lay the case before such Executive Committee, or the authority of the Association or other general body of the church, such Chairman, Presiding Minister, Superintendent, or President, shall notify such Licentiate or Minister not to further exercise the authority of Licentiate or Minister, as the case may be, until the matter can be brought before the tribunal herein authorized to suspend. The Convention may for like cause suspend any Licentiate or Minister.

BY-LAWS OF THE GENERAL CONVENTION.

Sect. 1. — There shall be a Standing Committee on Spiritual and Religious Instruction, whose duty shall be to select, write, or cause to be written, such books as they may deem well suited to the instruction of children and youth in the heavenly doctrines, and to make such suggestions as to the method of instruction as they may think useful.

Sect. 2. — There shall be a Standing Committee of Foreign Correspondence, whose duty shall be to establish and maintain a correspondence with public bodies and individuals of the New Church in other countries; to receive and answer communications from receivers of the doctrines, who may address them from abroad, on matters relating to the church; to attend to such matters as may from time to time be referred to them by the Convention; to extend the hand of charity, in the way of counsel, aid, and protection, to any properly recommended receivers who may present themselves from abroad; and to give suitable introductions to receivers going abroad. They shall also take measures for causing their existence as a permanent Board, and their personal addresses, to be made known to the members of the New Church in foreign countries.

Sect. 3. — There shall be a Committee on the Journal, of which the Secretary of Convention shall be the Chairman. It shall be their duty to procure the publication of the Journal entire as recorded, unless otherwise ordered by the Convention; and such reports or other documents received by the Convention, not ordered to be printed by the Convention, as they may deem useful; with such number of copies for distribution as the Committee shall

judge necessary. For the expense of printing the Journal, the Committee may draw on the Treasurer for any unappropriated funds in his hands.

SECT. 4. — It shall be the duty of the Secretary to attend at the opening of each session of the Convention, and to bring with him the Book of Records, the Journals of the Convention, and such papers as may be in his possession relating to unfinished or other business likely to come before the Convention; and the Treasurer is authorized to audit his account for travelling expenses, and to pay the same.

SECT. 5. — All Committees shall be nominated by the President of the Convention, unless otherwise ordered by the Convention or provided in the Constitution.

SECT. 6. — The rules and regulations which obtain in deliberative assemblies generally are adopted by the Convention until otherwise ordered.

SECT. 7. — The *yeas* and *nays* shall be taken whenever they are called for by one-fifth of the persons voting.

SECT. 8. — The Constitution shall be reprinted with each Journal.

STANDING ORDERS AND RECOMMENDATIONS.

Duties and Powers of the President.

He shall present an Annual Report or Message, setting forth the condition and wants of the Convention; and shall deliver an address before it, on some day of each session, upon some of its more important interests.

He shall annually address the English Conference, or appoint some person to do so in his stead.

Duties of the Secretary.

He shall, under the direction of the President, distribute to the Ministers, Societies, and Associations belonging to this Convention, the Minutes of the English Conference, and other documents sent to this Convention for distribution, as soon as received.

Recommendations to Ministers.

To report to the Convention at each session, if they do not attend the same, stating where they are employed, and for what portion of the time.

To keep a record of the names, ages, residence, &c., of all persons baptized by them.

Recommendations to Societies in connection with this Convention, but not connected with an Association.

To establish a sabbath school, and to give it watchful care, in which the truths of the church shall be distinctly taught.

To adopt, as rules of discipline or laws of charity, what is taught by the Lord in Matt. v. 23, 24, and xviii. 15-17.

To establish free libraries of the theological works of Swedenborg, for loan to all who are interested.

Orders relating to the Convention.

That the meetings of the Convention be opened by the reading of the Word, and prayer, every morning.

That the sacrament of the Lord's Supper be administered on the sabbath included in the session of the Convention.

That all communications addressed to this Convention, during the interim between its sessions, be sent to the President or Secretary.

All addresses ordered by the Convention to go forth in its name shall first be submitted to the Convention for adoption.

To Associations, &c.

Each Association or other collective body of the church is requested to report annually a list of its ministers.

OFFICERS AND STANDING COMMITTEES FOR 1857-8.

PRESIDENT . .	REV. THOMAS WORCESTER, D.D.	Boston, Mass.
VICE-PRESIDENT	REV. J. R. HIBBARD	Chicago, Ill.
SECRETARY . .	REV. T. B. HAYWARD	Brookline, Mass.
TREASURER . .	ROBERT L. SMITH	Brooklyn, N.Y.

Committee of Ministers.

Rev. Thomas Worcester, *President of Convention*; and Rev. James Seddon, Rev. Samuel F. Dike, Rev. J. R. Hibbard, Rev. Abiel Silver, and Rev. James P. Stuart.

Executive Committee.

The President, Vice-President, Secretary, and Treasurer; and Messrs. J. Young Scammon, of Chicago, and I. S. Britton, of Springfield, Ill.; Hon. John B. Niles, of Laporte, Ind.; Dr. Charles Shepard, of Grand Rapids, Mich.; Rev. Chauncey Giles, of Cincinnati, Hon. R. S. Canby, Bellefontaine, Ohio; David Snyder, of Philadelphia; Dr. John Fonerden, of Baltimore; Sampson Reed, of Boston; Oliver Gerrish, of Portland, and William D. Sewall, of Bath, Maine.

Committee of Spiritual and Religious Instruction.

Rev. Joseph Pettee, Rev. William B. Hayden, Rev. T. B. Hayward, Rev. J. P. Stuart, Rev. Chauncey Giles; and Sampson Reed, I. S. Britton, and John Westall.

Committee of Foreign Correspondence.

Prof. Theophilus Parsons, of Cambridge, Mass.; William Roberts, of Philadelphia; J. Young Scammon, of Chicago; Dr. John Fonerden, of Baltimore; Dr. Nathaniel C. Towle, of Washington; Joseph Andrews, of Waltham, Mass.; Rev. Arthur O. Brickman, of Baltimore; Rev. S. F. Dike, of Bath, Maine.

Board of Publications.

J. Young Scammon, of Chicago; S. S. Carpenter, of Cincinnati; Sampson Reed, of Boston; Robert L. Smith, of Brooklyn, N.Y.; Rev. Wm. B. Hayden, of Portland, Me.; Rev. Abiel Silver, of Contoocookville, N.H.; Dr. A. E. Small, of Chicago; Wm. J. Parsons, of Boston; and John C. Keffer, of Philadelphia.

Missionary and Colportage Committee.

Rev. Abiel Silver, of Contoocookville, N.H.; Rev. William B. Hayden, of Portland, Me.; Samuel S. Carpenter, of Cincinnati, Ohio; Dr. Nathaniel C. Towle, of Washington, D.C.; and William Roberts, of Philadelphia, Penn.

Committee for raising Funds.

Rev. Abiel Silver and Dr. N. C. Towle.

Committee on the History of the New Church.

Col. J. H. James, of Urbana, O.; Rev. J. R. Hibbard and Edwin Burnham, of Chicago; Sampson Reed, of Boston; Rev. Thomas P. Rodman, of Bridgewater, Mass.; Rev. Samuel F. Dike, of Bath, Me.; Robert L. Smith, of Brooklyn, N.Y.; Lewis B. Curtis, of South Danby, N.Y.; William Roberts, of Philadelphia; Willard H. Hinkley, of Baltimore; N. F. Cabell, of Warminster, Va.; Rev. Jabez Fox, of Washington, D.C.; S. S. Carpenter, of Cincinnati.

Committee on the Journal.

Rev. T. B. Hayward, Sec.; Sampson Reed, and Rev. Wm. B. Hayden.

GENERAL CONVENTION.

The General Convention is composed of the following associations, isolated societies, and members by election:—

ILLINOIS ASSOCIATION.

Societies. — Chicago, Peoria, Canton, and Henry.

MAINE ASSOCIATION.

Societies. — Portland, Bath, Gardiner, and Bangor.

MASSACHUSETTS ASSOCIATION.

Societies. — Boston, Bridgewater, Abington, North Bridgewater, East Bridgewater, Yarmouth, Lowell, Pawtucket, Foxborough and Mansfield, West Bridgewater, Fall River, Springfield, and Brookline.

MICHIGAN AND NORTHERN-INDIANA ASSOCIATION.

Societies. — Detroit, Grand Rapids, Edwardsburg, Marshall, Almonte, Little Prairie Ronde, Goshen, and Springfield.

PENNSYLVANIA ASSOCIATION.

Societies. — Frankford Society, Second Philadelphia Society, and Upper-Darby Society.

GENERAL SOCIETY IN OHIO.

This is composed of receivers from all parts of the State.

Societies of the New Church belonging to the General Convention, but not Members of any Association.

Urbana Society, O.	admitted	1855.
Third Society in Philadelphia	"	1856.
Baltimore German Society	"	1857.
Hoboken Society, N.J.	"	1857.
Contoocook Society, N.H.	"	1857.

Members of the General Convention by Election.

Rev. Chauncey Giles, Cincinnati, O.	elected	1855.
Rev. Adonis Howard, East Bridgewater, Mass.	"	1855.
Rev. Elijah Bryan, St. Thomas, W.I.	"	1856.
Robert L. Smith, Brooklyn, Y.Y.	"	1855.
Dr. John Fonerden, Baltimore, M.D.	"	1855.
Robert Shaw, New-York City	"	1856.
Henry J. Osborne, Augusta, Georgia	"	1856.
N. Francis Cabell, Warminster, Va.	"	1856.

MINISTERS AND LICENTIATES BELONGING TO THE GENERAL CONVENTION.

ORDAINING MINISTERS.

Thomas Worcester, Boston, Mass.	consecrated	Aug. 17, 1828.
James Seddon, Frankford, Philadelphia, Penn.	"	June 15, 1845.
Samuel Fuller Dike, Bath, Me.	"	June 13, 1847.
John Randolph Hibbard, Chicago, Ill.	"	June 13, 1847.
James Parke Stuart, Urbana, O.	"	June 8, 1856.

PASTORS AND MISSIONARIES.

*Isaac C. Worrell, Frankford, Philadelphia, Penn.	ordained	Dec. 1823.
Eleazar Smith, North Swansey, Mass.	"	June 4, 1826.
Joseph Pettee, Abington, Mass.	"	July 25, 1838.
Warren Goddard, North Bridgewater, Mass.	"	Sept. 19, 1839.
*Adonis Howard, East Bridgewater, Mass.	"	Oct. 17, 1841.
Horatio N. Strong, Yellow-head Grove, Ill.	"	Aug. 26, 1842.
Richard Hooper, Grandville, Kent Co., Mich.	"	Aug. 28, 1842.
George Field, Detroit, Mich.	"	May 28, 1843.
Thomas Peckham Rodman, Bridgewater, Mass.	"	May 6, 1847.
Thomas Wilks, Upper Darby, Penn.	"	Oct. 24, 1847.
Abiel Silver, Contocookville, N.H.	"	June 17, 1849.
Jabez Fox, Berkley, Mass.	"	June 17, 1849.
T. B. Hayward, Brookline, Mass.	"	June 14, 1850.
William B. Hayden, Portland, Me.	"	June 13, 1851.
Samuel H. Worcester, Baltimore, Md.	"	Aug. 28, 1851.
John P. Perry, Yarmouthport, Mass.	"	May 9, 1852.
Thomas Storry, Peoria, Ill.	"	May 30, 1852.
John H. Williams, Homer, Webster Co., Iowa	"	1853.
John H. Miller, Selma, Clark Co., O.	"	May 29, 1853.
Chauncey Giles, Cincinnati, O.	"	May 29, 1853.
Robert Children, Lancaster, Grant Co., Wis.	"	Feb. 12, 1854.
Arthur O. Brickman, Baltimore, Md.	"	Aug. 30, 1855.
Woodbury M. Fernald, Boston, Mass.	"	April 16, 1857.
John Henry Ragatz, Chicago, Ill.	"	May 31, 1857.
Frederick William Türk, Berlin, C.W.	"	June 14, 1857.

LICENTIATES AND MINISTERS.

*James Scott, Boston, Mass.	ordained†	June 10, 1842.
*John M. Hibbard, Athens, O.	licensed	May 28, 1843.
*Alfred E. Ford, Europe	ordained	June 27, 1847.
James Melrose, Canton, Ill.	"	Oct. 3, 1847.
*Samuel M. Warren, England	licensed	Feb. 16, 1853.
Timothy O. Paine, East Bridgewater, Mass.	"	June 5, 1854.
*John Worcester, Boston, Mass.	"	Oct. 11, 1855.
Willard G. Day, Urbana, O.	"	June 25, 1856.
*Edmund A. Beaman, East Bridgewater, Mass.	"	Oct. 10, 1856.

* Not constantly and regularly officiating at the present time.

† Those marked as *ordained* are called Ministers, though they have no more authority than Licentiates, — except Messrs. Scott and Melrose, who were authorized to baptize and to marry.

PLACES CONTAINING SOCIETIES AND RECEIVERS.

PLACES CONTAINING SOCIETIES ARE MARKED WITH ASTERISKS.

MAINE.

Augusta, Dr. S. M. Kate.
 *Bangor, Isaac S. Whitman.
 *Bath, Rev. Samuel F. Dike.
 Belfast, Dr. John Paine.
 Benton, Jones Dow.
 Berwick, W. W. Johnson.
 Biddeford, W. W. Salmon.
 Bowdoinham, Benjamin Robinson.
 Bradford, Perley G. Elden.
 Bridgeton Centre, Luther Billings.
 Canaan, Mrs. Lothrop Gitchell.
 Cape Elizabeth, A. L. Sawyer.
 Cornish, E. W. Wedgewood.
 Craigie's Mills, Geo. Hayse.
 Dennysville, Bela Lincoln.
 Dexter, Henry G. H. Swanton.
 Dixmont, Dr. A. Johnson.
 Dresden, Robert Patterson.
 Eastport, M. Bradish.
 East Vassalborough, Miss Nancy Hoyt.
 Eddington, Phebe M. Lilly.
 Farmington, Dr. Clark.
 Foxcroft, Augustus Hale.
 Freeport, Dr. E. Wells.
 *Gardiner, Henry B. Hoskins.
 Hallowell, D. P. Livermore.
 Harrison, Timothy Ricker.
 Jay, Miss Elizabeth D. Hyde.
 Jefferson, Hiram Pike.
 Kendall's Mills, Dr. E. K. Boyle.
 Kennebunk, Dr. E. G. Stephens.
 Kennebunkport, Capt. John L. Little.
 Lebanon, Samuel Rowe.
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 North Waterford, Colburn Wheeler.
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 South Windham, N. Burnet.
 South Windsor, James Wingate.
 Thomaston, Mrs. Copeland.
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 Wayne, Mrs. B. W. Varnum.
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 West Newfield, Daniel Dam.
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 Hollis, Taylor G. Worcester.
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 Chelsea, Noah Worcester.

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 Dedham, Dr. Payne.
 Dorchester, Frederick Nichols.
 Dover, Linus Bliss.
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 Easton, Dr. Caleb Swan.
 East Randolph, Thomas West.
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 Fair Haven, Dr. James C. Mara.
 *Fall River, John Westall.
 Falmouth, R. S. Wood.
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 Franklin, Joseph Woodward.
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 Lakeville, John Sampson.
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 Marblehead, John Bartol.
 Marlborough, Miss Lavinia Howe.
 Medford, John Angier.
 *Middleborough Four Corners, Col. E. G. Perkins.
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 New Bedford, Robert Tilden.
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 North Marshfield, Allen C. Tilden.
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 Cranston, Anson Potter.
 North Providence, Adam Anthony.
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 Bridgeport, Henry May.
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 Shreveport, Caddo Parish, Adam Bau-
 man.
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Middleton, Henry Co., John M. Fenton.

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Westport, T. M. Adams.

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Lawrence, E. D. Ladd.

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Fort Calhoun, James S. Riddler.

ARKANSAS.

Fort Smith, A. Hamilton Smith.

TEXAS.

Houston, A. C. Allen.

CALIFORNIA.

Sacramento, James Kellogg.

San Francisco, L. Laughton Blood.

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Canestogo, Charles Hendry, Esq.

City of Toronto, Thomas Thompson.

Concord, Peter E. Kaiser.

Etobicoke, John B. Bagwell.

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Kleinberg, Mr. Kerr.

Galt, Gowanlock and Scott.

Mansfield, John Giffin.

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Mitchell's Corner, Whitechurch, Robert Lyon.

Phillipsburg, Christopher Doering.

Quebec (Bank of Montreal), Mr. Le Sueur.

Sandwich, Lewis Beers Hyatt.

Smithville, Henry Doering, Esq.

Stanley's Mills, John Bagwell, Esq.

Streetsville, Samuel Brown.

St. Steven's, Hon. G. S. Stevens.

Thornhill, Yonge St., Daniel Wright.

NEW BRUNSWICK.

Woodstock, Joseph Harvey.

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Bassin, Santa Cruz, Mr. Ryan.

Island of Montserrat, Thomas Burke.

Lucea, Jamaica, Richard E. Chambers.

Port of Spain (city), Trinidad, Thos. Shirley Warner.

St. Thomas, Vibe Kierulf.

AFRICA, CAPE OF GOOD HOPE.

Cape Town, E. J. Jerram.

" " G. W. Silberbaum.

All persons will confer a favor by sending corrections of and additions to the foregoing lists to the Secretary of the General Convention, *postpaid*.

T. B. HATWARD.

LIST OF SOCIETIES OF THE NEW CHURCH IN ENGLAND,
SCOTLAND, AND IRELAND.

In this list, the first name is that of the place where the society is located; the second designates the situation of its place of worship; the third is the name of its minister or some member, generally with the residence annexed.

- Accrington, Abbey Street, Mr. W. Barnes, Midland Terrace.
 Alloa, Mill Street, Mr. Allan Drysdale, 44, Mill Street.
 Ashton-under-Lyne, Fleet Street, Mr. Isaac Brierly, Acres Lane.
 Bath, Henry Street, Mr. James Keene, 16, Norfolk Buildings.
 Birmingham, Summer Lane, Rev. E. Madeley, 337, Summer Lane.
 Blackburn.
 Bolton, Bridge Street, Mr. J. W. Haddock, Bridge Street.
 Brightlingsea, Waterside Lane, Mr. W. H. Griggs, Brightlingsea.
 Bristol.
 Bury, Henry Street, Mr. R. Carter, 1, Marsden Street, Hornby Street.
 Chatham, Salem Chapel, Rhode Street, Mr. J. Jones, Rhode Street.
 Dalton, Grove Place, Rev. R. Storry, Dalton.
 Derby, Babington Lane, Rev. W. Mason, 6, Wilmot Street.
 Edinburgh, 6, Infirmary Street, Mr. E. S. Craigie, at Gallie and Laird's, iron-merchants.
 Embsay, near Skipton, Mr. T. H. Shacklock, Embsay.
 Failsworth, near Manchester, Mr. W. Standing, Burnt Barn.
 Glasgow, Cathedral Street, Rev. O. Prescott Hiller, 106, North Frederic Street.
 Haslingden, Blackburn Road, Mr. J. S. Hawley, Haslingden.
 Heywood, Church Street, Mr. J. B. Kennerley, Mill Bank.
 Ipswich, High Street, St. Margaret's, Rev. D. G. Goyder, 8, Norwich Road.
 Jersey, Victoria Street, Mr. Titus Brown, 5, York Street.
 Keighley, King Street, Mr. T. A. Sugden, Queen Street.
 Kersley, near Manchester, Rev. W. Woodman, Stone Clough, Manchester.
 Leeds, Albion Street, Rev. R. Edlestone, Headingley Hill.
 Liverpool, Bedford Street, North, Mr. Joseph Skeaf, Adelphi Hotel.
 Liverpool, Limekiln Lane, Mr. R. G. Sheldon, 195, Vauxhall Road.
 London, Argyle Square, King's Cross, Rev. J. Bayley, 2, Mount Pleasant, Barnsbury Square.
 London, Cross Street, Hatton Garden, Rev. W. Bruce, 1, Torriano Cottages, Kentish Town.
 London, Devonshire Street, Islington, Rev. A. A. Beechey, New-Church College, Devonshire Street, Islington.
 Longton, Mead View Place, Mr. Stephen Wood, Wood Street.
 Manchester, Peter Street, Rev. J. H. Smithson, 25, Cecil Street, Greenheys.
 Melbourne, Pen Lane, Mr. John Clemson, Melbourne.
 Middleton, Wood Street, Mr. James Ashton, Park Wood.
 Mirfield, Knowl, Mr. Joseph Hirst, near New-Jerusalem Chapel, Mirfield.
 Newcastle-upon-Tyne, Percy Street, Rev. T. O'Gorman, Summer-hill Street.
 Norwich, Queen Street, Rev. R. Abbott, Belle Vue, Green Hills.
 Nottingham, North Church Street, Mr. W. Pegg, 3, Platt Street.
 Oxford, Brewery Street, St. Clement's, Mr. W. Ray, Academy, Rose Hill.
 Paisley, 8, Barr Street, Mr. D. Fleming, 29, Glen Street.
 Preston, Avenham Road, Rev. E. D. Rendell, Avenham Road.
 Ramsbottom, Ramsbottom Lane, Mr. T. Inskip, Ramsbottom Lane.
 St. Oyst, Spring Road, Mr. W. Grickson, Clacton Road.
 Salford, Bolton Street, Rev. D. Howarth, Sherwood Terrace, Rusholme, Manchester.
 Salisbury, Mr. A. Copey, Brown Street.
 Stand Lane, Radcliffe, Manchester, Rev. J. Boys, Radcliffe, Manchester.
 Westleigh, Union Street, Mr. J. Adkin, Union Street, Leigh.
 Wigan, Duke Street, Wigan Lane, Mr. S. Mason, Aspull, near Wigan.
 York, 46, Goodramgate, Mr. W. Heppel, 46, Goodramgate.

Addresses of Ministers not given above.

Rev. J. W. Barnes, 37, Southgate Street, Bath.
 Rev. T. Chalklen, 38, Wilton Square, New North Road, London.
 Rev. J. Cull, 2, St. Mary's Place, Edgehill, Liverpool.
 Rev. T. C. Shaw, 26, Southampton Place, Euston Square, London.
 Rev. J. F. Wynn, North Barr Street, Beverley.
 Rev. D. T. Dyke, North Lodge, Wilton, Wilts.

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 Bradford, Mr. W. Dyson, Messrs. Schwann, Kell, and Co., Hall Ings.
 Burnley, Mr. Robert Bailey, Spring Terrace.
 Carlisle, Mr. Bainbridge, 15, Brook Street.
 Dunfermline, Mr. J. N. Paton, sen.
 Elmham, Norfolk, Mr. R. Able, North Elmham.
 Loughborough, Mr. W. Dean, Fennel Street.
 Oswaldtwistle, Lancashire, Mr. T. Riley.
 St. Ives, Huntingdon, Mr. Tall.
 Stockport, Mr. Jno. Holt, Adsworth Lane.
 Stonehill, Farnworth, near Bolton, Mr. Lever.
 Twerton, near Bath, Mr. Dawney, Railway Station.
 Winchester, Mr. Butcher, High Street.
 Wivenhoe, Essex, Mr. D. Chapman.
 Adelaide, South Australia, Mr. E. Spiller, Grenfell Street.

LIST OF PLACES ON THE CONTINENT OF EUROPE.

GERMAN STATES.

Augsburg, Mr. C. F. Freyer, Stiefungs Cassier, 25.
 Frankfurt, Mr. H. L. Schweiger, Bromerstrasse, No. 1, second story.
 Lindau, Dr. Roth.
 Nurnberg, Dr. Leutpert (director of the court of justice).
 Schweinfurt, Prof. William Pferish.
 Tubingen, Wurtemberg, Dr. J. F. E. Tafel, à l'Université.
 Wiesbaden, Lady Johanna Volk, Friedrichstrasse, No. 19.
 " Madame Rathin Schellenberg and Madame Frezenius.
 " Miss Julia Schneider, Friedberger Chaussée, Eiserne Hand.

PRUSSIA.

Creuzeldassen, near Witten (near Dortmund, Elberfeld), Mr. Theodor Mullen-
 siefen.
 Berlin, Mr. Hafenluth, Scharrenstrasse, No. 2 (bookstore).
 Ulm, Dr. Kameron (physician).
 Vegesack, near Bremen, Mr. Heinrich Rippe (merchant).
 Weimar, Mr. Schmidt (lithographer).
 " " Carl Clus (registrar in the archives of the Grand Duke).

SWITZERLAND.

Berne, Madame de Manuel.
 " Lady Phillipine de Struve.
 " Miss Durheim.
 Herisau, Mr. Botschi (master-mason).
 Vevay, Canton de Vaud, Henri Jacquier, Pasteur.

FRANCE.

Paris, Mr. Auguste Harlé, Rue de Bruxelles, No. 32.

„ Richardson, 22, Grand Rue, near Barrière St. Denis.

St. Amand, Cher, Mr. J. F. le Boys des Guays (formerly Mayor).

ITALY.

Rome, Arthur Strutt, Esq., Via in Arcione, No. 104, near the Fountain of Freor.

„ Cephas G. Thompson.

Florence, Hiram Powers.

REPORT OF A COMMITTEE ON DONATIONS AND DEVISES.

The undersigned, who was directed by the Convention “to furnish a form, or prescribe a method, by which donations may be legally made to this Convention,” in order that “the same be published in the Journal of the Convention annually,” respectfully reports:—

No difficulty can occur where the party wishing to give is living, as arrangements can easily be made to carry his wishes into effect; and I suppose the word “donations” was intended to embrace devises and legacies.

That a devise or legacy may take effect, two things are necessary: one, that the devisee be so distinctly named or described that no question can be made as to his identity; the other, that he be a person capable of taking in law. The name which this Convention has always borne distinguishes it sufficiently. But it is not a corporate body; and hence there may be questions as to its legal capacity of receiving or holding property. To meet this difficulty, persons should be named, or adequately described, who may take and hold the property, so as to support the legal title, but in such a way as to give the Convention the absolute control and direction of it. I think it may be a convenient way to accomplish these objects to use the following—

FORM

FOR A DEVISE TO THE GENERAL CONVENTION.

“I, A B, do give, bequeathe, and devise” (here naming and describing the property or estate), “to the persons who shall be President and Treasurer of the General Convention of the New Church in the United States of America at the time of my death, and their successors in office, to have and to hold the same to them in fee-simple, but always in trust to and for the exclusive benefit of the said Convention, and always subject to the absolute and entire control and disposition of said Convention.”

Or the testator may designate these officers by their names, or may substitute for these officers other persons by name; always adding, “but always in trust,” &c., and the remainder of the preceding paragraph following these words.

If the testator wishes the property applied to any particular purpose, he should add to the foregoing,—

“But it is my wish, and I do hereby direct the said Convention, to use, apply, and employ the said property in the following manner; that is to say,—”

Then should follow the directions of the testator; and it is important that they be as clear and specific as possible.

THEOPHILUS PARSONS.

ERRATA.—Page 8, line 8, for *S. H. Worcester* read *T. Worcester*. Page 9, line 20, for *on read or*. Page 14, line 17, for “52” read “54.” Page 17, line 6, for *examined* read *Exemplified*.

I N D E X.

	Minute.	Page.
Committee on Credentials	1	1
Roll of Convention		1-3
Convention Roll adopted	2	4
Receivers invited to take Seats, &c.	3	5
President's Address on the "Last Judgment"	4	5
Journal of Last Year read	7	5
Reports of Associations, &c., and Address of General Conference, read	8	5
Assistant Secretary chosen	9	5
Three Societies apply for Admission	10	5
Mr. Hayward's Discourse on the "New Heaven"	11	5
Report on the Case of Mr. Beswick	12, 13	5
Rev. Mr. Silver's Discourse on "Swedenborg, his Office and Mission"		6
The Baltimore German, the Hoboken, and the Contcoook Societies received	15, 16	6
Committee on Liturgy for Sabbath Schools reports	17	6
The Treasurer presents his Annual Report	18	6
Committee to revise the Lists of Ministers, &c.	19	6
Rev. O. Prescott Hiller invited	20	6
Committee of Foreign Correspondence reports	21	6
Ordination of Mr. Türk	22, 23	6
Messengers from the Urbana University received	24	7
Aid to Dr. Tafel in publishing the MSS. and other Works of Swedenborg	25	7
Missionary and Colportage Committee reports	26	7
Committee on Tithing reports, and is continued	27	7
Resolution on publishing the Centenary Discourses	28, 29	7
Baptism of Messrs. Türk and Boxley	30	7
Discourse of Rev. Mr. Gilles on the "Descent of the New Jerusalem"		8
Reports of three Ministers read	32	8
Rev. Mr. Wilks's Address to the General Conference	33	8
Executive Committee presents its Annual Report	34	8
Committee of Nomination appointed	35	8
Rev. Mr. Hibbard's Discourse on "Order, and its Uses in the New Church"	36	8
Executive Committee's Report taken up by Subjects	37	8
Rev. Mr. Benade's Letters of Inquiry, and Resolution thereon	38, 39	8
The Board of Publications	40	8
Resolution amending Sect. 15 of the Constitution	41	9
Treasurer authorized to accept Loans on Conditions	42, 43	9
Resolutions instructing the Board of Publications	44-46	9
Appropriation to Mr. Brickman's German N. C. Paper	47	10
Report of Sub-committee to raise Funds	48	10
Report of Executive Committee accepted	49	10
Extracts from said Report, and Journal of Ex. Com., to be published	49	10
Committee to procure Act of Incorporation instructed	50	10
Committee on Spiritual and Religious Instruction reports	51	10
Committee to consider the Uses of Convention appointed	52	10
Committee on History of the New Church appointed	54	11
Convention adjourns to Boston	55	11
Executive Committee to report on the Second Day of the Annual Session	56	11
Centenary Discourses, how to be regarded	57, 58	11
Resolutions on printing the Manuscripts of Swedenborg	59, 60	11
The Centenary Discourses: Committee raised to print	61, 62	11
Document read relative to a Bequest for a School	63	12
Propositions on providing for Ministerial Education	64-67	12
Proposition to admit Officers of Colleges to Convention	68, 69	12
Treasurer's Statement of Monies	70	13
Resolution on the Address of the English Conference	71	13
Committee on Nominations reports	72	13
Convention elects Officers for ensuing Year	73, 74	13
Committee on the Lists reports, and has leave	75	13

	Minute.	Page.
President may appoint Messengers to Europe, &c.	76	13
Resolution relative to Messrs. Carl and Hyde	77, 78	13
President has leave to appoint certain Committees hereafter	79	14
Committees	80-83	14
The Convention adjourns	84	14
Rev. Mr. Stuart's Discourse on the "Successive Dispensations or Churches"		14
Mr. Reed's Discourse on "Freedom"		14
Rev. Mr. Field's Discourse on "Science"		14
Mr. Scammon's Discourse on "Education"		14
Mr. Cabell's Discourse on "Literature"		14
Rev. Mr. Pettee's Discourse on the "Permanence of the Church"		14
Ordination of Mr. F. W. Türk		15
Administration of the Holy Supper		15
Sermon by Rev. Mr. Hiller		15
Rev. Mr. Storry's Discourse on the "Conduct of Life"		15
Social Festival at Clifton		15
Extracts from the Records of the Executive Committee		16
Report on the Case of Mr. Beswick		17
Report of Committee on Sabbath Schools		18
Treasurer's Annual Report		18
Report on the Ordination of Mr. Türk		20
Missionary and Colportage Committee's Report		20
Report of the Executive Committee		21
Report of the Board of Publications		22
Report of Committee to raise Funds		24
Report of Committee on Spiritual and Religious Instruction		26
Report on publishing the Centenary Discourses		28
Report of Committee of Foreign Correspondence		28
Dr. Tafel's Letter to Mr. Andrews		29
Dr. Tafel's Letter to Mr. Reed		30
M. Le Boys des Guays's Letter to Professor Parsons		32
Libraries which received Swedenborg's Works in Europe		33
Report of the Illinois Association		35
Report of the President of the Maine Association		37
Report of the Massachusetts Association		38
Report of the Michigan and Northern-Indiana Association		40
Report of the President of the Pennsylvania Association		40
Report of the Second Philadelphia Society		41
Report of the Upper-Darby Society		41
List of Ministers connected with the Pennsylvania Association		42
Report of the General Society in Ohio		42
Report of the Urbana Society		43
Report of the Third Philadelphia Society		42
Rev. H. N. Strong's Report		43
Reports of Rev. James Fox		43
Report of Rev. J. P. Perry		45
Rev. W. B. Hayden's Report		47
Report of Rev. A. O. Brickman		47
Letter of M. S. Child		48
Document from the Trustees of Judge Foster's Gift		48
Address from Convention to the English Conference, 1856		49
Address from the English Conference, 1857		50
Supplement to the Executive Committee's Report (Mr. Ragatz)		53
Constitution of the General Convention		54
By-laws		57
Standing Orders and Recommendations		58
Officers and Standing Committees for 1857-8		59
Bodies composing the General Convention		60
Ministers and Licentiates belonging to the General Convention		61
List of Places containing Societies and Receivers		62
List of Societies in England, Scotland, and Ireland		68
List of Places on the Continent of Europe		69
Form for a Devise to the General Convention		70

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SERMON FROM LUKE XVII. 33-36.

BY JOSEPH PETER.

“Whoever shall seek to save his life shall lose it, and whoever shall lose his life shall preserve it. I tell you, in that night there shall be two men in one bed: the one shall be taken, and the other shall be left. Two women shall be grinding together: the one shall be taken, and the other left. Two men shall be in the field: the one shall be taken, and the other left.”

It is necessary to take into consideration the circumstances under which these words were spoken, in order to comprehend distinctly their meaning. It is a peculiar condition of things to which the passage relates; it is an impending danger of special character which is contemplated. An event of great moment — one involving the life of some, and the death of others — is to occur. It will be attended with the *taking* of some, — with their coming into possession of great good; and with the *leaving* of others, — their failing to come into possession of this good.

This event is the coming of the kingdom of God, as we learn from a previous part of the chapter.

The Lord says, “As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and

destroyed them all. Likewise also as it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded; but, the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed" (26-29).

The great event, as we see from this, which is to be connected with such important consequences to men as those brought to view in the text, is the revelation of the Son of man. There is then to occur what is similar to what occurred at the flood, and in the times of Lot. At the time of the flood, Noah and his family were saved: others perished. In the days of Lot, he and his two daughters were saved; and the rest were destroyed with Sodom. Noah and Lot, with their families, were taken, and others were left. However, we are not to suppose that there is no more interior meaning to those events — the flood, and the destruction of Sodom — than the literal one. What that meaning is will sufficiently appear from the explanation of the similar one, — the revelation of the Son of man, or the coming of the kingdom of God, which is now taking place.

The revelation of the Son of man, as the Son of man is the Lord Jesus Christ, is the manifestation of him. The revelation of him, however, is not an external manifestation, — an appearing of him outwardly before our eyes; but an internal manifestation, — an appearing before our minds. But how does the Lord manifest himself to and before our minds? In order to comprehend this, it is only necessary distinctly to recognize this one fact, — that, since the Sacred Scripture is the Word of the Lord, it is in its essence, as to its real interior contents, himself. The goodness and the truth, the love and the wisdom, which there are in the Scriptures, exist, originate in, belong to, a person; and that person is the Lord. Goodness and love belong to will, and wisdom and truth belong to understanding. Separate goodness and truth from will and understanding, their subjects, and they are nothing. The goodness and truth of the Scriptures are the Lord's goodness and truth; and they have no existence apart from him as their

subject. Hence it directly follows, that when we are affected by the goodness, and have a correct understanding of the truth, of the Scriptures, the Lord himself is so far revealed to our minds : we have so far a perception of what his love and his wisdom are, thus what he is ; for his love and wisdom are what constitute him. It follows from this view of the Lord as himself the Word, that when he makes new and more full disclosures of the goodness and truth of the Scriptures, that when he shows them in interior forms which have before been concealed and unknown, he reveals himself anew, and more fully.

The revelation of the Son of man which is now taking place, and which is contemplated in the text and context, is of this character. The Lord has caused the fact, hitherto unknown, to be revealed, that there is an internal or spiritual sense to the Scriptures, — a sense distinct from the literal one, but contained within it, and manifested by it, according to the law or science of correspondences, — a science formerly known on the earth, subsequently lost, and now again revealed.

In addition to the revelation and explanation of the science of correspondences, and of the fact that there is an internal sense to the Scriptures, that sense has, to a very considerable extent, been opened and explained. The Lord has provided a way, by means of which we have been instructed *in general* what is treated of in the whole of the Scriptures in that sense, and with much particularity what is treated of in many parts of it.

The opening of the internal sense of the Scriptures, the manifestation of the Lord's love and wisdom as they there appear, is the revelation of the Son of man. In another Gospel it is said, " And they shall see the Son of man coming in the clouds with great power and glory " (Mark xiii. 26). Here, by correspondences, is described the revelation of the Lord in the manner just described. The clouds do not mean the literal clouds, but what clouds correspond to. Clouds are formed by exhalations from the earth ; and they tend very much to modify, and often obscure and intercept, the light and heat which proceed from the sun above them. Hence clouds correspond to the literal sense of the Scriptures, in which divine

truth is presented under appearances accommodated to the state of men. The Lord, in addressing men in their obscure and low condition, must needs accommodate what he says to that condition. Thus, though the Scriptures in their literal sense are the Word of the Lord, and contain the divine love and wisdom, yet those principles are modified and obscured there often, as the light and heat of the sun are by the clouds.

The Lord "comes in the clouds," because he causes the goodness and truth contained in the spiritual sense to be unfolded by the explanation of the literal sense according to correspondences. The Lord is said to come "in the clouds *with great power and glory*," because the things of the internal sense are goodnesses and truths in their own proper forms; and these forms are of great power, great force, and of great glory, great splendor.

In order, now, that the nature of those things by which the Lord reveals himself in his glory may be more distinctly manifest, let us look at one or two examples. In the Old Testament, we have the history of Abraham, Isaac, and Jacob, and their descendants. This, in the letter, is merely natural, and relates to worldly things. It appears of very little spiritual interest. But, in the internal sense, this portion of the Scriptures treats of matters of the highest spiritual interest,—matters which angels delight to contemplate, and which contribute greatly to the exaltation of their love and wisdom. This history, in its spiritual sense, describes prophetically the state and the progress of the Lord, when he should come on the earth, from his early childhood to the full glorification of his humanity. What can there be more interesting, more instructive, more useful, to us, than the contemplation, in the proper spirit, of the early and later history of the Only-begotten of the Father, who came into the world to save us? To help us, he assumed our nature; he took upon himself our infirmities. "He bore our griefs, and carried our sorrows." "He was wounded for our transgressions; he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (Isa. liii. 4, 5). What can be more profitable for us than to contemplate the instructions,

which, as a child, he was pleased to receive ; the gradual progress of the humanity in intelligence and wisdom, the states of perception which were enjoyed, the temptations endured, the victories gained ? What can be more helpful to us in our work than to go with him, to see what he thought, how he felt, and what he did, when, for the sake of saving us, he encountered and surmounted all the difficulties under which we labor ?

Thus, in many parts of the Scriptures besides that which has been alluded to, in the interior sense, the Lord is treated of, and things concerning him are unfolded ; while, in the literal sense, circumstances connected with men — mere outward, worldly matters — are brought to view.

Another example of the glory in which the Lord reveals himself, in opening the internal sense of the Scriptures, is what is there taught respecting the church. The first five chapters of the Book of Genesis, in their literal sense, treat of the natural creation ; of Adam and Eve, and their descendants to the time of Noah ; and of various events and circumstances, principally of a worldly nature, connected with the persons mentioned : but, in its interior sense, this part of the Scriptures treats of the regeneration of those who first existed on this earth, and the state of the church among them. In this sense, it appears what was the character of men in their state of primeval innocence ; what views they had in relation to the Lord, and what feelings they had towards him ; what views they had of themselves ; what kind of feelings they entertained towards each other ; what was the character of the revelation which was made to them ; what kind of intercourse and communication they had with the spiritual world ; what connection with the angels ; what was the peculiar character of their intelligence, and mode of acquiring it ; and how they dwelt together in the world. Then again are particularly treated of, in the interior sense, the first commencement and gradual progress of the decline of the men of that church ; the direful nature of the evil which existed among them, when the decline had advanced to an extreme degree ; and what took place when they had become so corrupt that salvation was no longer

possible in the order of things then existing. Such subjects as these, of so great spiritual interest and importance, and so calculated to promote spiritual intelligence and wisdom, are the themes of the chapters alluded to, in their spiritual sense.

In the spiritual sense of what is said of Noah, his sons, and their descendants, is described a new form of the church among men, which the Lord provided when the first church had fallen away. In the spiritual sense of this apparently worldly history, the peculiar character of this new form of the church is unfolded, — the nature of its goodness, its intelligence, and its worship. We are instructed how they regarded doctrine, and how they regarded life, and how they regarded and treated each other. We are also informed of the commencement, the progress, and the nature of the decline of this church. But, not to particularize, it may be observed in general, that, in the interior sense of the Scriptures, we have a connected and full spiritual history of the church on the earth, and the provisions of the Divine Mercy for the salvation of men, from the first age of men here to the present time; and a revelation of what these are to be onward for ever.

In the last book of divine revelation, the Apocalypse, in its spiritual sense, are described, with divine truthfulness, the state of the church on the earth, and the state of things in the spiritual world, at about the present period, and what they will be hereafter. This book is a divine composition; and all the natural things which are mentioned in it are introduced as the representative images of spiritual things. Opening the meaning of these representative images is opening to our knowledge the things to which they relate. Thus among the things mentioned is this, — that seven angels, one succeeding another, sounded seven trumpets; and the events following the sounding of each are described also, however in representative language. The sounding of trumpets, the following of hail and fire mingled with blood, casting a great mountain burning with fire into the sea, &c., are not the real facts here treated of; but the opening of what is meant by these things presents the *real* facts. So in regard to the two witnesses, the woman clothed with the sun, the child which she brought forth, “the great

red dragon with seven heads and ten horns," the scarlet-colored beast full of names of blasphemy, the holy city New Jerusalem, and all the other things mentioned. Opening the spiritual sense of these reveals in the light of day the real facts which are described. An understanding of this sense of the Apocalypse gives us distinct ideas of what has been transpiring during the last century in the spiritual world; which is of vast moment with reference to the present and future prosperity of the church on the earth.

But we are not to suppose, that the Lord reveals genuine truth and goodness altogether and only by opening the spiritual sense of the Scriptures. Much that is genuine, indeed all that is essential to salvation, is contained in the literal sense, and can be learned there by those who have an affection for it. It is there taught that the Lord is the one God; that the Sacred Scripture is divine truth, and that it has a spiritual sense; and that men are regenerated and saved by shunning evil and doing good according to the divine precepts, while they acknowledge all their ability to do this as from God. The Lord has revealed himself at this day by manifesting, in the literal sense of the Scriptures, the doctrine of genuine truth, and by opening the spiritual sense, which is genuine truth divested of the obscurity which to a great extent shrouds the letter.

It appears, from the mere letter of the text and context, as if the Lord, in revealing himself, would give life to some, and destroy the life of others. There is an appearance in the flood, and in the raining of fire and brimstone upon Sodom, as if the Lord destroyed men; but, in revealing himself, the Lord shows us that this is not so.

The life which they lose who seek to save their life is the genuine life, which receiving the Lord, as he now reveals himself, gives. To lose the life is to fail to possess the goodness and the intelligence provided in the opening of the Scriptures. On the other hand, to save the life is to become recipients, to come into possession of these, and to enjoy the transcendent happiness which they confer.

The life, by seeking to save which we lose genuine life, is the life of our natural evil loves. Our natural love is the love

of ourselves. This leads us to feel an interest only in such things as seem to promote our own honor and wealth. Hence this love gives us no affection for, and desire to possess, spiritual wisdom and intelligence. Thus the Lord comes with the things that give eternal life and peace; and we fail of securing them because we have no affection for such things. This it is to lose our life; and it is lost, not by any act of the Lord, but by our seeking our own selfish life. To lose our life is to put down our self-love in obedience to the Lord's commandments, and from love to him. Those who do this preserve their life, because there is given to them an affection for the goodness and truth of the Scriptures. To possess these gives them the greatest satisfaction; and to cherish and bring them forth among men is the supreme joy of their life.

It is said, "I tell you, in that night there shall be two men in one bed: the one shall be taken, and the other shall be left;"—that of "two women grinding together," and of "two men in the field," "one shall be taken, and the other left."

There are three aspects under which men may be regarded. One is with respect to the religious doctrine in which they are principled; another has relation to the affection from which they study, or desire instruction from, the Scriptures; the third respects the effect upon their life of their doctrine and study. A *bed*, according to the spiritual sense, is the doctrine which a man receives, and in which he confides, thus upon which he spiritually rests. *Women grinding* represent man, from some kind of affection, studying or desiring instruction from the Scriptures. This is represented by grinding; because the goodness and truth learned from the Scriptures nourish the life of the spirit, as the corn which is ground does that of the body. *The field* represents the fruits which appear in man's life; because natural fruits correspond to spiritual fruits, and these are the things of our life.

Of the two in one doctrine, the one who is taken, who is saved at the revelation of the Son of man, who enters the Lord's kingdom, is he who loses his life,—who does not love his doctrine as contributing to the promotion of his worldly honor or prosperity, or for any selfish end; but loves it as from

God, — loves it notwithstanding it requires him to discard the love of himself. Such are taken; that is, they receive the Lord in the new and more full manifestation which he makes of himself; because they love him, and hence desire, and are thankful to be permitted, to know more of him.

One in the same doctrine who is left — that is, who does not receive the Lord as he reveals himself — is one who seeks to **save his life**, and who adopts his doctrine as a means of promoting ends which respect himself. He does not regard his doctrine as the truth of God by which he is to be led, but as something that he can use greatly to his worldly advantage. Such a one is left — that is, does not receive what the Son of man reveals — because he has no affection for it in itself considered, and because it does not seem calculated to advance his selfish ends.

In like manner, of the two who investigate the Scriptures, the one who is taken is he who loses his life, — has an affection for the truth for its own sake; and the one who is left is he who seeks to save his own life, — has no affection for the truth as opposing selfishness, but the very reverse.

So, finally, of two of similarly correct, and, it may be, highly commendable, outward deportment, — the one who is taken is he who loses his own life, and who does what is right and good, because his duty to the Lord requires it; and the one who is left is he who seeks to save his own life, — who does what is commendable, not from any love of what is good, or from any regard for the Lord, but solely because he deems such a life conducive to his personal advantage. Thus we see who are taken and who are left at the revelation of the Son of man. We see that the cause of the exclusion of any from the great blessings which the Lord at his coming brings, is wholly in themselves. These blessings, so far as the Lord wills, and so far as the church that receives them wills, are for all. “And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely” (Rev. xxii. 17).

HISTORY OF, AND OBSERVATIONS ON, ENGLISH TRANSLATIONS OF THE BIBLE. A Lecture delivered before the Massachusetts Association of the New-Jerusalem Church, April 16, 1857. By JOHN H. WILKINS.

[In obtaining materials for the following lecture, I am largely indebted to the "History of the English Translations of the Bible," by Mrs. Conant, recently published. I wish, in advance, to acknowledge this indebtedness, as certainly sentences, and not unlikely even paragraphs, will occur, which are little more than transcripts from her work. I am also indebted, but less largely, to "Annals of the English Bible," by Anderson; and "English Past and Present," by Trench. All these works will repay perusal.]

DURING several years past, the subject of a new translation of the Sacred Scriptures has been a matter of consideration among the receivers of the heavenly doctrines; and the General Convention of the New Church has had a Standing Committee on the subject for several years, who have given the matter some attention, but have as yet done little or nothing toward the accomplishment of the object. Having a place upon that Committee, my attention has been drawn somewhat particularly to the character of the present translation, as well as to that which a new one should possess; and though there are unquestionably alterations and improvements which the light of the heavenly doctrines brings to view, and seems to require to be made, yet no very careful examination, especially of the New Testament, has served but to produce and deepen the conviction, that the common version is one of very great merit, bringing the spirit and life of the original languages into our vernacular tongue with very great accuracy, and consequent power and beauty. And in innumerable cases, where a mere sciolist would be ready to impute errors or faulty rendering, the ripe scholar will discover the fruits of laborious study made successful in bringing to view the exact meaning of the original.

In the little attention I have been able to give to this matter, I have been so sensible of the great excellence of our common version, that I have been induced to look somewhat minutely into the history of the English translations of the Bible, and to trace the steps by which our common version

has attained to its great general accuracy, — a degree of accuracy far beyond that of any existing vernacular in the other countries of Europe.

In tracing this history, I shall have occasion to narrate and allude to matters not necessarily connected with the subject, but still important to be known and understood, in order to realize the design and scope of the efforts of the actors in the matter.

The first attempt to translate the Bible into the vernacular Anglo-Saxon was made by John Wickliff. It was an auspicious day for England, and for the whole Anglo-Saxon race, when he was born; for he not only gave the lively oracles of truth to the people of his own generation, but almost created a language, of wondrous capability, to transmit those oracles to all coming time and to wide-spread nations. In his day there was no English literature, properly speaking. The language used at court, and by the upper classes of the nobles, was Norman-French. The language of the civil courts and of the law was Latin; as, indeed, was also the language of the church. All of the Sacred Scriptures which the common people heard was from the Latin Vulgate, or Latin Missal and Breviary. The language of the people, the vernacular, was deemed unsuitable to be a vehicle of communicating that knowledge of things both divine and human which most nearly concerned both the spiritual and natural welfare of the masses.

This language used by the people, but not fixed or embodied in any common literature, was undergoing great changes. After the conquest of the Normans, and the mixture of that race with the English people, though the framework and joints of the language of the people of the country were too strongly and compactly knitted together to allow of rending asunder, and the formation of a new elementary tongue from the foreign intermixture, yet, from the more and more intimate moulding together of these races, it could not but happen that immense accretions of foreign words should, in course of time, be admitted into the native vocabulary; and, in Wickliff's time, the tendency to the use of foreign words threatened injury to

the native language. There was danger that the native stock would be overloaded by the foreign appendages. Wickliff arose just at the time, when, by giving the Holy Scriptures to the people in their vernacular tongue, he gave a lasting form to that vernacular, which combined all the vigor and strength of the original root, with so much of the foreign accretion as could be made to adhere usefully for his purpose. He was an accomplished Latin scholar, well versed in that language in its classical form, and familiar with it in the clipped, rounded, and as it were lubricated form in which it was becoming incorporated with the Anglo-Saxon through the French. But as he was writing for the people, the most unlearned classes, he undoubtedly used his knowledge of and familiarity with that language in all its forms much more sparingly than he would, had he been composing any other work. It is in this respect more than any other, probably, that Wickliff differs from Chaucer, who wrote near the same time. Wickliff's object being to reach the lower classes, he confined himself in a great degree to the use of their homely language; while Chaucer, writing for the more refined, indulged largely in the use of words of foreign derivation. Hence, to this day, the language of Wickliff is regarded as much more truly English than that of Chaucer; and, in reading it, much less need is felt of a glossary. Much fewer words used by Wickliff have been lost to the language, than of those used by Chaucer.

John Wickliff, a native of Yorkshire in England, was born in 1326; and, from 1360 to the time of his death, he was a conspicuous character, exerting a prodigious influence over the public mind of his countrymen. From being rector of Lutterworth, he was made professor of divinity at Oxford about 1370; and was removed from that professorship in 1380, and returned to Lutterworth, where he devoted the remaining days of his life to the completion of his translation of the Bible. This he accomplished just before his decease in 1384.

To estimate his character, we must understand somewhat the difficulties that lay in the way of accomplishing his object. In 1229, a century before his birth, the Council of Toulouse, among other canons, promulgated the following, which was in

full force in the time of Wickliff; viz., "We also forbid the laity to possess any of the books of the Old or New Testament, except perhaps the Psalter or Breviary for the divine offices, or the Hours of the Blessed Virgin, which some out of devotion wish to have. But, having any of these books translated into the vulgar tongue, we *strictly forbid*." This decree was in operation throughout Europe. No nation or people were permitted to possess any portion of the Word in the vernacular tongue. Wickliff's principles are told in the following words: "As the faith of the church is contained in the Scriptures, the more these are known in their true meaning, the better; and, inasmuch as secular men should assuredly understand the faith they profess, that faith should be taught them in whatever language may be best known to them. Christ and his apostles evangelized the greater portion of the world, by making known the Scriptures to the people in their own language. To this end, indeed, did the Holy Spirit endow them (the apostles) with the gift of tongues. Why, then, should not the living disciples of Christ do in this respect as they did?"

These principles involved, with him, a practice in direct opposition to the decree of the Romish church; and though in his earlier career he did not probably contemplate a translation and distribution of the *whole* Bible, yet it soon became the leading object of his efforts to translate and scatter among the people smaller or larger *portions* of the Word. The country was, in his time, overrun with the Catholic priesthood. Bishops, monks, and friars were scattered in every region; and no village or hamlet was exempted from the visitation of some class or other of these officials. By them were the people severely oppressed; and either in the shape of tithes taken by the higher orders, or alms extorted by the friars, the substance of the people was diverted from their own use. The friars were not allowed to hold real estate; but the treasures they amassed by begging, and by the sale of indulgences, were enormous.

The higher orders of clergy were allowed to build palaces and monasteries, of great cost and extent, built by tithes and exactions; and the pope derived greater income from the

people of England than did the king himself. Of course, the presence and constant influence of these officials, especially the friars, rendered access to the ear of the people exceedingly difficult. A reformer, who should attempt to make known to them a portion of the Word, translated for their use, would inevitably be visited with the severest penalties of this united hierarchy.

But Wickliff, besides being a man of great learning, was a man of great energy of character, and early drew around him men of resolution and endurance, to share with him the labor of making known the Holy Scriptures to the people. While lecturing from the divinity chair at the University of Oxford, his aim appears to have been almost exclusively to influence his pupils to take up this one duty of *preaching to the people*, and of making known to them the *Word* in their own language; and his personal influence was such, that a large portion of them followed out his views. In this way there sprung up an army (if I may so speak) of missionaries, of daring courage and patient endurance, who were travelling through all parts of England, visiting the people in their houses, and preaching the gospel in the vernacular tongue, and having with them portions of the Word, translated by Wickliff, to read to them for their edification, and often a spare copy to leave for them to read and study by themselves. Of course, all this had to be done stealthily. The meetings must be held in secret, and the utmost care must be exercised to keep the manuscripts from the knowledge of the friars. By the labors of these missionaries, there was formed throughout England, in a few years, a sympathizing multitude of *reformers*, or what we should call Protestants, composed chiefly of the working, laboring classes, ill fed, ill clothed, very poor, but rich in good works, high hopes, and firm resolves, ready to do or to suffer for the cause in which their hearts were engaged. In this manner, the way was prepared for the reception of the Bible.

From this time forth, the struggle between the Romish hierarchy and the people became more and more intense; until Henry VIII. threw off the authority of the pope, and his

daughter Elizabeth established Protestantism in England. It was not, however, until Wickliff was ejected from his professorship on accusation of heresy, and his return to his rectory of Lutterworth, that he set himself to the work of rendering the *whole* Bible into English.

He made his translation from the Latin Vulgate, not from the original Hebrew and Greek. So little was biblical learning cultivated, so scanty the means of cultivation, in that age, that it is recorded, that, in 1353, three or four young Irish priests came over to England to study divinity, but were obliged to return home, "because not a copy of the Bible was to be found at Oxford." Not only was there not any copy of the Hebrew or Greek Scriptures known to exist in Western Europe, but when Tyndale appeared, one hundred and fifty years after, and Erasmus had published his edition of the New Testament with notes, the monks declared from the pulpit that there "was a new language invented, called Greek, of which the people should beware as the source of all heresies; and that there was also another, called Hebrew; and that they who learned it became *Jews*." And as to a copy of the Vulgate, a writer on the subject gravely remarks, "How Wickliff had come into possession of the Bible, at a time when it was an unknown book to the great body of the clergy as well as laity, history does not inform us;" just as if the manner in which a professor of theology in one of the leading universities of the world had obtained access to a copy of the Bible was a circumstance worthy of historical notice.

Wickliff finished his translation in 1384, and died soon after (Dec. 29). Within four years from his death, a revision of his translation appeared, made by his pupil and friend, John Purvey; being executed, probably, in obedience to Wickliff's own injunctions. The alterations were mainly in the portions of the Old Testament which had been translated for Wickliff by Dr. Nicholas Hereford, his chief coadjutor. The other portions of the Old Testament, and all the New, were "touched with caution," and retained, almost unchanged, the first impression of the master-hand. Not far from one hundred and seventy copies of this Bible, in manuscript, are still in exist-

ence. Most of them, however, are but fragments ; thirty are nearly complete, and seventeen quite so.

Of course, Wickliff was an object of persecution during his life. He was several times brought before his superiors, reprimanded and threatened ; but the Divine Providence always opened a way for his escape. His writings were forbidden to the people, searched for, and publicly burnt. Those who possessed any of his works were threatened with excommunication and the stake ; which threat was executed in a multitude of instances. During one hundred and fifty years after his death, the Romish church, backed by the State, made it a steady aim to root out the tendencies implanted by him in the common mind of England.

The history of these years is full of the records of councils, decreeing persecution and death to those who were found guilty of reading "portions of the evangelists in English ;" and, in 1519, seven persons suffered death at the stake, in Coventry, for having taught their children and servants the Lord's Prayer and the Ten Commandments in English. The register of the Bishop of Lincoln contains a list of more than a hundred names, most of whom were accused of reading or repeating portions of the Scripture in English.

In 1414 to 1418, the Council of Constance held its session ; and such was the influence of Wickliff's writings and translations, both in England and on the Continent, that, among the earliest acts of this august assembly, fifty-five articles from his writings, which had already been condemned in England, Rome, and Prague, received the solemn ban of the council ; and his works, of every kind, and wherever found, were adjudged to the flames. Nor did their measures stop here. Wickliff, by a miracle almost, had gone down to his grave in peace ; but not there to rest. The council decreed that his dead body should be exhumed, and burnt to ashes, as an expression of the abhorrence in which his doctrines and his memory were held. The decree was executed in 1428, when Archbishop Chichely, Primate of England, himself went down to Lutterworth, attended by a large train of the English clergy, to superintend the ceremony. From beneath the

humble chancel where they had rested in peace more than forty years, the bones of the reformer were dragged rudely forth to the light of day ; and, being carried down the hill on which the church stood to a little stream called the Swift, were there burned, and the ashes thrown into the river. "Thus," says quaint old Fuller, "the Swift conveyed his ashes to the Avon, the Avon to the Severn, the Severn into the narrow sea, they to the main ocean ; and thus they are the emblem of his doctrine, which now is dispersed all the world over."

Though Wickliff's translation was completed in 1384, only seventy years before the invention of printing, yet his New Testament was not *printed* till 1731, or nearly three hundred years after that invention ; nor his whole Bible till 1850. In that year, a beautifully executed edition issued from the Oxford press, four volumes quarto, in double columns, containing in fact two copies, — in the first column, the original version of Wickliff ; and, in the second, the work as it was revised by his followers.

(To be continued.)

TRUE DOCTRINE IS DOCTRINE OF LIFE.

A MEDITATION ON REV. X.

BY THOMAS F. RODMAN.

THERE are three great subjects of doctrine, which are deeply interesting to all who have any genuine concern for true religion, — *the Lord, the Word, and the Life that leads to heaven.* And the disturbance of mind that we experience in coming to a right understanding of these subjects may be compared to the effects of eating the little book in the hand of the mighty angel that appeared to John in the Apocalypse. The book was sweet in his mouth ; but it made his belly bitter.

Concerning the Lord, we learn from his own words, that he came into the world to be a Saviour ; that he came not to do his own will, but the will of Him that sent him. And yet from his own words we learn that he has all power in heaven and in earth ; that he gives eternal life to them that become his

disciples ; and that He, and He that sent him, are one, — he being in the Father, and the Father in him. We learn, too, that, when he declared himself to be the Son of God, some of those that heard him were astonished and displeased, and unwilling to believe in him ; and that they accused him of blasphemy, because they thought, that, in calling himself the Son of God, he made himself equal with God. We learn, too, that he answered them by saying of his works, that, if they would believe in them, they should know that he was in the Father, and the Father in him. From all these things, we learn that there is something beyond natural comprehension in the life of the Lord, who came down from heaven because men were ready to perish ; and that the great obstacle to coming into a state of comprehending in some measure the life of the Lord is unbelief in his works, and unwillingness to become his disciples, that we may learn to do such works as he does, and may come to be where he is, and to behold his glory. To understand the life of the Lord, we must suffer ourselves to be regenerated. We must not attempt, by ingenious theological devices, to persuade ourselves that he is divine ; nor must we, in protesting against such devices, waive the question of his divinity. We must neither becloud our understanding with mysteries of human invention, nor speak, in the wisdom of self-conceit, of the simplicity of all that is worthy to be believed. We have in his own words plain declarations to the effect, that we can know nothing of God but what we can see in him who is called the Son of God ; and that we cannot see him as he is, cannot behold his glory, without suffering him to do his works within us, that we may become doers of truly good works in his name. Now, these things the merely natural mind cannot comprehend ; and so, some, who are at first very much delighted in thinking of a Benefactor and a Saviour, are perplexed and saddened when they are brought to think of him as the only giver of life, and to feel that only in being born again can they truly see Him who is the regenerator of men. It is pleasant to see the visions of the Lord that appear in intellectual light. It is unpleasant to the natural man to feel that he is more than it is possible for natural men to compre-

hend ; that only in spiritual light can he be seen as he is ; and that our eyes cannot be opened to that light, without giving up our own life, to be filled with life from him. It is pleasant to think of an infinite and incomprehensible One, and of him that came down from heaven as bringing gifts from him : but it is unpleasant to think of him whom we see as a benefactor, as the very source of the gifts that he brings to us ; to think of the human as divine ; to see him, whose life we imagine ourselves to have compassed, revealing his infinity ; to find ourselves children and pupils, when we fancied ourselves men and adepts. In these things, we have one instance of the bitterness that follows the sweetness at first experienced in eating the little book open in the hand of the mighty angel.

Concerning the Word, we learn from the words of the Lord himself, that all of it that was written before he came into the world testifies of him ; and that, during his life in the world, it was fulfilled in him. In the Old Testament, according to his declarations respecting it, there is nothing that does not speak of him. In the books of the evangelists, there is nothing contrary to the things in the books of Moses, and in the prophets, and in the Psalms ; since these are fulfilled in him, and the evangelists describe him, and report his words, and narrate his works. In the book of the Apocalypse, there is a prediction throughout, of his coming again, of which he spoke when he was in the world. But this oneness, this integrity of the Word, does not appear to the unenlightened mind ; nor is the light that can render it visible the light of erudition. Learning can do much to make us able to determine what the literal sense of the Word is ; but, when we have determined it, there is that within the letter which must be seen in purer light, before we can see how all Scripture is full of the Lord. As the life of the Lord is above the scope of the natural mental vision, — as he is far more than he appears to be to the natural man ; so the Word, that is full of him, is above the apprehension of the merely natural mind. We may store our memories with many things respecting the Word ; we may hear or read the things declared by one who sees in spiritual light the hidden things of the Word : but we cannot live with

the angels, who know the Word as the witness to the presence of the Lord and the medium of his power, unless we become regenerate. To know the Word in truth, we must be made able to see the Lord as he is. It is the feeling that this is necessary, that humbles the pride of the wise man that glories in his wisdom ; it is feeling that this is necessary, that dulls the keenness of natural delight in gathering what is called religious knowledge, or knowledge respecting the Word. In the glow of pleasure that is felt in some understanding of the Word, we are elated ; in coming to feel that we must be changed, before we can live in a clear perception of its interior things, there is humiliation. The sweetness of the little book passes away, when the meaning of its contents is found to be different from what we at first supposed them to be, and when a right understanding of their meaning is found to involve a confession of the truth of things that are contrary to our cherished thoughts. We have gathered many pearls ; but, when we find that it will cost them all to buy the pearl of great price, we are like him, who, having great possessions, went away sorrowful, because he could not become a follower of the Lord, unless he relinquished them all. As the great doctrine of the Lord is, that he alone gives us life, and that we cannot be in living acknowledgment of him unless we become regenerate ; so the great doctrine of the Word is, that it cannot be understood, except by those who are in living acknowledgment of the Lord. This is another instance of the bitterness that follows the sweetness at first experienced in eating the little book in the hand of the mighty angel.

Concerning the life that leads to heaven, we learn from the words of the Lord himself, that, if we will enter into it, we must keep the commandments. But how to keep them the merely natural man does not know. On the one hand, we find some disclaiming all power to keep them, and maintaining the impossibility of receiving power to do what they require, and setting forth the notion of reliance on one who will make up for our deficiency : on the other hand, we find some who think of doing what men call *moral*, as all that is required in keeping the commandments. All these, according to their

several tastes, are finding some sweetness in the little book: according to their several apprehensions of the meaning of the Word, they are framing a doctrine of life. Some do all that they can to maintain morality, and feel that they have done all that is required, because their deficiency is made up for them, on account of their reliance on the Saviour, who fulfilled the law: others do all that they can to maintain morality, and think, that, in being simply moral, they have done all that is required. In both these cases, a sense of merit is felt, which is quite contrary to the feeling that the Lord calls right, when he says, that, when we have done all, we should call ourselves unprofitable servants. But when these persons come to see that He who gives us commandments is able and willing to give us the power to do them, and to write his law in our hearts, and make us love it, and make us willing to own that our love for it comes down from him into our hearts, — that life according to the commandments is regenerate life, — then, disagreement between the real truth, and that seeming truth that they at first believed, gives them experience of bitterness.

The feeling that we can find out the Lord without living from him alone, that we can understand the Word without divine illumination, and that we can keep the commandments without having him make us his ministers by raising us from death unto life, is the accompaniment of a kind of belief in what seems to be truth to us, which is called faith alone: it is a play of the unenlightened intellect and the unrenewed will, that does not come near the real life of a man. When that is touched by a beam of the true light, and its quality is detected, — as the demon of paradise, incarnate in vile form, was touched by the spear of Ithuriel, — then bitterness is tasted. Now comes a turning-point in man's experience: if he can bear this demonstration of evil and falsity in him, so as to begin the work of repentance, it is well; and the further explanation of his character, which is signified by the prophesying to many people and nations and tongues and kings which John was to perform, will be followed by transformation of life, which is signified by hearing and doing the Word, and having delight in it which is both internal and external. The spiritual food

then eaten will be pleasant to the taste and healthful to the life, and will be enjoyed with thankful gladness of heart; and He who calls himself the living bread that came down from heaven will be acknowledged as he that giveth food to all flesh.

THE METEOR.

At midnight, midst the Arctic spheres,
Arose the pale auroral arch,
Soft as the gleam of battle spears
Upon a moonlight march; —

When from the clear-blue Northern sky
A splendid meteor grandly fell,
While paler seemed the hosts on high
Before its magic spell.

More brilliant than the evening star
It flashed at first, then fainter shone;
And, slowly gliding through the air,
Soon from the sight was gone.

But still the stars kept shining on;
Its duty still Arcturus kept;
And, at their midnight orisons,
No silver Pleiad slept.

'Tis often thus. The meteor-thought
More brightly glitters than the star,
By which the soul alone is taught
What life's true duties are.

For, by Truth's pure and changeless light,
The childlike heart shall learn the way
Which leads, through climes of cloud and night,
To climes of cloudless day.

FALL RIVER.

J. W.

REMINISCENCES OF THE FAMILY OF REV. MR. DUCHE'; WITH EXTRACTS
FROM UNPUBLISHED LETTERS FROM MRS. DUCHE' TO LADY BLOIS,
AND FROM REV. JOHN CLOWES TO REV. WILLIAM HILL.

[We have been favored by our highly esteemed friend, Miss Cary, with the following historical facts and letters, which we are happy to be able to lay before our readers, and in which we doubt not they will be much interested.]

Mr. SAMPSON REED.

May 20, 1857.

DEAR SIR, — Aware that time is shortening with me, I hasten to perform my promise of writing down the few recollections I have of the Duché family. It was in 1796 that I received the heavenly doctrines, and then heard for the first time that there were receivers in Philadelphia, — Mr. and Mrs. Duché, and two daughters. It was my earnest desire to become acquainted with them; but I had no means of attaining this object during the parents' lives. In 1800, I met the daughters, Mrs. Hill and Mrs. Henry, with their husbands, at Mr. Craigie's, in Cambridge. It was Commencement Day. The ladies and I became immediately acquainted; and from Mrs. Hill I learnt the particulars which I am about to relate. Her great-grandfather was a Huguenot, and fled from France with thirteen children and a large family Bible. They found a refuge in this country, and must have been prospered by Divine Providence: for Mrs. Hill's grandfather lived in Philadelphia, did much towards building the church in which her father was settled, and preached for some years before the Revolution; and he (the old gentleman) left a handsome property, particularly securing, as he thought, an independence to his grand-daughters. Mr. Duché was considered a very eloquent preacher in the Episcopal church. At the first Congress, he was called upon to make the first prayer; and he gave general satisfaction to the various sects of which that assembly was composed: so I learnt from some reminiscences in a newspaper a few years ago, which I cut out, and sent to his grand-daughter in France. Mr. Duché partook of the general dissatisfaction which prevailed in this country towards the British government, but had no desire to revolt from King George; and, when he found that open war

was about to take place, he wrote a remonstrance to Gen. Washington, which caused him to be put in confinement for a day or two; from which, when he was released, he quitted his home with his family, and became a refugee in England. There he found friends, and was placed in an eligible situation for the time; being appointed pastor over a charitable society for girls,—the Female Orphans' Asylum, I think it was called,—in the neighborhood of London. When affairs were settled in this country, and peace was restored, he returned to Philadelphia, and had expected to be re-established in his church; but that was occupied by Bishop White, and remained so.

He had three children when he left this country,—a son and two daughters. The son was a very promising young man. He studied painting—for which he had a good talent, as I should judge from some of his paintings which I have seen—with Mr. West: but his constitution was consumptive; and, being sent to the south of France for his health, he died there. Mr. Duché received his knowledge of Swedenborg from Mr. Clowes. His wife joined him heartily in the study of the doctrines; and his son was also a receiver. I learnt nothing more on the subject from Mrs. Hill,—for she was young,—except that, one Sunday morning, her father called her into his study, and made her read a passage which treated of the doctrine of the Lord. It was so plain, he told her, that she could certainly understand it. She did, and from that time held fast to the truth.

After the family returned to Philadelphia, they led a quiet and retired life; calling occasionally on a few friends, but never taking tea from home, or going into parties. It was in the summer of 1797, that Mrs. Hill, then Esther Duché, was sitting with her work at a parlor window, and her mind occupied with thoughts of death,—led to it by something which occurred before her eyes, which I remember too imperfectly to narrate,—when she heard a stir in the house, and learnt that her mother, in opening the upper drawer of a chest of drawers, had brought a sand-bag on her head, which stunned and threw her on to the floor. Every assistance was immediately procured;

but she never recovered her senses, and died in twenty-four hours. Mr. Duché, devotedly attached to his wife, followed her within three months. The young ladies, thus left, invited their grandmother, Mrs. Hopkinson, to reside with them; which she did till their marriage. They were both engaged about the same time, — Esther to Mr. Hill, and Sophia to Mr. Henry. Mrs. Hill lived with her husband five years, and had three children, who all died in infancy. In the spring of 1805, I accompanied Mrs. Hill, then a widow, to Windsor in Vermont, where Mr. and Mrs. Henry were then living; and we passed the summer. They had two beautiful little girls, — Sophia and Elizabeth Blois. They grew up. Sophia married an Englishman, and died at Bath in England, leaving no child. Elizabeth is the only one of the family left. She married a Frenchman, a military man, M. de Chanal, and lives in France: they have one daughter. I have not seen Elizabeth (Madame de Chanal) for thirty-five years, but have kept up a regular correspondence; and a brother, with his wife, who are travelling in Europe, have seen her, and write very favorable accounts.

Does not looking back on past life always produce tender and sad feelings? It does with me. Where are the friends of my youth? All gone. But I would not recall them. Come home, my thoughts, and rejoice in the many friends in whose happiness I participate; and, while life is continued to me, may I keep that portion of heart which sympathizes with others, and is grateful for affection received! Blessed be His holy name, who has led me thus far in my pilgrimage, and in whom I trust for my hereafter!

Yours truly,

M. G. C.

A Letter from Mrs. Duché to Lady Blois.

June 20, 1791.

MY DEAR FRIEND, — When I promised you to write my Journal, I did not know that my time would be so wholly taken up by other engagements as to make it impossible to give you as particular an account of how I pass my time as I had intended or could wish; therefore must be content with only giving such occurrences as may perhaps amuse you, and

my thoughts upon them : for you know I never was a miser of thought, — rather too little so, — but, as you have always been partial to them, shall still go on indulging myself by communicating them to you as they arise, and shall begin with those I had on board ship. I say given me ; for I do not believe that either good or bad thoughts are my own, till I make them so by receiving them willingly.

That I had undertaken the voyage was wonderful to me, being more timorous of the sea than I can express ; added to which, my poor frame was in so very weak a state, that I had little reason to expect to live through the voyage, especially as I had no appetite ; and both my physician and apothecary gave it as their opinion, that my strength for the voyage depended on receiving such food as was most nourishing. Therefore I took the utmost pains to eat, by removing from my thoughts and sight every thing that might set me against my food. And, in the first place, I laid aside my spectacles ; fearing I might see such dirt as might set me against it. Thus, by taking such precautions, I was not only preserved from sea-sickness, but had an uncommon appetite. Upon observing this, I was led to the following reflections : That, as there is no such thing as arriving to a heavenly life without love to our neighbor, we should be as anxious to preserve that love as I was to preserve my appetite ; therefore should endeavor to shut our eyes and ears to every thing that might impede that love, and only keep them fixed on that in them, be it ever so little, that we can or may love ; for there is nobody but has something we may innocently unite with. But, if we look through the spectacles of a reasoning spirit, we shall always see such specks of dirt as will entirely remove every inclination to love even the best of people.

Another reflection was occasioned by comparing our ship to a little world, and the passengers to the inhabitants of it, all of whom were on their way to a better, ardently desiring to arrive at it ; but that did not prevent them from enjoying what they could enjoy of each other's company, and the blessings around them, — such as a fine day upon deck, an agreeable conversation, a good dinner, &c. Neither did those enjoyments retard

or obstruct their passage ; for, when, perhaps, they thought the least of it, they were going on the fastest. For another observation I made was, that sometimes in a violent storm, when we appeared to be going on very fast, and thought we should make great way in our voyage, we hardly got on a mile ; and, when we appeared to scarcely move, we went eight or ten miles an hour. This analogy will no doubt be more clear in your own mind than from my manner of explaining it ; for I find it so much clearer in my thoughts than in words, that, when I attempt to bring it forward into them, they are like clouds which darken. However, I have learnt by this analogy that the intentions and desires of the heart being wholly in the pursuit of good, bringing it forward into actions whenever occasion offers, is never obstructed by any enjoyment of temporal things, provided we do not let them rise above it in our affections : therefore we need not be anxious whether we go on fast or slow towards that good ; for when we are most warm and zealous, and think we are going on very fast, as I did in the storm, we are perhaps going on more slowly ; and when going on innocently in the duties and pleasures of life, enjoying them with thankfulness and without reasonings and anxieties, we are not only going on fastest, but in a straight course toward that haven of rest we set out in pursuit of.

Rev. Mr. Clowes to Mr. Hill on Property.

May 18, 1801.

Your letter of the 4th of July last announces the birth of a son, and that of the 20th of the same month his decease : so rapidly do the possession and deprivation of joy succeed each other in this state of temporal probation. Nevertheless, it is the Christian's consolation, that nothing is ever absolutely *lost* ; and that, if a good be removed, it is only with the view that it may be restored again, and enjoyed *more interiorly* than before. I believe it to be the case, that under the *first* communication of every blessing from Heaven, yea, even of the divine favor itself, our enjoyment of it is of a very *external* nature comparatively ; and therefore the operation of the Divine Providence is most adorable, which, by removing it for a time out of our

sight, leads us afterwards to possess it both in a *greater fulness* and *purity* than we did before. How strange is this corruption, that the highest possible goods, unless rightly held, become no goods to us, and that it is necessary therefore that we be initiated into the *wisdom of enjoyment*, to prevent our very joys from being our destroyers! How satisfactory at the same time is the consideration, that, if we submit ourselves to the guidance and government of the divine providence of our most merciful Lord, he never fails to *initiate us into that wisdom*, and finally puts us into possession of every good, even of himself, when he has taught us *how* to possess it! Now I have got upon the subject of *spiritual property*, I feel myself led to communicate to you some thoughts which have lately occupied my mind about it. It has appeared to me, that it is the will of our heavenly Father to communicate to all his children an *universal property*; in other words, to put them in possession of *all things*, by putting them first in possession of HIMSELF. Such is the nature of the Divine Love, that it is desirous to give *all it has* to another; and such is the nature of the reception of that love on the part of the creature, that it appropriates to itself what is so freely given. Every orderly recipient, therefore, is, as it were, a centre of *all possession*; but then the law of reciprocity is this, — that he shall be willing that every other shall possess at least as much or more than himself, and shall acknowledge in the most profound humiliation that God is properly the sole Proprietor, and that others are proprietors merely through mercy. In this mercy, I apprehend it to be the intention of the Almighty, not only that we should appropriate to ourselves what is from HIM, but also the virtues, graces, knowledges, and excellences of *each other*, so that each shall see and feel himself, as it were, the proprietor of *all*; which would certainly be the case, if we rejoiced in a virtue, &c., not because it is *our own*, but because it is a virtue, &c. I do not know whether I express myself in a way to be clearly understood: but I feel fully convinced in my own mind, that, from the moment we renounce property *possessed merely as our own*, we enter into the possession of *all* property; and, from the moment we renounce excellence *merely as our own*, we

enter into possession of *all* excellence, and this in the degree of self-renunciation, and the acknowledgment that all is of God, and that a *good itself* is greater than the *reputation* of a good. But the misfortune is, that, in general, we set the reputation of a thing above the thing itself; and thus, confining our views to ourselves, instead of extending them to God and our neighbor, we abridge ourselves of true property; and seeking rather to *be beloved* than to *love*, to *be respected* than to *give respect* (when yet certainly it is a much greater thing to love and honor another, than to be loved and honored by him), we never enter into possession of *another's* excellences, as God intended, and thereby lose even the enjoyment of *our own*. I trust, my dear sir, and firmly believe, that, under the *new dispensation*, all these evils and misconceptions will find their proper remedy, and men will be enabled to come into the entire renunciation of self, and thereby into the most *enlarged state of possession*; because they will be taught, in a more convincing manner than heretofore, the absolute necessity of *active repentance*, and will thereby be led into a purer regard to an universal good. They will be led also into more of *spiritual trial and combat*, because they will be enabled to endure more; and thus, passing on to *spiritual purification and victory*, they will experimentally apprehend the fulness of the promised blessing, — “*He that overcometh shall inherit all things.*” May it be our wisdom, and the wisdom of all who receive in their *understandings* the heavenly *doctrines* of the Lord's New Church and kingdom, thus to proceed to reception of *life* in the *will*, and thus finally to enter upon the *inheritance of all*!

Extracts from Letters from Rev. Mr. Clowes to Mr. Hill.

“You speak of certain manifestations of evil which had been opened in your mind. Be not surprised, my dear friend, at such manifestations; for, depend upon it, that, sooner or later, they must be opened in all who are made meet for the kingdom of heaven. Nor does there seem to be a possibility of abiding in that kingdom any farther than as the creature is thus made acquainted with the ground of its own nature; and

I seem to have a clear perception in my own mind, that every real advancement in the heavenly state, which is that of fixed conjunction with the one Father, must of necessity be attended with the above manifestations; and that, the greater the advancement, the clearer and more painful will be the discovery of the opposite principle. Wherefore, my dear sir, I sincerely congratulate you on the discoveries that have been made to you, regarding them as a happy prelude to your final deliverance from all that evil which gives you pain to behold; and being fully assured, that, however distressing the sight may be at the time, it will, through the divine mercy and kind providence of the Lord, be made a ground hereafter for the more manifest display of his unutterable glories.

“The account which you give of yourself, especially in regard to the *indetermination* of your future plans, has been a means of leading my mind into much reflection on the nature of the guidance of the Divine Providence in certain cases; and the result of such reflection appears to be a conviction that is a kind of *determinate indetermination*; in other words, that it may be in the order of Providence, for the purification of particular spirits, that they should be kept *wavering* for a time in their purposes of external determination. I say *external* determination; because the case cannot be supposed to extend to *internal*, or that which respects the choice of the Supreme Good: but this choice being once fixed, and fixed aright, I apprehend that the fluctuation in regard to other things most commonly arises from an extreme *delicacy*, or perhaps (more properly speaking) *jealousy*, of sentiment and of judgment, lest the determinations of the lower loves should not be in perfect concord with the wisdom and will of the superior. I do not make these observations, my dear friend, with a view of flattering your irresolution or cherishing your inaction; but I make them in order to guard you against that intemperance of your own judgment, which would lead you to condemn yourself, whilst you are perhaps only acting (or rather *not acting*) in the order of Providence, and which might precipitate you into hasty and rash exertions, from the hope of extricating

yourself out of difficulties, whose very existence is possibly grounded in the counsels of the Eternal for your purification.

“It has appeared to me that your visit to America has been under heavenly direction, and that important ends of the divine administration have been answered by it; which probably will never be known to mortal minds, but the happy effects of which will perhaps be experienced by remote generations. The blessed dispensation of holy truth, which you have been a means of communicating to so many in a distant land, is of such a nature, that there is no calculating all the blessings of its advancement; and every one concerned in its propagation must certainly be made sensible, that the fruit of his labors is not confined to the present race of mankind *only*, but will be in a state of increasing multiplication to the latest posterity. May you enjoy, my dear sir, the full comfort of this reflection!

“As to the present state of the New Church in this country,* it is perhaps impossible for man to ascertain it exactly. It appears to me that the *seed-time* is almost over, and that, for a time at least, the dissemination of the doctrines is suspended: nevertheless, I am willing to believe that the *harvest* is in a state of forwardness, and that, in those minds where the seed has been sown, the full corn in the ear is beginning to ripen.

... “There is comfortable hope and firm belief, that the woman, though manifestly at present in *the wilderness*, is acquiring interior strength in *the place there prepared for her*; and that both her concealment and her trials are of divine appointment, to effect conjointly her security and her increase.

“May all the children of wisdom under the new dispensation be wise to note this, that they may be enabled to see that their strength and growth are not to be found so much in the noise and tumult of the *city*, as in the more still and retired though apparently desolate state of affliction, perplexity, and darkness in the *desert*!

* England, December, 1795.

"How are we apt to mistake *speculation* for *regeneration*, and a *knowledge of heavenly things* for the *heavenly things themselves*! How unwilling are we to see that the *innocence of the child* is the *central and supreme* virtue; and that, if this virtue be not exalted, and *set in the midst* of doctrines and opinions, these latter are mere *dry sticks*, which yield no nourishment at all to the spiritual life!"

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SWEDENBORG'S MANUSCRIPTS. — LETTER FROM DR. TAFEL.

TUBINGEN, June 13, 1857.

MY DEAR SIR, — I write you this time a little earlier, because I have to send you a catalogue of the theological manuscripts of Emanuel Swedenborg, preserved in the library of the Royal Academy at Stockholm, and communicated to me by Dr. Kahl (Theologiæ Doctor, Provost, and Pastor Primarius of the Church at Lund in Sweden; Knight of the North Star Order; &c.), according to his own inspection.

From I. to IX., — nine parchment volumes, in folio oblongo; the first of which contains, for the most part, extracts from ancient and modern philosophers, such as Plato, Aristotle, Leibnitz, Wolf, Cartesius, Rydelius, Malebranche, Grotius, and of the Fathers of the church only Augustinus, with annotations. But, amongst matters of mental philosophy, he gives also short articles of theological tenets; as, for instance, on spiritual temptation, illustrated only by 2 Cor. vii. 10, 11, and on the spiritual and natural language; on which he says: —

"Spiritus de naturalibus spiritualiter, et homo naturalis de spiritualibus naturaliter, loquitur; nam, ut homo naturalis res spirituales intelligat, spiritus de divinis naturaliter loqui solet. Spiritus intelligit loquelam quæ spiritualia exprimit naturaliter; sed eo plus afficitur, quo melius cogitationes a rebus naturalibus abstrahimus. Pure spiritualiter loqui non est humanum, nec pure spiritualiter cogitare; semper enim

aliquid naturale et corporeum spirituale admixtum hæret. Exinde patet quod loquela angelica sit pure spiritualis, quæ mediante lingua per voces non exprimitur, vel expressa non intelligitur. Ex ignorantia significationis vocum spiritualium, quæ totidem vel sunt qualitates occultæ, vel involvunt naturalium universalia, turbæ illæ controversiarum et sinistræ interpretationes cumprimis Scripturæ Sacræ oriuntur.” — “A spirit speaks spiritually concerning natural things, and a natural man speaks naturally concerning spiritual things; for, in order that a natural man may understand spiritual things, a spirit is accustomed to speak naturally about divine things. A spirit understands the speech which expresses spiritual ideas naturally, but is as much more affected by it, as we withdraw our thoughts from natural concerns. It is not in the power of man to speak or think in a purely spiritual manner; for something natural and corporeal always remains joined to the spiritual. Hence it is evident that angelic speech is purely spiritual, and is not expressed in words by means of the tongue; or, if expressed, is not understood. From ignorance of the meaning of spiritual terms, which are either so many hidden qualities, or involve universals of natural things, arise those multitudes of controversies and false interpretations especially of the Sacred Scripture.”

In this volume are also “quædam optica, geometrica, et musica, ut de harmonia et sono,” — “certain remarks with regard to optics, geometry, and music, as concerning harmony and sound.”

Vol. II. contains an alphabetical index of biblical words, — for instance, *Ab*, *Abies*, *Abominari*, &c., through the whole alphabet, — with references, at least, to some passages of Holy Scripture where the word occurs, here and there with short remarks; for instance, “Sub voce *Apes*, Simson visurus cadaver leonis, et ecce examen apum in corpore leonis et mel (Jud. xiv. 8). Sub voce *Respondere*, quod respondere sit formula solennis, dum revelatio facta (1 Sam. ix. 17). Sacerdos accessit ad Deum, et interrogabat Deum, sed non respondit ei die illo (1 Sam. xiv. 36, 37).” — “Under the word *Bees*, Samson was about to see the carcass of the lion; and, behold,

a swarm of bees in the body of the lion, and honey (Judg. xiv. 8). Under the word *Answer*, it is said that 'to answer' is a customary formula, when revelation is made (1 Sam. ix. 17). The priest drew near to God, and asked God; but he answered him not that day (1 Sam. xiv. 36, 37)." However, the spiritual significations of the words seem not to be adjoined.

Vols. III.-VII. seem to be the already printed Index to the "Diary" and the "Adversaria." But —

Vol. VIII. is an "Index Nominum Virorum, Terrarum, Regnorum, et Urbium Sacræ Scripturæ," — "Index of the Names of the Men, Countries, Kingdoms, and Cities of the Sacred Scripture." And it is remarked on the title: "Hæc nomina representant interna ordine vique ad intima; dumque interiora apparent, exteriora disparent, et sunt mortua vel litera mortua. Unumquodvis suam certam significationem vel significationis sphæram habet, ita positivum cum privativo; et quia sphaera est inter opposita, apparet quandoque sensus varius, qui se tamen habet secundum materiam rei de qua agitur, similiter fere ac sunt plures voces in linguis, cum primis in lingua Hebræa, in qua contrariæ significationes unius vocis sunt; quare tam varia significant, quæ varietates tamen ex serie rerum comparent. Quare exploranda est significatio nominis fundamentalis, qua data ceteræ facile patescunt." — "These names represent internal things in order and strength to inmosts; and, when interior things appear, exterior things disappear, and are dead, or a dead letter. Each has its own fixed signification, or sphere of signification, thus the positive with the privative; and, because the sphere is between opposites, a diverse sense sometimes appears, which is according to the material of the thing concerning which we are treating, almost exactly as there are many words in languages, especially in the Hebrew, in which contrary meanings belong to one word; wherefore they signify such various things, which varieties yet appear from the order of events. Wherefore the meaning of the fundamental noun (or name) is to be searched for; and, when this is obtained, the other significations easily appear."

This volume begins with the words *Abaddon*, *Abana*, *Abarrim*; and continues to *Zuriel*, *Zuris*, *Zurischaddai*. The spiritual significations seem not to be given; but the explications reach usually only to quotations of biblical passages, in which the words occur.

Vol. IX. contains sentences from Plautus, Terentius, Florus, Ovidius, Virgilius, Horatius, and Seneca, with some medical and philosophical articles. Both volumes (VIII. and IX.) have not, like the previous, their numbers on the back side.

Vol. X., "Index Biblicus Veteris Testamenti," — "Biblical Index of the Old Testament," two parts in one volume. This is the important real and verbal Concordance, with the spiritual significations. For instance: "Sub voce *Abies*: pro mente naturali ejusque vita jucunda (Esa. xiv. 8), pro mentis naturalis jucunditatibus; sed, in duplici sensu, bis sumuntur *abietes* (Esa. xxxviii. 24). *Abies* pro fidei veritate, seu pro intellectualibus veri et boni (Esa. xli. 19). *Abies* pro intellectu veri, ubi *myrtus* pro voluntate boni (Esa. lv. 13). *Abies* pro intelligentia veri intimiore; *sapinus*, seu *tæda*, pro simili interioris hominis; *ulmus*, vel *arbor opaca*, pro scientificis quæ ad rationalia accedunt (Esa. lx. 13; cfr. Ezech. xxvii. 9; vide *navis*, Ezech. xxxi. 8; vide *cedrus*, Hos. xiv. 9. Nah. i. 4. Ps. civ. 7). Sub voce *Accingere*: accingi lumbis (Esa. xxxii. 11, vide *lumbi*). *Accingere aliquem*, pro donare ei spiritualia fidei, tum cœlestia, quod est accingi lumbis proprie (Esa. xlv. 9)." — "Under the word *Fir*: it is used for the natural mind and its pleasant life (Isa. xiv. 8), for the pleasures of the natural mind; but *firs* are twice taken in a twofold sense (Isa. xxxviii. 24). *Fir* is used for the truth of faith, or for the intellectual things of truth and good (Isa. xli. 19). *Fir* is used for the understanding of truth, where *myrtle* signifies the will of good (Isa. lv. 13). *Fir* is used for a more interior understanding of truth; *pine*, or *pitch-pine*, for a similar understanding of the interior man; *elm*, or *shady tree*, for scientifics which approach towards rational things (Isa. lx. 13; comp. Ezek. xxvii. 9; see *ship*, Ezek. xxxi. 8; see *cedar*, Hos. xiv. 9. Nah. i. 4. Ps. civ. 7). Under the word *to Gird*: to gird one's loins (Isa. xxxii. 11), see *loins*. *To gird any one* signifies to

give him the spiritual things of faith, also celestial things, which is properly to have the loins girt (Isa. xlv. 9.)”

Other specimens on the words *Acupictum*, *Adamas*, *Adamus*, *Fumus*, *Funda*, *Fundere*, *Eden*, *Leviathan*, *Lorica*, *Mercx*, *Mercator*, I have sent to the editor of the “Intellectual Repository,” who, eight days ago, wrote me as follows: “As it is important that some one well versed in the knowledge of Swedenborg’s manuscripts should go to Stockholm to examine them, my object in now writing to you is to ask whether you could not . . . go to Stockholm this summer, before your visit to Manchester, and examine the manuscripts. . . . Probably you might find the missing numbers of the ‘Diary,’ 1–148. I also think that Swedenborg wrote a small manuscript on Ontology, which, if found and printed, would be of much service in the understanding of his terminology.”

Vol. XI.–XIII. contains the already printed “Adversaria,” P. I.–III.

Vol. XIV., a parchment volume, in folio oblongo, with remarks; the most part, as it seems, crossed by the author himself. On the titlepage, we read: “In regenerando præcedunt intellectualia; in regenerato præcedunt voluntaria. Homo formatur a mundo per cupiditates et inde in intellectualia; reformatur autem per intellectualia ut reformatur voluntas, quod fit per intellectualia, et simul per cœlestia, quæ intrant intellectualia; inde charitas, ac inde indoles.

“Loquela antiquæ ecclesiæ erat sicut paradisus terrestris, e quo percipiebant cœlestem. Similis loquela est prophetarum; nam, per ea quæ ibi loquuntur spiritualia et cœlestia intelligenda sunt; sed cœlestis is paradisus tempore in terrestrem mutatus est. Adventu Dei Messiæ, porta ex paradiso terrestri ad cœlestem aperta est, et ad adventum ipsius in gloriam iterum aperienda.

“Quomodo regeneratio hominis in sensu externo, interiori, intimiori, ac intimo exprimitur in Verbo Dei Messiæ, ac creditur ab iis qui externi, interiores, intimiores, ac intimi homines sunt, sic quomodo externa per gradus ad intima auferuntur, vide *Adjuvare* (Esa. xli. 6).”

“In a man not yet regenerated, intellectual things take pre-

cedence ; and, in a regenerate man, voluntary things take precedence. Man is formed from the world by means of lusts, and thence into intellectual things ; but he is reformed by intellectual things that the will may be reformed, which is done by means of intellectual things, and at the same time by means of the celestial things which enter the intellectual : thence comes charity, and thence the natural disposition of a man.

“ The speech of the ancient church was like a terrestrial paradise, from which they perceived the celestial. The speech of the prophets is similar ; for by those things which they there speak are to be understood spiritual and celestial things ; but that celestial paradise in time was changed into an earthly one. By the coming of God Messiah, a gate was opened from the earthly to the celestial paradise, and is to be again opened at his coming into glory.

“ How the regeneration of man is expressed in the external, interior, more interior, and inmost senses in the Word of God Messiah, and is believed by those who are external, interior, more interior, and inmost men, thus how externals by degrees are brought to inmosts, see the word *Help* (Isa. xli. 6).”

Vol. XV., a parchment volume in folio oblongo, which contains something written on every third or fourth leaf.

Vol. XVI., also a parchment volume in folio oblongo, containing verbal Concordances on the New Testament, in alphabetical order. The passages of the Gospels and apostolic writings are collected under several titles, for the most part without further explanation.

Vol. XVII.-XXXI., fifteen tomes in folio oblongo, which seem to have relation to the “ Arcana.”

Vol. XXXII.-XL., nine tomes in folio oblongo, seem to contain matters belonging to the “ Apocalypse Explained.”

Vol. XLI.-XLIII., three tomes in folio oblongo, with the numbers 4, 5, 6, on the back side, contain, for the most part, empty paper ; here and there, some observations on the “ Amor Conjugialis Vir.”

Vol. XLIV., one tome in folio, — “ Adversaria,” already printed.

Vol. XLV., one tome in quarto, — Index to the “Apocalypse Revealed.”

Vol. XLVI., one tome, “Sensus Propheticus Verbi Veteris Testamenti (Prophetic Sense of the Word of the Old Testament).”

Vol. XLVII.—L., four volumes in folio oblongo; of the first of which the contents are “De Divino Amore (Concerning Divine Love);” of the second, “De Charitate (Concerning Charity);” of the third, “De Ultimo Judicio et Mundo Spirituali (Of the Last Judgment and the Spiritual World);” of the fourth, “De Conjugio (Concerning Marriage).”

Vol. LI., one volume, — “Clavis Hieroglyphica (Hieroglyphical Key).”

Vol. LII., one volume in quarto, containing matters pertaining to the “Arcana Cœlestia.”

Vol. LIII., a parchment volume in folio oblongo, — beginning with an “Index Partis Secundæ Œconomix [Regni] Animalis (Index of the Second Part of the Economy of the Animal Kingdom),” — contains two parts: one, “De Messia venturo in Mundum (Concerning the Messiah about to come into the World);” the other, “De Messia iterum venturo ut reducat Judæos (Concerning the Messiah again about to come to bring back the Jews),” but containing almost entirely quotations from the Holy Scriptures to confirm and explain the coming of the Messiah.

From this catalogue it appears that we should wish to publish vols. I., II., VIII.—X., XIV.—XVI., XLVII.—L., LIII., and also the Latin Bible of Sebastian Schmidius, which he used, with his marginal notes; also the scientific manuscripts, of which descriptions are inserted in the “Intellectual Repository” for February, 1844, and in your “Magazine.” We ought also to see vols. XXXII.—XL. for reference, and because the last chapters of the “Apocalypse Explained” are still wanting. I hope also to find in some of those volumes the “Quinque Memorabilia Maximi Momenti (The Five Memorable Relations of the Greatest Importance).” If necessary, I am ready to travel to Stockholm. In any case, it would be well if the Swedenborg Society should cause to be

sent to me the said wanting theological manuscripts, together with Sebastian Schmidius' Bible, to be copied, compared, and, if it please the Lord, published. "Dominus providebit." I hope, if it please him, to depart from Manchester towards the end of July, and to be again at Stuttgart the 6th of September, to assist at our General Convention.

With sincerest prayers to the Lord, that he may bless those who unite with us in every worthy celebration of the Centenary, and consequently also in the publication of the above-mentioned manuscripts,

I remain, my dear sir, with great esteem,

Yours truly,

EMANUEL TAFEL.

THE WISDOM OF ANGELS. By THOMAS L. HARRIS. Part I. New York : New-Church Publishing Association, 447, Broome Street, 1857.

THIS work professes to consist of communications from the angels to the author, who, as we understand, formerly resided in New Orleans, but whose present residence is the city of New York. The writer says in his preface, that, "by the opening of the *spiritual degree* of the mind, he has conversed with spirits for several years in a sensible manner." We learn from Swedenborg, that open communication with the spiritual world is effected by the opening of the *spiritual senses*, and not by the opening of the *spiritual degree* of the mind. That this degree of the mind is opened with Mr. Harris, we find no evidence in the book before us, beyond his own assertion.

Our principal reason for noticing the book arises from the fact, that it purports to be issued by a "New-Church Publishing Association," and to be a New-Church work. Who the persons are who are publishing such productions in the name of the New Church, we do not know. We have been repeatedly asked if this association was the same with the "American

Swedenborg Printing and Publishing Society ; ” and we are happy to inform our readers that we understand it has no connection with that respectable body.

The writer has evidently made himself acquainted, to some extent, with the truths revealed by Swedenborg, and mixes these truths up with the vain imaginations of his own mind, or of the minds of the spirits with whom he is in consociation, in a way which is any thing but satisfactory. To the superficial reader, his relations of the things which he professes to have seen and heard in the spiritual world might be thought to resemble the memorable relations of Swedenborg ; and he sometimes seems to imitate his manner, and even to use his words. But this resemblance is of the most external kind. We have rarely met with a work which seemed to us to be in reality more *unlike* a work of Swedenborg. It is a poor imitation of fruit, and not the fruit itself. It has not the flavor of that which is real, and can afford no nourishment.

It is said in the “Revelator,” a periodical published under the auspices of the Swedenborg Publishing Society, and which, being published in New York, where Mr. Harris resides, we presume is correct in its statement, “that, a few short months ago, Mr. Harris was identified with a class of Spiritualists of whom we can hardly speak without loathing ; with men and women treating the most sacred truths with levity, if not profanity ; whose Bible is nature ; whose God is nature ; who, like the Atheists, talk of *doing* good, while they pour forth blasphemy ; wrapping the sores and ulcers of a foul system in an apparent angel’s garb of light and beauty.”

We have no reason to suppose from his antecedents, and quite as little from the work before us, that Mr. Harris has emerged suddenly into the clear sunlight and atmosphere of the New Church. So far as the matter of the book is original, it consists of rhapsodies, partly intelligible and partly not, tending to no use, to no self-denial, and to no important result whatever, unless it be the exaltation of Mr. Harris himself. A perusal of the book is not at all calculated to leave the impression that heaven is a kingdom of uses, or that the entrance into the holy city can be effected only by the acknow-

ledgment and love of the Lord, and by shunning evils as sins against him.

Whether Mr. Harris has had open communication with spirits, we do not know; but, if he imagines that he has conversed with angels or with the "spirit Swedenborg," we think that he is altogether deceived. If the things were really said by Swedenborg which Mr. Harris represents to have been said, Swedenborg must have been losing very much of his wisdom since he wrote and published his works in the natural world. But we have not the most distant belief that he has seen and conversed with Swedenborg; and, judging from the book before us, we cannot suppose that he has any clear perception or just appreciation of the truths contained in Swedenborg's works. All persons are, as to their minds, in the spiritual world, and in association with spirits; and the spirits with whom Mr. Harris is associated seem to have found in his mind a ready assent to the suggestion, that some work of vast magnitude and importance was to be accomplished through his agency.

He represents himself to have been thus addressed by an angel of the female sex. He says, —

"Her large dark eyes dilated and brightened as she spoke, and sparkled from an interior intelligence in which was present the very spirit and essence of the love of good. Like an electric arrow, the magic of her glance thrilled the inmosts of my consciousness. I felt at once in strong *rappor*t with her mind. The superb and glorious beauty of her person disappeared from my sight, and distinctly I saw that the spirit of her spirit was glowing within its form receptacle. 'Ah,' she continued, 'it is a glorious work! Bend above your work in the earth-sphere, beloved brother, as an angel bends above his harp of many strings. Ravish the souls of men with utterances like the south wind sweet and like the north wind strong, and full of plaintive tenderness, as if a chorus of angels were commingled in the strain. Be the poet of humanity; be the poet of the Word of God. Give thyself wholly to thy sublime vocation, priest and poet; filling the golden cup of poesy from the vine, which is the Lord.

" 'Sing of love, dear brother,' the golden-tressed maiden then said, and her voice was like the south wind; 'sing of conjugal love. Be the poet of maidens and lovers, and conjugal consort,' " &c.

In other places, we find the following: —

“‘Come,’ said the angel, when he had thus spoken, ‘you are no longer a novitiate spirit: welcome to the use prepared for you!’ I said to the angel, ‘Tell me what my use is.’ He made this remarkable answer: ‘A priest of the most high God, intrusted with divine arcana to unfold in forms of earth-speech, that men may be instructed in that knowledge that maketh wise unto salvation from self-love and unbelief. Go back into the world with the blessing of the Lord upon you.’” . . .

“The spirit Swedenborg then turned to me and said, ‘Dear brother, have no fear concerning the New Church. Thou shalt thyself, in an undaunted manner, proclaim its truths, and no man shall be able to hinder thee; and thou shalt be one of the first of an innumerable multitude, unto whom shall be given to speak, in the natural, of the omnipotent power of the Lord, and to proclaim that he is God. America shall become, in progress of events, one cosmopolitan temple of the New Church; and the priests shall be hundreds of thousands; and of the believers, scores and finally hundreds of millions. They shall spread from Greenland to Patagonia, and there shall be no antagonism of opinion among them all.’”

After having heard a sermon preached by Swedenborg, in which he wanders into abstractions strangely disconnected with his text, he represents himself to have been addressed by an angel as follows: —

“‘You must ultimate,’ said my angelic friend, ‘all you have heard, in the external plane of the mind, before you can receive additional truth. Here ends the volume. You will have power given you from time to time to reproduce, in splendid illustrative discourses, all that you have learned from the Word. Your career among your fellow-men, in the natural world, will hereafter be that of a triumphant defender of the heavenly doctrines of the New Jerusalem. Go no more among the Spiritualists, unless they are willing to receive the heavenly doctrines which are committed to your charge. If they receive that which is given you to say, the works of the ministry given you to discharge will be, first of all, to them. Deal plainly with them, that, when your mortal race is run, you may commit yourself to your Divine Redeemer, in the conviction that you have spoken in strict conformity to your most intimate convictions.’”

“‘I will not say farewell. Wherever you labor, it is my providential work to assist you in teaching from the public pulpit, in visiting the sick, in ministering beside the dying, and celebrating the passage of the spirit from the mortal to the immortal state. Such is the commission that I have received from our blessed Lord,’” &c.

We understand that Mr Harris feels no sympathy with the organized New Church. A writer in the "Revelator," who listened to one of his discourses, observes, "Towards the close of his remarks, however, we were a little startled to hear him mention, among the sects whose spirit and organization would oppose the descent of this New Church, the *technical Swedenborgians* (we believe those were his words), who, he said, had taken possession of the most external of the truths of the New Church revealed through Swedenborg, and formed out of them a hard crust of 'sectarianism,' that was as hostile to genuine Christianity as any other form of ecclesiastical dogmatism."

The "technical Swedenborgians," who are thus stigmatized as a pernicious sect by Mr. Harris, are, as we understand, those who have professed their faith in the heavenly doctrines as revealed by Swedenborg, and have united together for the purpose of aiding each other in bringing these doctrines into life. They have thus become organized into a church on earth, and hope to be found worthy hereafter of becoming members of the church in heaven. They are a sect in the same way that the early Christians were a sect, and that the first Christian church was a sect, and not otherwise. If we rightly understand Mr. Harris, he passes by all such organizations as this, and claims to be already a member of the church in heaven. But we learn from Swedenborg, that, although there is to be hereafter no general judgment, all are judged individually after death, either to heaven or to hell; and that their internal states are known to the Lord alone. According to the statement of Mr. Harris, an angel has already been commissioned to assign him a place of unalloyed felicity in heaven : —

"Having said this, a smile of ineffable delight transfigured the angel; and he said, 'Dear brother-spirit, from amidst the decayed and suffering particles which compose your external habitation, you have been translated into a region of unalloyed felicity. Such, when the few remaining years allotted to you in the world of darkness, disease, and pain, shall have triumphantly ended, shall be your final habitation. Continue steadfast, constant, always devoted, first of all, to that especial work given you to accomplish. You shall not be tempted beyond capacity to endure. Such message I am instructed to deliver.'"

We are not surprised that Mr. Harris should expect that the "*technical Swedenborgians*" would be in the way of such groundless pretensions, and of the descent or establishment of that imaginary heaven which may exist in his own mind, and in the minds of the spirits with whom he is associated, but which has no real and abiding foundation.

We would add, that we have been deeply impressed, by the perusal of the book, with a conviction of the necessity of the study of the Sacred Scripture, and of the truths and doctrines of the New Church as revealed in the works of Swedenborg, as the very best protection against such pernicious influences.

INTELLIGENCE AND MISCELLANY.

TRAVELS IN THE HOLY LAND.

(Continued.)

VALLEY OF EL GHOR, March 31, 1855.

THE day has been oppressively hot, the thermometer reaching ninety degrees in the shade, and the heat reflected in our faces all day from the bare gravel and smooth flints with which the surface is covered. The scenery, too, has been without interest. Crossing the wide valley diagonally, its smooth and level surface being only interrupted by an occasional channel of some winter torrent, in which coarse gravel predominated over the dark flints, about two o'clock we had reached the base of the western hills, and found there a little verdure, with a few bushy palms, — the usual sign of water in the desert. Our camels seemed to know the place, or to smell the water; for they trotted on briskly in approaching it, giving us a good shaking. The water turned out to be abundant and clear, but a little sulphury; reminding us that we are approaching the volcanic region of the Dead Sea, and the sites of Sodom and Gomorrah. Our camels drank with as much avidity as if they had been horses,

— an unusual thing with them. Our men all filled their own skins, — standing half-way to their knees in the water, stirring up the mud at the same time they baled the water from under their camels' noses; for man and beast plunged into the little pool all together. After about half an hour's halt, we kept on our course again, entering among the low hills of limy gravel that skirt the western side of the valley, and crossing several small water-courses, — the beds of winter torrents. As soon as we were fairly under way, I heard a great hubbub behind, and, turning about, found our men were in a regular scuffle, — pushing each other about by the shoulders, and brandishing their drawn swords over each other's heads. I knew this was all bluster, but stopped to see the thing settled by the sheiks, and to inquire the origin of the brawl. It turned out to be this: Two men carried their water in common in the same skin, which they had just filled; and each insisted that the other should carry it on his camel for the first day, offering to put it on his own camel the second day, when, of course, it would be a little lighter. Such are the mighty questions about which these excitable

creatures will get up a fight, if allowed: but they cool off as quickly as they fire up; and, two hours afterwards, these men were roasting their cakes in the same ash-heap, and pounding corn in the same mortar. We encamped about four o'clock among chalky hills, with a bit of the valley of *el Ghor* visible on the east, and some large, scrawly acacia-trees scattered about us, with microscopic leaves, on which our camels pretend to make their evening meal.

SUNDAY, April 1. — Entering Palestine.

It was very hot again this morning; and we were glad to mount our camels at eight o'clock, after a walk of only a few miles. Our course was a little west of north, crossing several *wadys* emptying into *el Ghor*, down which we could see into the bottom of that desolate valley, which we were leaving on the right, far below us. It looked hot and glaring, with a whitish sand, unrelieved by a speck of verdure. We crossed several ridges of chalky limestone, with brown flints on the surface, and, after lunch, came to an unbroken ridge that ran directly across our path, with the edges of its broken strata lying in long curved lines from top to bottom. Our path led directly up this ridge, for an ascent of some fifteen hundred feet, over the bare rocks, rendered slippery and polished, so as to appear wet, by the tread of camels. I could not have supposed it possible for these clumsy brutes to climb such a path with any load: certainly no horse could do it. Here we dismounted, and climbed on foot; for it is easier to do so than to hang on a camel's hump at such an angle. I got to the summit in less than an hour, and sat down upon a ruined tower to wait for the train: but it was another full hour before the first camels came up; and then the baggage was strung along the path for two miles behind, toiling slowly along the road as it came in sight after surmounting the steepest ascent. I was surprised to find steps in coming up this mountain: they were cut in the rock as usual, but worn quite round and almost obliterated by the tread of camels. They must have been very old, and may have been made for transporting the merchandise of Solomon between Jerusalem and Ezion-Geber, the modern Akaba; for this must have

been the pass for travel in that direction in those days as well as now.

From the top of this ridge, I got the last glimpse of the desolate valley of *el Ghor*, as it lay on the east of us, some ten miles in width, white and chalky, and broiling hot. Far to the south were the limestone ridges of Idumæa, covered with little brown flints; while on the north lay an undulating, sandy plain, of considerable elevation above the country we were leaving, and covered with scattered dull-green bushes, that made it appear almost verdant in the distance. We descended, and encamped on this plain before five o'clock, and attended service again in the Englishmen's tent. The mountain we crossed is called *es Safz*, and divides the desert of Arabia from that of Syria. Two days more will bring us to Hebron; and they say we are already in Palestine, though all is still a desert. There were many new flowers on this plain, and some very pretty ones; also a few wild oats. We pitch the tents in the sandy bed of a torrent, under a sand-bank which shelters us from the wind. So we have left the land of Edom without seeing a single scorpion, and but one snake, which ran out of a bush to-day where we were lunching, and wriggled off on the sand into its hole. Our English companions say, one of their men was bitten by a viper, a few days since, while plucking weeds for his camel, but recovered after a little fright and one day's lameness.

MONDAY, April 2. — Gradually leaving the Desert.

Our road to-day has been over a sandy, undulating plain, covered with scanty verdure, and ascending by steps of one or two hundred feet each. The verdure kept steadily increasing as we went on, and the wild flowers multiplied; till, about noon, we came upon some poor, miserable, young grain-patches in the bottoms of the valleys, where we lunched. We afterwards passed a large Bedouin encampment on our left, near which we came upon many donkeys, sheep, and goats, with some ragged children tending them. There were two old wells in our path, *el Malah*, from which these flocks were watered. They were deep, and well lined with square-cut blocks of limestone, worn into deep grooves

around the top by the slipping of ropes. Some half a dozen stone-basins stood round about, from which the cattle drank; where our camels sipped a few mouthfuls. We approach the ridge which lies close south of Hebron, and camp upon its southern swells. The surface is covered with a fine dull-green grass, — about one spear in a square foot among the clayey sand: but even this, though not making a turf, is enough to give a fine green tint to the hills about us; and our camels graze it with eagerness. The sunset lighted these green hills with its parting glow, and refreshed our eyes with a sight we had not seen for five months; for there is no such thing as a green hill in all Egypt. We had not seen a verdant surface for five weeks, since leaving the Nile; and the last fertile hills we saw were in France, last fall.

TUESDAY, April 3. — Arrive at Hebron.

It was a windy night and a cold morning; so that we were all glad to walk, on leaving the camp. As the wind continued, I kept on foot for some twenty-four miles; wishing to have as little to do with camels as possible, now that we were about to part with the ugly beasts. There were several bits of ruins in sight to-day, one of which we visited near our camp in the morning. It was merely a foundation of a wall, with a semicircle at one end, with piles of cut stones lying about, and two columns standing among the rubbish. We continued rising, first in an open valley among fields of young barley, with barren gravel hills on each side, and afterwards up the steep hillside on the left, among rough rocks of limestone and a few bushes. Here the rocks assume the familiar hues of the lichens, — the gray, brown, and yellow that cover our own ledges, — and everywhere hide the natural color of the stone, except in the desert. The same thing had occurred at Petra; but, as soon as we left the mountains about the city, and descended into the valley of *el Ghor*, all was again arid, and glowing with heat. We now flattered ourselves that we were fairly rid of the desert; though the hilly and rocky region by which we were soon surrounded came far short of my expectations as representing Judea. The hills were high, but not very steep, yet des-

tute of trees. The surface seemed to be more than two-thirds bare rock, among the cracks and nooks of which were many little dull-green bushes; while, in the bottoms of the valleys, sufficient soil had collected to raise little patches of wheat and barley. On approaching these hills in the forenoon, one of our English companions shot a crane with his rifle. There were many of these birds seen among the hills all the morning. They are white, with black tails; and measure over six feet across their wings when spread, standing about four feet high.

About two o'clock, we passed several valleys running east and west, where a rich red soil had collected, which was now being ploughed by a large number of peasants, all having the Turkish *tarboosh* and turban. Some worked with cattle, some with horses; and others harnessed a single camel to the plough, which was as rude a tool as those used by the ancient Egyptians, of which we find the picture in their tombs, and very like the plough used all over Modern Italy, and a good part of France. It merely pokes or stirs up the ground about four inches deep. But, as there is no such thing as turf either here or in Southern Italy, it answers a very good purpose. After passing these valleys, we cross several ridges of rocks, covered with a few bushes, but having little or no soil.

Hebron came in sight about four o'clock. It is a little village, built of gray limestone; its small, flat-roofed houses having very few windows, and those of diminutive size. It is on a hillside, that sloped towards us as we approached; and the opposite hill is clothed with a grove of olive-trees, that reminded us of Italy. The side-hill is terraced; and the bottom of the valley, by which we approached the town, is cut up into little enclosures of young wheat, which shone with the most brilliant green. Oh, how refreshing was that sight! No one can appreciate it who has not seen the desert. I thought I had never seen such verdure before; and it is indeed a long time since we have seen *such*. The fig-trees were scattered along by the roadside, just leafing out; and a few vineyards were seen on the terraces below. Hebron was now close by; the only conspicuous building in it being the great

mosque covering the tomb of the patriarchs, the cave of Machpelah, which Abraham bought of Ephron the Hittite for four hundred shekels of silver. No one but a Mahommedan is allowed to visit this place; which is a great privation for the Jews.

We passed along the valley on the south side of the village, which stood on sloping ground above us on the right, and pitched our tents on a smooth green field opposite the town, just under the quarantine building, which we afterwards entered, and found remarkably neat, being whitewashed throughout. A fine basin of water, called David's Pool, lies between us and the village, in the bottom of the valley, in which some of the people are bathing. It is walled about, and looks rather dirty on close inspection, having but little current. A crowd of officious men and boys came about the tents; whom we could scarcely get rid of, without pushing them away by force. They laid their hands on every thing; and might have carried many things off, if not closely watched. As soon as we could shut up our baggage in the tents, we started to explore the town; passing the pool, and going through the principal streets, which are about ten feet wide. The bazaars are arched over for shade in some places, and the arches surmounted by rooms connecting the houses on each side. In other places they are covered with boughs of trees, suspended on poles above our heads. There were a good many weavers at work with hand-looms, making coarse goats'-hair blankets, such as the Bedouins wear; and other shops where men were seated at their case, sewing up red slippers or saddle-trappings. We entered one little shop, hardly high enough to allow us to stand upright, and some fifteen feet square. The approach was blocked up with piles of knotty olive-wood, and the interior used as a glass-house! There was a little furnace in the middle, around which the blowers sat, and took out the metal from three separate openings. They were making tumblers, and showed a good deal of skill in working the metal. I was on my way out by another entrance; when one of the workmen put his arm across the doorway, and demanded *backsheesh*. I was provoked at this, and struck his arm

out of my way not very gently, telling him I would pay at my leisure. A coin worth about a cent and a quarter seemed to satisfy him; and I walked off. We then climbed a hill opposite the north-western part of the village, and visited the ruins of a Christian convent, of no particular interest. One of the strangest sights I saw in the village was a factory of water-skins. There were hundreds of whole goat-skins, apparently stuffed with tan or tan-liquor, with the legs and tails all sticking straight out, as the skins lay on their backs. They were arranged in rows about the tan-yard; and as the hair is never removed, and no members cut off but the feet and head, they looked as if just slaughtered, and arranged in rows for sale, as pigs are in Cincinnati. There is nothing left of the capital of Judea in the time of David, except its site; and that may have been changed gradually, as such little villages often do.

OBITUARY.

THE sudden removal of Mr. JOHN MURDOCH from the natural to the spiritual world is another striking proof that the transition often comes when least expected. It occurred at his residence in Urbana, on the morning of the 21st of April. For two or three years, he had been subject, occasionally, to attacks of vertigo; and, at such times, he found great benefit from cooling applications to the head, and repose. On the morning of his decease, he spoke of not feeling well; and, thinking that the fresh morning air would give him relief, he went out into his garden. While there, it is probable, he perceived dizziness coming on; and, stooping to cool his head with water from a hogshead which had been sunk in the ground, he lost his balance, and was precipitated into it. The vessel was nearly full of water; and, before his condition was discovered by his family, life was extinct. This event, so sudden and startling, fell heavily upon a wide circle of relatives and friends. But He that doeth all things well knew best when and how to remove our friend.

Mr. Murdoch was born in Cumberland, Md., Aug. 30, 1796. He was therefore in his sixty-second year. His father died in 1813, leaving him the eldest brother of a large family.

Even at this early period, his prudence and judgment were such as to qualify him, in a high degree, to fill the place of the head of the family. Two years after, at the age of twenty, he became a receiver of the heavenly doctrines. Josiah M. Espy, Esq., who had married his sister, was a Newchurchman; and, through him, all the brothers and sisters became receivers. The family came to Ohio in 1823, and settled in Circleville. Here Mr. Murdoch engaged in the mercantile business; and he continued in it, with short intervals, till the time of his death. As a business-man, he was remarkable for his promptness, integrity, and justness. Charity, in its true sense, was the basis of all his transactions. He regarded the interest of others no less than his own; and he was not willing to increase his own means out of their misfortunes.

Mr. Murdoch was a full, cordial, and consistent receiver of the doctrines of the New Church. They were his constant study; and he endeavored to understand them truly, that he might apply them to life: indeed, in his life of practical benevolence and usefulness they were beautifully illustrated. He read much, and with great care; and it was his practice to transcribe interesting and important passages from the writings of Swedenborg. The great number of such passages show how desirous he was to store his mind with the precious truths of the New Jerusalem. He found much satisfaction in reading the "Arcana" in the Latin language; and it was his custom to refer to it for the purpose of removing doubts and obscurities in the translation. He was also a good French scholar, and a regular reader of all the publications of *Le Boys des Guays*. During his leisure hours from business, he translated Des Guay's "Letters to a Man of the World disposed to believe," and had some of them published in the "Retina," a New-Church newspaper printed at Hamilton, O. He afterwards revised them, and had them printed in a volume in Cincinnati. Other editions of this very valuable little volume have since appeared.

Mr. Murdoch was an efficient co-operator with others in plans for the diffusion of the principles of the New Church. He wished all to know the

truth, and then to practise the good. He was instrumental in the organization of the Western Convention, in 1832. Of this body he was a useful member, having filled several responsible offices. After it had taken the form and name of the Ohio Association, he served several terms as its President. He was also one of the few Newchurchmen who met in Urbana, in 1849, to deliberate upon the necessity and practicability of establishing an institution of learning of a high order, to be under the influence and control of the church. He became one of the trustees of the Urbana University under the act of incorporation; and he continued a useful member of the Board till the time of his death. In public bodies, Mr. Murdoch said but little; but, when he spoke, he was clear and practical. From reading and reflection, he had formed his principles of action; and from them he was enabled to come at once to conclusions, without the tedious process of reasoning. He made no display of his ability: he was modest and retiring in his manner. Those who knew him well could best appreciate his merit, and the clearness and soundness of his judgment. If there was any one trait of character which more than any other distinguished him, it was his innocence, his childlike simplicity of manner, and the disposition to confide in the purity of motive of others; and this same disposition was shown, on all occasions, in his practical reliance upon Divine Providence.

His name is closely connected with the early history of the New Church in our State. He was a pioneer in opening the way for the truth. He witnessed the growth of the church, from a few isolated receivers scattered here and there over the country, to the organization of flourishing societies.

In the spring of 1850, Mr. Murdoch was married to Miss Mary E. Barlett, whose domestic habits, as well as her literary tastes and love of the true and the good, fitted her, in an eminent degree, to be the companion for one of his peculiar character. In all his relations to others as individuals, and in his actions as a member of society, he acted on the principle, that "religion relates to life, and that the life of religion is to do good."

M. G. W.

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SERMON FROM MATT. V. 43-47.

BY THE LATE DR. CHARLES D. RICE.

"Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy: but I say unto you, Love your enemies; bless them that curse you; do good to them that hate you; and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For, if ye love them which love you, what reward have ye? Do not even the publicans the same? And, if ye salute your brethren only, what do ye more? Do not even the publicans so?"

In the literal sense, this text enjoins one of the greatest virtues among men, and inculcates a species of self-denial or humiliation, which, to many men, is very difficult to put in practice in their intercourse with the great variety of which society is composed. It is not always easy to love our friends as sincerely as we ought, — to love them as ourselves: how much more difficult still, to love those whom we regard as our enemies!

Our Lord, in introducing this virtue to the notice of his disciples, refers them to a traditionary rule among the Jews, which was, "to love their neighbors, and hate their enemies." He does not say that such a custom was sanctioned in morals, or in his law; but says, "*Ye have heard that it hath been said*" that men should do so. Even among the Jews, who were a very vindictive people, such a law could not have been given for their guidance, only as being the best or most elevated which

they were capable of living under. In the beginning it was not so, but was only allowable for them, as polygamy was, because of the hardness of their hearts. It has invariably been the design of Providence to communicate to man, or to the church, laws which were just as pure and holy as they, at the time, were capable of properly receiving, and living up to. And when a people to whom a certain number of talents were intrusted occupied or made use of those talents, then more or higher ones were committed to them.

The Christian church was very far in advance of the Jewish ; and, consequently, its members were the proper subjects of a purer revelation. They could receive the sayings of their Lord in honest though simple minds ; and it was their study to exhibit in their lives the virtues which those sayings taught. This religion of the soul would appear to be very far in advance of the mere external, formal, sacrificial, ceremonial one of the Jews. So it was ; and so it seemed to the disciples : for they were at times constrained to reply, "This is a hard saying ; who can hear it ?" But the difficulty of accepting these doctrines of life depended far more upon the state of the heart than on that of the head. Still, a thorough knowledge of their meaning makes them more impressive and abiding in their influence than a cursory glance could effect. And as these lessons, literally understood, are for our improvement as much as they were for the first followers of our Saviour, it is well to inquire into their nature and extent ; that, having a clear perception of all their bearings, we may be the more actuated by them in discharging the duties they enjoin, and which, as Christians, we ought to delight in.

Few parts of Scripture are so plain and intelligible as this text is, if the state of those to whom it is addressed be a receptive one. And it is only when the soul has a propensity to sin against the neighbor, and consequently feels an inward opposition to the good feelings it commands us to cherish, that our eyes are closed to the light of truth in which those good feelings are founded, and from which they emanate. We then reason against its obvious meaning, and try to explain it away. This circumstance may be used as a test ; and by this disposi-

tion or its opposite, on our part, we may easily prove to ourselves whether we are disposed to walk in the darkness of the natural or in the light of the regenerate man; whether we prefer to be guided by what "was said by them of old time," or by the purer but more searching doctrines of a new dispensation.

Nations try to explain away the sense of the text, when they listen to the sentiments of political ambition or national aggrandizement, and wage war upon other nations for conquest, retribution, or the promotion of their own interest, to the disregard of the rights of others; when they constitute themselves the arbiters of their own cause, or take such a course towards other governments as may be ruinous to them, however lucrative or advantageous it may promise to be to themselves. But, at the present day, nations are not much guided by the precepts of the gospel, even nominally; and few who take part in the councils of the land would hope to promote a favorite measure, or gain adherents to a party, by quoting the words of Scripture in their favor. The self-intelligence of those men whom the world calls great rises up as a barrier to the reception or just estimate of the dictates of Christianity; and a supposed expediency takes the place of international right. Still, it is incumbent upon Christians to cherish in their own breasts, and exhibit in their daily walk, all the virtues which the love of the neighbor implies, and to transmit the same to their children, that the nation may be gradually influenced to yield, through the men who compose it, to the purifying influences of the Word of life. In its application to social compacts, religious sects, and other communities, we might devote hours to the contemplation of the heavenly states and duties which the study of the literal meaning of the text would unfold; but we now pass to the investigation of the spiritual sense.

"Ye have heard that it hath been said, 'Thou shalt love thy neighbor, and hate thine enemy.'" As the disciple represented the regenerate man, the motives which would influence, and the laws which would govern, the natural man, could not be applicable to him. Therefore, in speaking to him of those laws, the appropriate expression would be, "Ye have heard

that it hath been said ;” which is as much as to say, that, in the previous or unregenerate state, man felt it incumbent on him to love his neighbor only, while his propensities to evil caused him to hate his enemies. To the regenerate man, all these states of mind are, strictly speaking, past ; and, with him, it should only be a matter of tradition or memory, that such a state of mind ever existed. He should have no consciousness that such a state exists at the present time. As all have, at some former period of their lives, been in an unregenerate state, the remark in the text may with propriety apply to all. The feeling of hatred and enmity towards those who are not friends is precisely such as we should expect to find in the natural man.

But there are men who have become so confirmed in evil, that they are incapable of loving even their neighbors. They are such as have degenerated from the natural state, and have cherished evil and rejected good affections to such a degree, that they are prepared for a permanent abode with those who are incorrigibly wicked. The words quoted, therefore, could not apply to them or to their state.

We can see, by this, that men are grouped in three classes. First, those who have confirmed themselves in evil, till they love it, unmixed with any thing that is good ; secondly, those who love what is good, and are trying to appropriate it in the life, and to advance towards a state of purity ; and, thirdly, those who are merely in a natural state, and are designated by the mixed nature of their affections : they love their neighbors, and hate their enemies. While men remain in this state, they are not so far lost that they cannot become regenerate : they are salvable, but not saved ; redeemable, but not redeemed. But after man advances or rises above this state, and becomes higher or more interior in his thoughts and affections, he then can look down or back to the position he formerly occupied, but with no ruling love for that previous state : it is a thing of recollection, to which he can advert, with which he can contrast his present more elevated standing, and by which he can, in some degree, measure his progress towards the better life of a disciple.

The question naturally arises, Who is the neighbor, and who the enemy? The answer to this question depends upon the character of those in relation to whom the inquiry is made, or, rather, from whom it is supposed to proceed. To him who is confirmed in sin, whose love is the love of self, all are enemies. He contrasts their interests with his own; he looks upon their prosperity as his adversity; and he thinks their gain must be his loss. And whatever in nature opposes him is his enemy, and is hated by him. He can truly have no neighbor; because, as he wishes to appropriate all things to himself, whoever craves even an existence will interfere with his possessions, and be regarded as an enemy. By the merely natural man, all are regarded as enemies who directly oppose his interest, and thwart his purposes; who advocate morals which he dislikes, or teach doctrines which he disbelieves: while he regards as friends those who think as he thinks, walk as he walks, and whose prosperity does not interfere with his own.

The regenerate man should only regard as enemies those who are opposed to what is good and true, — those who delight in sin, and strive to destroy all that is holy. And even these should not by him be deemed the objects of hatred. Besides enemies in the human form, there at times appear to be many of quite a different class. Thus, sickness, poverty, hardship, and calamities are regarded as enemies; and, till man is in a regenerate state of mind, they will not merely be looked upon with aversion and dread, but will be bitterly hated. Also mental trials, as doubts, fears, and temptations, are looked upon as persecutors; and natural death is called the last and greatest of enemies. To regard as inimical those ordinary events of life which are not under our own control or that of others, and to cherish a feeling of opposition to them, is practically to feel opposed to the dispensations of Providence. This is a more palpable characteristic of the unregenerate state than antipathy to those men who are looked upon as enemies. For the latter can only be regarded as coming directly from the Lord; while the former passes through a human medium, and is consequently liable to error or perversion.

While man is in this world, and in a state of probation, the many obstacles he finds in his path, and the many opposing influences which rise up apparently to mar his happiness, are so necessary to his improvement here, and to his adaptation to the enjoyments of another life, that they may be regarded in the light of real friends, though seeming enemies. And, as he advances towards the state of a disciple, his feelings towards the events of Providence change; and the trials of life, its many reverses, and even his enemies among his fellows, will be viewed in a different light; and then he will feel the force of his Lord's commandment: —

“But I say unto you, Love your enemies; bless them that curse you; do good to them that hate you; and pray for them which despitefully use you, and persecute you.”

We will now inquire what is to be spiritually understood by this passage. What manner of being is it which is represented by the pronoun “I”? It evidently means some being quite at variance with or superior to that which taught that man should love his friends, and hate his enemies; for, by what immediately follows, we notice that a totally new doctrine is taught, new feelings inculcated. By looking back to the commencement of this subject, we find that our Saviour was the author of these words; and we further observe, that, throughout the particular portion of the Gospel from which the text is taken, he is called Jesus. It is made known by the law of correspondences, that, even by the names by which the Lord is called, some specific quality or attribute of the Divine Being is intended to be designated. By this law, *Christ* signifies or represents Divine Truth; and *Jesus*, Divine Good. As, therefore, Jesus means the Lord as to Divine Good, or, in the abstract, Divine Good itself, we are to regard this holy and pure doctrine which is now under consideration as emanating from Divine Love or Goodness. Its holiness so far surpasses that which preceded it (the sayings of them of old time), that, to the merely natural man, it was incomprehensible. His heart rose up in enmity to such developments. It was in harmony with his ruling sentiments to love his neighbor, and hate his enemy. It is on this account that the words are not

addressed to the man of the world, but to those who love Divine Goodness, who see its power and its beauty, and who have some idea of the happy state which may be induced by cherishing it. It comes with the power of a command to the disciple ; that is, to those who are led by the Lord, and not by self: "but *I* say unto *you*, Love your enemies." When man is in a proper state, this command is not grievous, but joyous. It brings the true happiness of virtue and religious life with it. Most of the mental misery of this world originates in the love of self, and in opposition to whatever opposes this love. External circumstances have so little to do with true enjoyment, that it might be assumed as a rule having but few exceptions, that men are happy in proportion to their resignation to the dispensations of Providence, and their inclination to hail as propitious those adverse occurrences which they cannot control, and which do not directly depend upon their own misconduct. Those who succeed best in the attainment of these mental qualities come most legitimately within the class of men who may be said to love their enemies.

"To bless" signifies to sanctify or appropriate to a holy use. And the Christian may be said spiritually to bless those who curse him, when he allows those temptations and vastations of the mind, which at times weigh heavily upon it like a curse, to be sanctified to his advancement in holiness. He does good to them that hate him, when he brings down into the ultimate acts of life the good principles just inculcated. His influence then even rises into a higher sphere, and is felt by those spirits who are immediately over him. And he finally fulfils the last and most important injunction of the Lord, when he prays for those who spitefully use him, and persecute him ; that is, when he looks to the Lord in the act of prayer, by which he makes an acknowledgment that all power to overcome evil is from above, — that even those things, persons, or principles, which act as trials or persecutors, cannot be made available to his welfare without divine aid. Self-reliance is then laid aside, and the soul is prepared for that blessed state which is portrayed in the remaining part of the text. Without prayer, the highest state attainable would only be a natural one ; but, with it,

preparation is made for the happiest and purest that can be transfused into the soul while it is in the natural body.

“That ye may be the children of your Father who is in heaven ; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For, if ye love them who love you, what reward have ye? do not even the publicans the same? And, if ye salute your brethren only, what do ye more? do not even the publicans so?”

As the Lord is the Creator of all, it might seem as if all were his children, independently of any act on their part. In one sense, this is true ; but not in the sense which is here meant. To be the children of the heavenly Father, in the sense here intended, has a broad and deep signification. It means nothing less than to be filled with love to all ; to desire the happiness and good of all ; to rejoice in their prosperity, and to wish for its continuance ; to exhibit literally in life, and to cherish spiritually in the soul, all the holy principles already referred to. As an illustration of the divine love, it is said, “He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.” And, even where it seems that God is angry with the works of his hands, it is only in an apparent sense that he is so ; for “whom the Lord loveth he chasteneth.” The most severe afflictions with which he visits the human family are the results of pure mercy, and intended for the well-being, the moral improvement, of those who feel them. He regulates and heightens the bliss of heaven ; he guides, for man’s best good, the various events of the natural world ; and he even so modifies the torments of the hells as to confer on their wretched inmates the highest pleasures that they are susceptible of : or, rather, he so orders it, that their torments shall be as light as their own evil propensities and fierce passions will allow.

Children are the extension of self. Men feel this to be so, and, in their offspring, see, as it were, a continuation of themselves, — of their own lives ; and, though bad men themselves, they cherish them fondly, and feel an affection for them, which, though selfish, is as strong as any other form of self-love. So, to be the children of God, men must be in a finite sense what

he is in the infinite. Pure love should dictate every action which they perform, and enliven every sentiment of the human breast. They should be perfect, even as he is perfect. But, as this blessed state is not attained, at any rate, in this life, men can only receive the inheritance of sons in proportion to the extent in which they become assimilated to the divine nature. To receive this heirship in any degree above the merely natural, they must do more than merely love those who love them ; otherwise their reward, at best, will only be the natural result of this love, — the gratitude of those who are the recipients of their kind offices ; and often they even fail of that. They have not, by those acts, developed within themselves those more disinterested affections which are the characteristics of spiritual life.

It is in accordance with the affections of men of the world to love those who love them, — to reciprocate acts of kindness and friendship. They also are pleased, and only pleased, with those events of Providence which favor their real or supposed interest : they bless the breeze which wafts their ship to its desired haven, but they curse all adverse winds : they love those who speak words of praise and flattery, but hate those who rebuke them, even though they merit the rebuke. And, if Christians do no more than this, they cannot hope for that reward which consists in a purified mind and sanctified affections. They need not look for that elevation of soul which is above the world and the enticements thereof. If they cannot hail with joy and serenity the trials which a merciful and wise Father permits for their amendment ; if, on the other hand, they will welcome those dispensations only which are agreeable to the natural man ; if they salute their brethren only, — they can only expect the publican's reward.

THE HEAVENS THAT WERE TO PASS AWAY.

It is shown by Swedenborg, in his treatise on the Last Judgment, that the predictions in the Word, concerning the destruction of heaven and the earth, do not relate to the visible heaven and the material earth, but to the spiritual things which correspond to them ; that is to say, to the church on earth, and to the heaven of the spiritual world. But the heaven which was to pass away was not the heaven of angels, which is permanent and eternal ; but a so-called heaven, formed of those who as yet were not prepared for heaven or hell, and who were chiefly of a character outwardly good and inwardly evil. By their good external, they were preserved in connection with the external heaven ; and because this connection might not be destroyed, until their own state, and that of the angels with whom they were connected, should be prepared for such a change, they were permitted to remain, and to form imaginary heavens after their own pleasure, in the region of the world of spirits. At the time of the last judgment, this imaginary heaven was destroyed.

It doubtless appears to very many, when they first become acquainted with the writings of Swedenborg, that this doctrine respecting an imaginary heaven has little foundation in reason and the nature of things ; for no one has hitherto supposed that there was any state intermediate between heaven and hell, such as Swedenborg calls the world of spirits, where such things could take place. Now, the science of correspondences shows that all outward things, both in the spiritual world and the natural world, have relation to things which are within man. The imaginary heavens, therefore, which existed in the spiritual world before the last judgment, and which then passed away, must also correspond to something in man as an individual. The things said of them in the Word must have a sense of universal application and permanent importance, not limited to an event which once happened, never again to recur.

The mind of man consists of an interior and an exterior. The interior is that part of the mind which corresponds to the spiritual world and to heaven, and may be called the heaven of the mind. The exterior is that which corresponds to and is interested in this world, and may be called the earth of the mind. The interior, or heaven of the mind, is that in which the good things implanted by the Lord during the innocence of infancy and childhood are stored up: but, in the man who is unregenerate, and whose mind is altogether occupied by the things of this world, his internal mind is so shut up that he is not conscious of its existence; for he is not willing to receive any thing which comes from it into his external mind, but only that which comes from the world. Such a man, therefore, has no correct knowledge of the nature of heaven, having no experience of the influence upon his mind of such affections as prevail in heaven, and which flow into man through the internal, or heaven of the mind. Nevertheless, men of this kind have their own ideas respecting heaven, when they hear it mentioned, and are thence led to think about it. They then form to themselves such an imaginary idea of heaven as agrees with the genius and temper of their natural dispositions. Some, for instance, consider it to be an external reward given for the good which men do, consisting of such pleasures as they suppose will gratify those who are admitted. Some suppose it to consist in freedom from toil and the weariness of labor; others, in eternal worship, and singing of praises, &c. But, whatever the ideas may be which men are naturally disposed to entertain concerning heaven, they must pass away when the Lord, by his truth, comes to open to man his interiors, and to pass judgment upon his unregenerate condition. That is to say, when those whom the Lord is leading have become enabled, by means of an acknowledgment of his truth and the reception of it into their affections, to see what is the quality of their own unregenerate state, and to perceive, on the contrary, something of the genuine quality of heavenly love; then do they see and confess that the imaginary heaven, in the contemplation of which the natural mind has delighted itself, has really in it nothing at all of heaven; and it then

passes away, or ceases to have any permanent place in their thoughts and affections.

But there are very many persons who enter the spiritual world before they have undergone this process of separating the real from the apparent good in their own minds. Very many of those who are to be saved enter that world with very incorrect or merely natural ideas respecting heaven. Such persons, Swedenborg tells us, are frequently permitted to experience the kind of delights of which they had supposed heaven to consist, and thus to be convinced, in the most complete manner, that they are not the true joys of heaven. And there are also now, as before the last judgment, very many who enter the spiritual world with a good external and a wicked internal; and who are disposed, by means of their good external, to seduce the honest and simple minded, and bring them under their power. It may therefore be inferred, that endeavors are still made in the spiritual world to establish imaginary heavens, into which those who are subtle and crafty may lead those over whom they can exert an influence. But, as no companies or societies of this kind are now allowed to prevail and have dominion in that world, so these attempts at their formation, after some partial success, permitted so far as use makes them tolerable, will of course be arrested by partial and local judgments now and then taking place; since none are now allowed to remain more than thirty years in the world of spirits.

D. H. H.

HISTORY OF, AND OBSERVATIONS ON, ENGLISH TRANSLATIONS OF THE BIBLE. A Lecture delivered before the Massachusetts Association of the New Jerusalem Church, April 16, 1857. By JOHN H. WILKINS.

(Continued.)

HAVING completed what I have to say (in the present connection) of the first Anglo-Saxon version of the Bible, let us pause to consider that invaluable blessing to the world, the art of printing, which was discovered about midway between the version of Wickliff and that of Tyndal, the second in the order

of time. By the receivers of the heavenly doctrines, who do, or ought to, appreciate the incalculable value and importance of the diffusion of the Word among all mankind, the discovery of this art must be regarded as a providential means, of the most efficient character, for effecting that object. Were we not taught that the Divine Providence reigns and rules in all events, whether apparently trivial or important, we should not hesitate to ascribe something of a special character to this provision for the multiplication of the copies of the Word. Being applicable to all languages, it becomes the means of bringing the divine Word to the knowledge of every nation and people ; thus causing "the knowledge of the Lord to cover the earth as the waters cover the sea." The invention appears scarcely less than the gift of tongues on the day of Pentecost. If the Lord, in his divine mercy, enabled the apostles to preach the gospel in divers tongues, that the knowledge of his salvation might be carried to many lands by the evanescent hearing of the ear, how much more wonderful does it seem that a way should be devised, not technically miraculous, of carrying the same inestimable words of life to the uttermost ends of the earth in a permanent and abiding form ! And in what a surprising manner has the same Divine Providence, which inaugurated its inception into the world, from the first moment to this very last, worked, with continually accumulated power, to accomplish this great, beneficent, and all-important object ! The children of this world, as well as the children of light ; self-love, as well as the love of God ; the love of the world, as well as the love of the neighbor ; and even the love of gain, —are made to work concurrently to this great end. And as this end is attained ; as the circle of the knowledge of the Scriptures becomes more and more extended, compassing the whole earth, —it is not to be doubted that the same Divine Providence will cause the heavenly doctrines, revealed for the use and guidance of the New Church, to spread through the same regions, enabling every tribe and people to interpret truly the words of eternal life.

While kings, statesmen, pontiffs, and councils were employing all their power and authority to destroy every portion and

part of the Scriptures in the common tongue, both in England and on the Continent, and to persecute the readers of them unto death, an obscure German was revolving in his mind the first principles of an art which was to prove, in its results, the most important discovery recorded in the annals of mankind.

John Guttenburg was born about sixteen years after the decease of Wickliff. In 1435, we have positive evidence that this invention, then a profound secret, engrossed his thoughts. In conjunction with three others, he made some experiments in printing with metal types before 1439. In the six or seven following years, one of his co-laborers died, the money of the others was exhausted, and no fragment remains to show what they effected. Guttenburg found it necessary to disclose what he had done. More money was required, if ever he was to succeed; and having opened his mind to a certain goldsmith, John Faust by name, he (Faust) engaged to co-operate, by supplying the needful funds. By this means the first great work was finished, between 1450 and 1455; for it has no date. This "first great work" was a print of the Latin Bible. The first known specimen of printing was a complete edition of the Bible. It consisted of six hundred and forty-one leaves, or one thousand two hundred and eighty-two pages; forming two volumes folio. It has been justly praised for the strength and beauty of the paper, the exactness of the register, and the lustre of the ink.

It was finely executed by a most laborious process, involving not only a long period of time, but a large amount of mental, manual, and mechanical labor; and, when it was offered for sale, not a human being save the artists themselves knew *how* it had been accomplished. The secret remained with themselves, while the entire process was probably still confined to two or three.

How appropriate was it that the first-fruits of this invention should be the Sacred Volume!—thus shadowing forth, for all coming time, the primary use to which the invention should be devoted. Inasmuch as the press is now universally used to diffuse all natural as well as spiritual knowledge; as its

products are as multifarious in character as they are multitudinous in number, adapted to all degrees of the mind as well as all ages and sorts of readers, — it is always incumbent on us to hold in mind that its great leading use is the diffusion of those works which constitute or elucidate the words of eternal life.

Of the first edition of the Bible, at least eighteen copies are known to exist, — four printed on vellum, and fourteen on paper. Four centuries have passed away since these beautiful volumes were produced : when four centuries shall have tested the productions of the modern press, it may be well feared that the verdict of posterity will be in favor of the former.

Gutenberg made nothing by his discovery. The expense had been very great ; and, after the work was finished, the inventor was indebted to the goldsmith (Faust), who insisted upon his paying up his debt. By pressing his claim, Faust became possessed of all the printing apparatus. Gutenberg, receiving a pension, became less dependent on the art he had invented. But he still continued to print on a humble scale till 1465 ; and, in 1468, died.

Faust pursued his advantage with vigor, adopting, as a partner, Peter Schœffer, a young man trained to the business, who made an advance in the mode of producing type by letter-founding, and cutting steel punches, and making matrices. In 1457, two years after the first edition of the Bible, Faust and Schœffer finished a most beautiful edition of the Psalms, in Latin ; and another in 1459. In 1462, they finished their second edition of the Latin Bible, in two volumes folio, beautifully executed in the improved state of the art.

But the Divine Providence had not yet effected its full purpose. All the three who have been named in connection with the invention were bent upon keeping it secret. Gutenberg was dead ; and, so far as he was concerned, all knowledge of the great discovery perished. The two others, too, might die ; and, though they had operatives, they were under oaths of secrecy, which would certainly retard the spread of the knowledge of the art. Faust and Schœffer, eager to make the most of their knowledge, palmed off their productions as manuscripts,

with a view of obtaining the price of manuscripts for them. Had they been permitted to pursue this course, they would have limited the exercise of the art to their own office during their lives ; but Providence had other ends in view.

The mighty engine which was to overturn the world was not to be fixed to one office, or confined to one city. In the very year that Faust and Schœffer issued their edition of the Bible (1462), the city of Mentz was taken by storm. The consequences were immediate, and afforded an impressive illustration of the ease with which Divine Providence accomplishes its mightiest operations. Passing under the control of a new government, the former privileges and laws of the people were changed, and all the ties and obligations existing between masters and servants, employees and employers, were loosed, and oaths of secrecy were no longer binding. Amid this general confusion, the operative printers felt free to accept invitations from any quarter ; and they dispersed in different directions. In a monastery near Rome, an edition of Lactantius was printed in 1465. In ten years, the art had reached thirty cities ; and, in twenty years, to one hundred and twenty. An immense impulse was given to the matter of publishing.

Koberger, at Nuremburg, in this century, had twenty-four presses and one hundred men at work, besides employing other presses in Switzerland and France. He printed at least twelve editions of the Latin Bible before the close of the century. Panzer has reckoned up not fewer than a hundred and ninety-eight printers in Venice alone, sixty of whom commenced business before 1480 ; and altogether, by the close of the century, they had put forth at least two thousand nine hundred and eighty distinct publications, among which are to be found more than twenty editions of the Latin Bible. From the different presses in Europe, more than a hundred editions were issued by the year 1600.

Among the most active and efficient patrons and promoters of printing at this early period were popes, cardinals, and others of the Romish hierarchy. In so doing, how strangely blind were they to consequences, which it seems as if nobody could

have overlooked! For a century they had exerted every resource of power, ecclesiastical and temporal, to counteract the spread of the use of the Bible in the vernacular. By the public burning of all the copies they could collect by the most diligent search, and by the wholesale martyrdom inflicted on those who were convicted of reading them, had they endeavored to root out or extirpate every tendency and inclination to this (as it was termed) "pestilent heresy." And now they were dismissing all the copyists of manuscript, and giving all encouragement and patronage to the art which could not fail to increase a thousand-fold the facility of satisfying the craving for all knowledge, and especially of the Bible, in all languages, the vernacular as well as original, and which must inevitably break all fetters, like whips of straw, with which they should attempt to bind the human mind by interdicting the reading of particular books. Especially that thirst for knowledge of the words of life, created by the writings and translations of Wickliff in England, and which had been constantly increasing in intensity, and giving stimulus to the printing of an English Bible, one would suppose could not have been overlooked or unanticipated. But such seems to have been the fact. "Their eyes were holden, that they could not see." But to return to translations.

William Tyndale, the next translator of the Bible into English, was born about the year 1484, — just one century after the death of Wickliff. At a very early age, he was sent to Oxford; and here he soon acquired high rank as a scholar, and was particularly distinguished for his knowledge of languages. Though a proficient in general classical literature, he was a diligent student of the Greek New Testament; and there is reason to suppose, that, before he had reached his twentieth year, he had formed the purpose of translating the Scriptures. As early as 1502, when he was but eighteen, some translations of select parts of the New Testament were made by him, and subscribed W. T.; and it is an interesting fact, that these early attempts were transferred, *verbatim*, into his completed work, and that many passages have come down through all the successive revisions, and are found unaltered in our common

version. He was of the Romish church. At the age of eighteen, he was ordained a priest ; and, at twenty-four, he became prior of the monastery at Greenwich. At thirty-eight, he was private tutor and chaplain in a family of rank in Gloucestershire, his native county. Here he made no secret of his reformatory sentiments ; and, in his casual intercourse with the neighboring clergy, was urgent in his appeals to Scripture in the vernacular. Soon ill feelings toward him were manifested by the clergy ; and their persecutions induced him to leave the country.

He went to London, with the avowed purpose of translating the New Testament, because (says he) " I perceived by experience how that it was impossible to establish the lay people in any truth, except the Scriptures were plainly laid before them in their mother tongue." But, in London, he found no encouragement or facility for prosecuting his great enterprise. The Bishop of London, to whom he took a letter of introduction, informed him "*that his house was full*, and advised him to seek service in London." He says, " I abode almost a year in London, and marked the course of the world, and heard our preachers, and beheld the number of our prelates, and saw things of which I defer to speak at this time, and understood, at the last, not only that there was no room in my Lord of London's palace to translate the New Testament, but also that there *was no place in England*, as experience doth now openly declare." Accordingly, he left England for Hamburg late in the year 1523, when he was thirty-nine years old.

A noble friend, a merchant, furnished him with ten pounds, equal to a hundred and fifty of the present time, or about seven hundred and fifty dollars. Here he remained between two and three years, diligently improving the time in prosecuting his great work. Having nearly or quite completed it, he received ten pounds more from England, and went to Cologne for the purpose of having his manuscript printed. He made his arrangements with the greatest secrecy and precaution ; for Cologne was far from being favorable to the sentiments of the Reformation. The English merchants residing on the Continent were however, as a class, very favorable to the views of

the reformers ; and many of them became fast friends of Tyndale, and entered warmly into his plans. They aided him with money ; their ships were at his service for the conveyance of his inestimable work to their common country, concealed in bales and boxes of merchandise ; and of the same spirit must have been their partners in England to whom they were conveyed.

While Tyndale was thus prosecuting his work, and the printing had proceeded as far as sig. K, a treacherous workman, unknown, conveyed to an interested opponent the information that copies of the Lutheran New Testament, translated into English, were in the press ; that the expenses were entirely supplied by English merchants, who were to convey the work, when finished, secretly to England, and disperse it widely through the country, before the king or the cardinals could discover or prevent it. Upon this disclosure, the Senate of Cologne issued an order, interdicting the further prosecution of the work. Tyndale hastily gathered up his manuscripts and printed sheets, and fled to Worms, a city offering more security, inasmuch as it was fully pervaded by the doctrines of Luther. Here he continued till 1527.

The New Testament which he had begun to print at Cologne was in quarto, with explanatory notes and glosses, with a prologue. All this became known to his enemies, who, he thought, would send such a description of it to the authorities in England as would enable them to recognize and seize the copies the instant they arrived. He therefore laid aside the quarto edition for the present, and proceeded to print an octavo edition of the text only, with an epistle to the reader *at the end* ; thus changing every feature of the work by which it might be identified. It was no doubt his intention that the small form should be sent to England first : but, from some unknown cause, its transmission was delayed till the larger one was also finished ; and both arrived in England about the same time, near the close of 1525. The quarto edition was discovered, as he had anticipated, scarcely a month after its arrival ; but the octavo quietly made its way through the country nearly nine months before it was suspected to exist. As early as the fol-

lowing February, "great basketfuls of books," in part the New Testament of Tyndale, were burnt in a bonfire at the north gate of St. Paul's Church, — the trophies of a most rigorous search of the Universities of Oxford and Cambridge.

Such was the reception of the printed Bible by the Catholic prelates of England. It was just as they had been treating Wickliff's for a century and a half. Shortly after, the king issued an order that all the copies of Tyndale's New Testament should be burnt, "with other sharp correction and punishment of the keepers and readers of the same." The October following, the Bishop of London, finding his diocese plentifully sown with both the quarto and octavo editions, issued a decree, enjoining upon all, "that, within thirty days, they should bring and deliver to his vicar-general *all and singular such books as contain a translation of the New Testament in the English tongue.*" Shortly after, the Archbishop of Canterbury directed a search of his entire province for the single object of seizing copies of the English New Testament.

Such was the craving for English Bibles, that a printer in Antwerp issued an edition of Tyndale's translation on speculation, without the translator's knowledge. This was now coming into England; and, though the king made efforts to have the copies burnt before they were shipped, a few only were seized and destroyed; while thousands, as was well known, were arriving at their destination. Finding it impossible to prevent the introduction of the Bible by forcible means, the government presently fell upon a new plan. They resolved to clear the market, by purchasing from the printers and dealers. This was done at the expense of about five thousand dollars, our money. This mode of suppression was, as any one may see, like quenching fire with inflammable gas, or bailing the ocean with a sieve.

As might be expected, on the 23d of May of the same year, the English agent through whom the purchase had been made wrote to Cardinal Wolsey, that, in spite of all his efforts, four new printers of the city of Antwerp were offering in the market "divers English books, entitled the New Testament, and that he had heard of more than two thousand of the same having been

offered for sale at the late Frankfort fair." Raimond, another Antwerp printer, was convicted of having caused fifteen hundred copies to be printed, and of bringing five hundred to England at one time. Thus the demand for English Testaments, to be sent to England either for surreptitious distribution or for burning in public, produced an active trade. Besides employing agents, the Bishop of London went himself to Antwerp, to buy up all he could find. Tyndale, being apprised of his object by a friend, managed, by the help of this friend, to sell to the bishop all his remaining stock, to be burnt at St. Paul's, with the avowed purpose of using the funds in printing a much better and more correct edition.

During all this residence of Tyndale abroad, and the distribution of his works in England (for he was continually issuing tracts and treatises suited to the times), his enemies were straining every nerve, by fair means or foul, to get possession of his person. But he baffled all their arts, and escaped all their efforts; till at length, by an emissary who worked himself into his confidence, he was betrayed, and sent to prison. Here he continued nearly two years; when, being brought to the merest form of a trial, he was condemned, and suffered death at the stake on the 6th of October, 1536.

Speaking of the Word, Tyndale says, "The Scripture hath a body without; and, within, a soul and spirit and life. It hath, without, a husk and shell, and, as it were, one hard bone, for the fleshly-minded to gnaw upon; but, within, it hath pith, kernel, marrow, and all sweetness, for God's elect, whom he hath chosen to give them his Spirit, to write his law, and the faith of his Son, on their hearts."

In regard to the Old Testament, the translation of the Pentateuch by Tyndale was published three years after his New Testament. A translation of the Book of Jonah was also published before his imprisonment. Soon after, an edition of the entire Bible, containing his translations already published, and completed, as was supposed, from his manuscripts, by his friend and fellow-exile, John Rogers, was finished within a year of his death, in the summer of 1537. It was put forth

under the assumed name of Thomas Mathews, and is thence known as MATHEWS'S BIBLE. But the editor claimed it for his friend, and inserted his initials, W. T., in conspicuous ornamental letters, at the end of the Old Testament. There does not seem to be any reasonable doubt that the translation was substantially Tyndale's, from beginning to end.

Soon after the fall of Wolsey, Cromwell became the leading influence at the court of England; and, through his efforts, the king was induced to decree that a Bible should be placed in every church in England, to be read in public, as a stated part of the religious instruction of the people. Henry had witnessed the utter failure of all attempts to keep the proscribed books out of his realm; and was now disposed to allow, and even prescribe, the public reading of the Scriptures. But what translation should be used? The whole power of the government, civil and ecclesiastical, had proscribed Tyndale's New Testament; and what should now be adopted? Coverdale's Bible had appeared, but not under favorable auspices. As soon as the *whole* Bible of Tyndale left the press, Grafton, one of the persons at whose expense the work had been carried through, hastened to England with a single copy for Archbishop Cranmer; who in a few days, after a slight inspection, was prepared to indorse the entire translation, and to recommend it as the Bible to be authorized by his majesty for use in the church, and to be universally diffused among the people. And within a fortnight of the arrival of a single copy of "*Tyndale's Bible, complete in English,*" it was decreed to be set forth, with the "*king's most gracious license;*" and also, "that it be sold and read of any person."

Strange vacillation! Notwithstanding this favor shown by the king to the use and circulation of Tyndale's Bible, he continued to do his utmost to sustain and maintain the most offensive dogmas of the Romish church; and finally it was decreed by Parliament in a very short time, and by his own approval, that "henceforth no man, woman, or person, of whatever condition or degree he or they shall be, shall, after the last of August next ensuing, receive, have, take, or keep, in his or her possession, the text of the New Testament in Tyndale's or Coverdale's translation."

Cromwell, however, having obtained from the king authority to have the Bible introduced into the churches, and to be read, did all he could to promote Bible translations and circulation. In 1538, before Tyndale's edition was exhausted, he took great pains that another and improved edition should be issued. In 1539, no fewer than four editions of the entire Scriptures in English were put forth under his patronage; and he encouraged others to contribute their versions to the common stock. But the great praise of Tyndale's labors in translating was his New Testament. This has not only formed the basis, but, in the main, the substance, of every translation that has followed it. The successors of Tyndale, while correcting some few errors, have not hesitated to transfer his work, nearly unchanged, into their versions; and we at this day read in the common version the very words with which he clothed the Scriptures for the use of the men of his day.

Simultaneous with the labors of Tyndale, Miles Coverdale was at work upon a translation of the Bible. Tyndale, besides publishing Testaments and sending them into England, was a controversialist of the most ardent character, and was continually filling England at the same time with his pamphlets, which could not fail to inflame opposition; and, as some of them were directed against the conduct of the king in his divorce from his wife Catharine, both his majesty and the prelates were more bitter against him than they would have been had he confined his labors to the translation and distribution of the Scriptures. From this circumstance, it is not unlikely that Coverdale was encouraged by Cromwell, Wolsey's *protégé*, to undertake a version that might be introduced, by authority, under more favorable auspices. Coverdale was educated at Cambridge; and in 1528, two years after Tyndale issued his New Testament, being accused of preaching against some of the leading dogmas of Rome, was obliged to leave England. It is supposed that he joined Tyndale abroad; but there is no certainty that he did so. He was undoubtedly encouraged by Cromwell to enter on the undertaking. He seems to have been distrustful of his qualifications for the work; and, though he was a respectable Hebrew scholar, he claims for his version

only that it was "made out of *Douch* and *Latin*." He no doubt had constant reference to the Vulgate, and other translations; and so similar is his Old Testament, in many parts, to that of Tyndale, that it has been surmised that he had access to Tyndale's manuscripts. This version, though in the main clear and correct, possesses no advantages over Tyndale's; while a serious fault is, that it conforms to the Vulgate in some important particulars not justified by the original. This Bible never received very general favor, and was soon superseded by Tyndale's, which came out about a year later. Coverdale does not appear to have set any particular value on his own labors; as, at Cromwell's suggestion, he undertook to revise and correct the splendid edition of Tyndale's entire Bible, commenced in Paris, and completed in England in 1538. This edition is known as the "GREAT BIBLE," appointed to be read in churches.

As has been said, Cromwell called upon all translators to bring their contributions to a common stock. In consequence of Cromwell's influence, *Richard Taverner*, a person who had suffered imprisonment for being found reading Tyndale's New Testament at Oxford, and afterwards devoted himself to the study of law, now raised to employment at court, undertook a revision of Tyndale's Bible. The result of his labors was known as TAVERNER'S BIBLE; being neither a mere revisal, nor yet strictly a new version, but something between both. It was dedicated to the king, and, during his reign, went through several editions; but it does not appear that it has been printed since 1551.

Cranmer, from the time of his elevation to the primacy in 1533, was extremely active and influential, working with Cromwell, in publishing and distributing the Bible. Being a fine classical scholar, he took upon himself the superintendence of the publication of an edition of Tyndale's Bible in 1540. He seems to have compared Tyndale's version critically with the Hebrew and Greek texts. In the Old Testament, particularly, his readings are an improvement upon Tyndale's. This edition is known as CRANMER'S BIBLE. Its great blemish is the frequent introduction of readings from the Vulgate. The

version of the Psalms given in Cranmer's Bible is the one still retained in the "Book of Common Prayer" in the church of England. The church "Psalter" does not distinguish the additions from the Vulgate: in the fourteenth Psalm, three whole verses are inserted, with no indication that they do not belong to the Hebrew text.

During the reign of Edward VI., Cranmer bore almost unlimited sway in ecclesiastical matters. In this short reign, of little more than six years, fifty editions of the Bible and Testaments were printed, in answer to spontaneous demands for them. Four versions, varying more or less among themselves, were before the public; and one of them Cranmer's own. Yet there is no trace that his vast influence as primate was used to give this any preference in the public favor. It appears, that, in this reign, there were printed two editions of Coverdale's whole Bible, and two of his New Testament; two of Taverner's; seven of Cranmer's whole Bible, eight of his New Testament; eight of Tyndale's whole Bible, and twenty-four of his New Testament, — thus showing that Tyndale's continued to keep the most prominent place in the public estimation.

When Queen Mary succeeded to the throne, after the death of Edward, she at once commenced that career of persecution and martyrdom, which appears justly to have earned for her the title of *Bloody*. A large number of English scholars, many of them young, — the very flower and hope of England, — were obliged to escape by flight from inevitable persecution and death, on account of Protestant convictions or tendencies. A considerable portion of these exiles established themselves in Germany and Switzerland.

The English church at Geneva is said to have consisted of several hundred members, among whom were many distinguished scholars and preachers, shut up in this city of letters, with few if any active duties. It was not strange, therefore, that an improved translation of the Bible should engage their attention. Calvin and Beza were giving an impulse to the study of sacred learning, far in advance of what was attempted elsewhere. It is not unlikely that Calvin was the first to sug-

gest the idea of a new translation ; for it is now conceded that his brother-in-law, William Whittington, was the translator of the New Testament. But, whoever originated the idea, it was at once seized upon by the whole body of English exiles ; and the lay members of the church encouraged the projectors by their sympathy, and also by the offer of means to carry the enterprise through. John Bodleigh, the father of the founder of the celebrated *Bodleighan Library*, a man of wealth, took upon himself the cost of publication. This work is known as the **GENEVAN BIBLE**. The New Testament was published in 1557, some months before the death of Queen Mary. The utmost thoroughness was aimed at in this work. Not only was the translation made directly from the original Greek, aided by comparison with other versions, but the Greek text itself was revised, by comparison with manuscripts that had been collected by scholars at Geneva. To this work was prefixed an introduction by Calvin.

Elizabeth succeeded to the throne of England on the death of Mary, in the autumn of 1558. The great body of the English exiles availed themselves of the occasion to return to their country. But the translators of the New Testament, with the assistance of Gilby and Sampson, turned their attention to the Hebrew Scriptures ; and so impressed were they with the importance of completing the translation of the *whole* Bible, that they continued at Geneva two years, laboring night and day for that purpose, before they returned to England ; and, in 1560, the Genevan Bible complete appeared in England.

From the advance which had been made since the time of Tyndale, in both Greek and Hebrew philology, it could not but be that the new version would exhibit some decided advantages over the old ones. The style of this version showed an independent reading, neither studiously adding to or departing from the previous translations. As compared with Tyndale, though the meaning is not unfrequently brought out with more distinctness, it lacks the glow that warmed the heart of the old reformer, and suffused his phraseology. Brief notes were added, containing information in regard to Bible geography, antiquities, &c. In the margin were placed various

readings, thus enabling the reader to stand in some respects in the place of the scholar. This version was divided into *verses*; a practice hitherto unknown, but most persistently adhered to, even to the present day, much to the prejudice of a good understanding of the Word, as is now generally conceded by all. Supplementary words were here first printed in Italics. This Genevan Bible found immediate favor, and soon supplanted the earlier versions, as the *Family Bible of England*. It maintained its place in the favor of the people for the greatest part of a century. During this period it passed through a hundred and fifty editions, including the separate editions of the New Testament. It was, to a considerable extent, used in churches even after the issue of the *Bishops' Bible*; and the people seem to have clung to it even after the appearance of King James's revision. The last edition was issued in 1644.

Aside from its intrinsic merits, the success of this version was owing, in no small degree, to its connection with the name of Calvin. It met the warmest sympathy of the Puritan portion of the English nation; and to them it became the symbol of all they desired in the way of *church reform*. How much it really effected, both directly and indirectly, for the development of Puritanism and of civil and religious liberty in England, and since in America, it is difficult at this day to estimate.

When Elizabeth came to the throne, notwithstanding the iron sway and cruel despotism of Mary's reign in favor of the Papists, the great mass of the English people were Protestant. Encouraged to hear and read the Bible in the vernacular tongue, accustomed to hear the authority of the pope denounced under the long reign of Henry VIII., the short one of Mary could do little to eradicate the sentiments of Protestantism, though her whole power was put forth to that end. But the despotic temper of Elizabeth, though herself a Protestant, would not allow her people to worship in their own way. The first Parliament during her reign passed an Act, requiring conformity in the church to certain prescribed ceremonies and rituals; and the people early divided into conformists and non-

conformists, — the latter being denominated *Puritans*. Of this latter class were the first settlers of our Plymouth Colony. The whole authority of the queen was brought to bear upon this question; and the nonconformists were dealt with with great severity, and no mercy. The Bible authorized to be read in churches was Cranmer's version. This had never been in high repute for classical accuracy, and was wholly eclipsed by the superior scholarship of the Genevan version, which was the Bible of the Puritans.

Elizabeth undoubtedly saw the disadvantage the church labored under in using a Bible acknowledged on all hands to be inferior to that used by the nonconformists; and hence Archbishop Parker, Primate of England under Elizabeth, took measures to provide a translation that should command the respect and unite the hearts of the people in its use, if possible. He divided the Bible into portions, and sent one to each bishop, and to other learned men, for revision; and, as soon as a portion was completed, it was returned to him; and he put a preface to the whole, and had it published under the name of the BISHOPS' BIBLE. His instructions were, that it should be done in such perfection, that the adversary should have no occasion to quarrel with it. It appeared in 1568.

The Bishops' Bible was, in some respects, an advance upon Cranmer's: the additions from the Vulgate, inserted by Cranmer, were omitted. But, as bishoprics were not then or now the reward of learning, this Bible did not indicate any perceptible advance in biblical knowledge or criticism. Another cause of want of success in the result aimed at was, that the archbishop laid down the rule for the bishops' guide, that they should deviate as little as possible from the old authorized version. This is the first translation in which the word *ecclesia* was translated *church*: in all previous versions, it was rendered *congregation*. Fifteen persons were engaged upon this work; but there does not appear to have been any consultation or mutual criticism on each other's work.

In 1584, under the auspices of Archbishop Whitgift, the readings from the Vulgate, which had been omitted by the first revisers, but retained in the "Book of Common Prayer," were

replaced in the Bishops' Bible, as it was deemed important that the Bible and Prayer Book should exhibit no disagreement. Thus the chief excellence of the Bishops' Bible over its predecessors was abandoned after a use of fourteen years. Seventy-nine editions of this Bible were printed during the reign of Elizabeth. It continued to hold its place in the succeeding reign, even while James's revision was in preparation; but it was never a popular favorite. The last edition was in 1608, and, three years after, was superseded by our common version.

The Romish hierarchy, by this time, found the current of popular opinion setting so strongly in favor of vernacular translations, that, purely in self-defence, they deemed it expedient to issue a translation that should be professedly made to sustain the dogmas of their church. In 1582 appeared the New Testament in what is called the *Douay version*. This work was executed by several English Catholics, all of whom had been connected with the University of Oxford, but who, at Elizabeth's accession, fled to the Continent, and found refuge at Rheims and Douay.

In 1609 or 10, the Old Testament made its appearance. Its publication had been delayed thirty years by the want of pecuniary means, — no flattering proof of success. This translation was made from the Latin Vulgate, and retained many words untranslated, which, by long use, had acquired a specific application to the doctrines, ceremonies, and discipline of the Romish church. These, in their own words, they "kept exactly as Catholic terms." As this scarcely pretended to be a new translation of the original, it is not necessary to notice it farther.

(To be continued.)

ON IMPORTUNITY IN PRAYER.

AFTER saying to the disciples, "Ask, and it shall be given you," the Lord gives encouragement to pray, by saying that our heavenly Father knows how to give good gifts, because he is greater than men, who know how to do good to their children. And, in other places in the Word, he speaks in parables about importunity in prayer. In one he speaks of a man, who, at an unseasonable hour, arose and gave his friend as much bread as he needed, not for friendship's sake, but because of the importunity of the man that asked for aid; in another he speaks of an unjust judge, who yielded to the importunity of a widow in deciding her cause, not from regard to God or man, but because he was almost weary of her continual solicitation.

We know that our heavenly Father cannot be moved by man's urgency in asking for what naturally appears desirable or necessary. We know that passionate, impatient appeal cannot be what is meant by importunate prayer. But something in real prayer must correspond to importunity.

Importunity is persistent asking. If we see, then, what asking that it may be given is, we shall see what that importunity is which the Lord commands.

Asking our heavenly Father for what we want is communicating with him concerning the things that pertain to eternal life: it is being in a state of perceiving that he does us good, and that our circumstances are indications of his providence. Success, failure, eminence, obscurity, ease, pain, gladness, sorrow, opulence, penury, are all of them his means of discipline. Intuition of what is best for us, accompanied with quietness in bearing all that we must bear, is the effect of asking, or communicating with our heavenly Father. Asking is a state of being taught of God.

Asking is sometimes called, in the Scriptures, inquiring. After the Lord, in Ezekiel, promises great blessings to his people, he says that for these things he will be inquired of by the

house of Israel. When we truly ask, we inquire rather than request. As a good child desires to know if his parents are willing to comply with his wishes, more than he desires to induce them to grant his requests; so we desire more to know our heavenly Father's will than to have what we naturally wish. In showing us what is good for us, he answers our inquiry.

Asking is the means of our knowing the will of our heavenly Father. We do not experience blessedness until we know that he means to bless us; and we cannot know this until we pray. And we cease to know it when we cease to pray,—that is, to be in a teachable state of mind; and permanence in teachableness or in prayer is importunity.

External prayer is for the purpose of inducing states of mind favorable to permanence in teachableness. Like all external worship which is also internal (that is, which is accompanied by a good life,—a life of departure from evil in the fear of the Lord), it is a going up into the mountain to behold the pattern of what is to be made below. From states of worship, we go into states of occupation or business, and of experience of life, and carry with us the power to “pray always, and not to faint;” to be taught of the Lord, and to trust in him, and to do his commandments. Our importunity is our persistent faith of God; and, of our persistency, the urgency of the midnight visitor, and the continual petition of the widow, are resemblances.

T. P. R.

NEW-CHURCH INSTITUTE OF EDUCATION.

It has been supposed for some time that it might be useful to give legal form and authority to an institution in Massachusetts for the purpose of education on the principles of the New Church; and, last winter, the Rev. Thomas Worcester and some others applied to the Legislature of Massachusetts for an

Act of Incorporation for educational purposes. The petitioners had leave to withdraw, and no public explanation was given. Since then, inquiries have frequently been made, and still continue to be made, on the subject. People wish to know why the petition was not granted, and whether the petitioners intend to do any thing more about the matter.

It is therefore thought well to make it known, that the only reason why the Legislature did not grant the petition was, that it had already passed a *general law*, under which the petitioners could incorporate themselves whenever they pleased.

Since that time, the petitioners have incorporated themselves, under the name of the *New-Church Institute of Education*; and we copy, below, the Articles of Association, as they stand on record, according to the provisions of the statute.

The object of the Institute is education, both spiritual and natural.

The Institute has now a legal existence, and is ready to receive any donations, bequests, or devises, that the friends to its object may see fit to bestow, and any applications or suggestions which may assist them in discerning what uses may lie before them, or in understanding how they may best perform these uses.

*Articles of Incorporation of the New-Church Institute of
Education.*

KNOW ALL MEN BY THESE PRESENTS, that we, Thomas Worcester, of Boston, Doctor of Divinity; John Hubbard Wilkins, of said Boston, Merchant; Tilly Brown Hayward, of Brookline, in the county of Norfolk, Minister of the Gospel; Theophilus Parsons, of Cambridge, in the county of Middlesex, Professor of Law; Sampson Reed, of said Boston, Merchant; Luther Clark, of Waltham, in the county of Middlesex, Physician; and Peleg Whitman Chandler, of said Boston, Counsellor-at-Law, — have agreed with each other to form a body corporate, under the laws of this Commonwealth; and do now, and hereby, associate and incorporate ourselves into a society, for the purpose of education, by the name and style of the “New-Church Institute of Education.”

And this instrument is to be taken as the statement and declaration of the Articles of Association of the said Corporation. And it is agreed and declared that this Corporation is made upon these terms and conditions; that is to say, —

I. The place or location of said Corporation shall be the town of Waltham, in the county of Middlesex.

II. The capital of the said Corporation shall be one hundred thousand dollars.

III. The purpose of the Corporation is, and always shall be, education, both spiritual and natural, in accordance with the doctrines of the New Jerusalem, as the same are taught by Emanuel Swedenborg.

IV. The number of the corporators shall never be more than seven.

V. In case of any vacancy in the corporation, by the death, inability, or resignation, of any member, his place may be filled by a unanimous vote of the other members.

And all the persons who do now incorporate themselves together, in the name and for the purpose above mentioned, do hereby agree and covenant with each other, that all moneys, and all property of every kind, which shall at any time be given or offered to the corporation, shall always be received and held only on the express condition, that no one of the five fundamental propositions, above recited, shall ever be changed, excepting by the unanimous and written consent of all the members for the time being.

In witness whereof, we have hereunto set our hands, this fifth day of May, in the year of our Lord one thousand eight hundred and fifty-seven.

Witness :

E. S. DIXWELL.
JON. H. PERDICARIS.
CHARLES CHAUNY PARSONS.

THOMAS WORCESTER.
JNO. H. WILKINS.
T. B. HAYWARD.
THEOPHILUS PARSONS.
SAMPSON REED.
LUTHER CLARK.
PELEG W. CHANDLER.

Commonwealth of Massachusetts.

MIDDLESEX ss. CAMBRIDGE, May 5, 1857. — Then personally appeared the above-named Thomas Worcester, John Hubbard Wilkins, Tilly Brown Hayward, Theophilus Parsons, Sampson Reed, Luther Clark, and Peleg Whitman Chandler, and acknowledged the above to be their free act and deed.

Before me,

E. S. DIXWELL, *Justice of the Peace.*

CAMBRIDGE, May 22, 1857. — Received, and recorded with Middlesex South District Deeds, Book 769, page 138.

Per CALEB HAYDEN, *Register.*

At a subsequent meeting, by-laws were adopted, and the Corporation was organized by the choice of Mr. Worcester as President, Mr. Wilkins Treasurer, and Mr. Hayward Secretary.

RELIABLENESS OF THE TRANSLATIONS OF SWEDENBORG.

Few persons are aware how little reliable most of the translations of Swedenborg are, when accuracy of idea is required. They so far present the general sense of the author, that it is undoubtedly best to keep them before the public till better can be obtained; but, when accuracy is sought, they are at fault a thousand times more frequently than general readers suspect. We have long been aware of this, and furnished ourselves with a copy of the originals, to which we always resort at every suspicion of fault.

Incidents frequently occur, proving the truth of these remarks. Of late, at the regular sabbath-evening meeting of one of our small societies, the subject read for instruction was the chapter, in the "Earths in the Universe," entitled "The Reasons why the Lord was willing to be born on our Earth, and not on another." In the first paragraph it is said, "The PRINCIPAL REASON was because of the Word, in that it might be written on our earth," &c. After some conversation, one person asked the meaning of this reason, suggesting that the Lord could not have come on this earth in order that the Word might be written here, because it was already written here before he came. As usual, the subject was reserved for the examination of the original; when it was found that the translation should be, "The PRINCIPAL REASON was on account of the Word, because it could be written on our earth." The word *could* here is to be taken in its strongest sense, as meaning that the thing *was able* to be done, or *was possible* to be done: it *could* be done. The original is *potuerit*.

The case is simply this: The inhabitants of this earth are of such a genius, that they can have a written language; and, if they are not the only people that have it, they are the only people that cultivate the sciences, and the only people that carry on commerce. Here the Word could be not only written, but printed; and then, by means of commerce and the sciences, be made known all over the earth. On other earths they do not have a written Word, but particular revelation

through angels. This is communicated from one to another by word of mouth, and is handed down to other generations by tradition. It does not become fixed, certain, and permanent, as it does with us by writing. These are the ideas intended to be conveyed in this chapter; though, in our translation, they are very inadequately set forth throughout it.

The translation says that the Lord came upon this earth *that the Word might be written here*; whereas Swedenborg wrote, that he came upon this earth *because it could be written here*. If any one will look at the chapter, he will see that *could* should be substituted for *might* in several of the paragraphs; and, in order to express the ideas in their proper force, the phraseology needs other alteration in several places.

Instances of this inaccuracy and inadequacy of translation are extremely common, — so common, that the writer of this has long since relinquished all thought of placing any reliance upon any translations except a very few, and not full confidence in any. The most reliable translation of all that he is acquainted with is the American translation of “Heaven and Hell;” and, in general, the American translations are the most accurate. Among the most unreliable and inaccurate are certain translations of “Heaven and Hell,” and the “True Christian Religion,” that were issued by the London Printing Society some years ago. They still issue the same translation of the “True Christian Religion;” but it is matter of congratulation that they have substituted Mr. Noble’s translation of “Heaven and Hell.”

EXPANSES.

MANY persons meet with difficulty in understanding what Swedenborg means by *expanses*. In the following passage, he explains himself: “The superior heavens appear there — in the spiritual world — upon mountains and hills; the inferior heavens, in the earth beneath; and the ultimate heavens, as it were, under the earth: for the heavens are expanses one above another; and each expanse is like the earth under the feet of those who are there. The uppermost expanse is like the top of a mountain; the next expanse is under it, but extending itself further on all sides round about; and the lowest expanse is still more extensive. And, since this last is under the other, they who are there are under the earth.” — *Ap. Rev.* 260.

SIMILITUDES.

PHILOSOPHER, who, in the calm sublime
 Of meditation, on the mountain-top
 Dost sit, descend! and if, upon the heaven
 Which thou hast dwelt so near, thou mayst have read
 A truth which it were good for us to love,
 Bring it, and labor with us in the work
 Of making it our own and thine for ever.

The sunlight silvers o'er the mountain-peaks
 With heaven-like splendor: but the upper air,
 Which fans their bald acclivities, is chill
 With frost of endless winter; and the clouds,
 Which girdle them around with shining belts,
 Float there on icy wings, and scatter snows
 And biting hail out from their fleecy folds;
 But, when they seek the vales below, dissolve
 In genial showers, or pour in rivulets down
 The mountain-side, to water all the mead,
 And bless the labors of the tiller's hand.
 Then first the crystal waters feel the glow
 Of the warm sun, beneath whose golden beams
 Unveiled they seemed, in clouds, to hang so near.

Nor shall the truth, on which thou dost but gaze
 As on the breaking of the morning o'er
 The purpled tops of distant mountains, be
 Filled with the warmth of love till thou hast learned
 To use it in love's service. Then it shall
 Be wings for thee, to bear thee onward still
 To fields of new delight; and thou shalt warm
 The life-blood of thy spirit with the toil
 Of joyous flight, and gather, like the bee,
 Celestial nectar from each earth-born flower.

And the gay hues with which the sunbeam paints
 The floating clouds, that margin round the tent
 Of heaven, are like Imagination's dreams, —
 For ever changing with the changing hours.
 But when the clouds pour down their watery stores,
 And the glad sun looks forth, behold the bow
 That binds the changing colors to the form
 Of heavenly order, as the Maker's hand
 Once placed them, when he blessed the earth anew,
 And gave the world the promise of his grace!

D. H. M.

THE LIFE AFTER DEATH AMONG THE THINGS NOW REVEALED; with
an Introductory Chapter by WM. B. HAYDEN, Minister of the New Church.

THIS is a pamphlet of thirty-six pages, which has lately been issued. It is arranged into eight chapters, the subjects of which are as follows : —

- I. Revelation successive and continuous.
- II. The New-Jerusalem Revelation.
- III. What the Soul is.
- IV. On the Nature of the Life of the Soul, or Spirit.
- V. That Heaven and Hell are from the Human Race.
- VI. What the World of Spirits is.
- VII. Concerning the Employment of Angels in Heaven.
- VIII. Angels and Spirits associated with Men.

The first chapter is introductory, and is from the pen of Mr. Hayden. The remaining chapters consist of extracts from Swedenborg's "Arcana" and "Heaven and Hell." We should regard it as a good and highly useful tract for general distribution.

INTELLIGENCE AND MISCELLANY.

THE NEW CHURCH IN WILMINGTON, DELAWARE.

WE learn from our highly esteemed and intelligent friend and correspondent, Daniel Lammot, Esq., that the corner-stone of a New-Church temple was laid in Wilmington on the 6th of the past month (August). It is to be of stone, of handsome proportions, and is to be finished by the end of the present year.

A society or church of the New Jerusalem was also instituted there the previous week, consisting of *twenty-two* members; and they have for a considerable time had regular worship on the sabbath, which is attended by about *fifty* persons. All, or nearly all, of these, both members and worshippers, are the direct descendants, children and grandchildren, of Mr. Lammot, or persons immediately connected with his family; which must be a great source of happiness to him in his declining years. Their accommodations are now small and inconvenient; and they have

the prospect of a much larger attendance, when the church is completed.

Mr. Lammot was one of the original members of the first society in Philadelphia, when it was gathered in 1815. He was there associated with Messrs. Condy, Raguet, Carll, Schlatter, Thunn, and others; some of whom were very talented, and very well read in the doctrines; and all of whom were highly devoted, earnest, and efficient in their efforts to lay the foundations of the New Church in this country. These have all passed into the other world, most of them several years since; and we presume that the majority of Newchurchmen at the present time never heard their names. Mr. Lammot is now the only one left of all his distinguished companions in the old first society in Philadelphia, among whom he was one of the foremost and most intelligent. After about ten years, financial reverses and other causes broke up the society; and he removed to the vicinity of his present residence in Wilmington. The society now

gathered there, and the church new building there, are manifestly the result, under Providence, of his devotion to the church. Long may he live to be thus useful, and to enjoy the spiritual blessings of his labors!

THE NEW CHURCH IN GEORGIA.

AN association of the New Church has been instituted in Georgia: how long since, we are not aware. It "is composed of receivers and readers in all parts of the State;" and "its chief design is to supply the public with books." Their general book depository is in Savannah, kept by Mr. J. P. Collins, their agent. There are known to be *thirty* acknowledged receivers in the State, and about seventy-five more who are reading; and the number of those that are interested and inquiring is supposed to be from two to three hundred. There are several receivers and interested readers in Savannah, who have met regularly for worship on the sabbath for several years. We give below the Circular, Constitution, and List of Officers, of the Georgia Swedenborg Association:—

CIRCULAR.

The accompanying Constitution will excite pleasure in the minds of some,—probably curiosity in the minds of many more. Who was Emanuel Swedenborg, and what are his writings? will be the spontaneous question. While it can be fully answered only by their careful perusal, it is due to the public, in introducing to their consideration the object of this association, to present a succinct compendium of their scope and compass of subject and research.

Emanuel Swedenborg was born at Stockholm in 1688, and died in 1772. During a lifetime of eighty-four years, he exhibited energy in the pursuit of science untiring, grasp of intellect unequalled, purity of character unstained, and philanthropy as wide-spread as the race whom he both honored and enlightened. He mastered almost every branch of human learning. At the age of fifty-six, his prolific pen and gigantic mind had produced treatises, the most able and profound, upon finance, mathematics, natural philosophy, astronomy, natural history, and

physiology; composing at least thirty octavo volumes, and displaying a reach of thought far ahead of the age in which he lived.

In 1746, he says "he was called to a holy office by the Lord himself, who opened his sight to a view of the spiritual world, and granted him the privilege of conversing with spirits and angels." At this date commenced his career as a theologian; and "to promote a wide circulation" of this class of his writings is the leading object of this association. In this department he wrote "The Arcana Coelestia," in thirteen volumes octavo; the "Last Judgment;" "Heaven and Hell;" the "White Horse;" "Earths in the Universe;" "New Jerusalem, and its Heavenly Doctrines;" "Doctrine of the Lord;" "Doctrine of the Sacred Scriptures;" "Doctrine of Faith;" "Doctrine of Life;" "Divine Love and Wisdom;" "Divine Providence;" "Apocalypse Explained," in five octavo volumes; "Apocalypse Revealed;" "Conjugal Love;" "Intercourse between Soul and Body;" and the "True Christian Religion." These works are equal to at least thirty octavo volumes, and contain a mass of combined philosophy and theology, so methodical in its arrangement, so consistent in its parts, so grand in its proportions, so luminous in its disclosures, that, even when it fails to convince the reader, it awakens his wonder and amazement.

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I, John, saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband" (Rev. xxi. 1, 2). According to Swedenborg, this sublime prophetic announcement is being fulfilled; and he professes to be the honored personage called by the Lord to usher in the dispensation which it foreshadows, and to make known to the world the heavenly doctrines on which the New Jerusalem should stand. Their exposition and elucidation constitute the burden of his theological writings.

Briefly, they teach the indivisible Unity of God, both in essence and person; that the Lord Jesus Christ is that one only God, in whom is the Divine

Trinity; that he assumed Humanity for the redemption of the world, subjugated the powers of hell, glorified his Humanity, and thus effected an atonement, or reconciliation of "the world" to God; that his glorified Humanity is our only medium of access to the indwelling Father, and is therefore our "everliving Intercessor;" that saving religion consists of faith in this one Lord and Saviour as the only proper object of worship, and a life of obedience to the commandments and precepts of the Word; supreme love to God and love to the neighbor, in all the fulness of their comprehensive import; that the resurrection taught in the Scriptures consists in the evolution of the *spiritual* from the *natural* body, by the process of dying, and that what we call death is but the continuation of life; that the Scriptures contain a *spiritual* under the *literal* sense, and were written in accordance with the law of correspondence, or the eternal and immutable relation between *spiritual* and *natural* things. This law Swedenborg fully explains; and he shows that it is the grand key with which to unlock the mysteries, reconcile the apparent contradictions, and harmonize the teachings, of the Word, with the deductions of reason and the developments of science. In addition to all this, he lifts the veil from the *spiritual* world, and discloses the nature of the soul, and its eternal destiny. Is not such a system of theology worthy a fair and candid examination? Who does not desire to understand, as far as may be, the mysteries and glories of the Holy Word? Who does not yearn for information touching the future state, — its inhabitants, and their employments? To these sources, then, we point every anxious and honest inquirer after truth. They lay in the shade the proudest elaborations of human philosophy; they shed sunshine upon the gloomy grave; and portray the dimensions, the walls built of jasper, the golden streets and pearly gates, of the Heavenly Jerusalem, lighted neither by sun nor moon, but by the glory of God.

Whoever scans closely the signs of the times cannot fail to discover a significant restlessness throughout Christendom in relation to all these sublime

subjects. Within the present century, the mind of man has pushed its investigations and discoveries almost to the utmost verge of physics; and, unsleeping in its activities, it spreads its untiring wing into the ethereal realm of spirit. The testimonies from a thousand sources proclaim that the world is in the midst of a new and more glorious spiritual manifestation. Piety and philosophy unite in teaching us to look upward, and behold the illuminated heavens reverberating with the angelic announcement of the second advent "with power and great glory." The writings of Swedenborg fully meet the demands and exigencies of the age, on the one hand; and, on the other, carry with them the potent elements of self-vindication. Their claims upon public consideration may not, cannot, be deferred much longer.

We are aware that Swedenborg is regarded by many as a dreamer, and his writings as the offspring of a disordered brain; and that the receivers of the doctrines he teaches share fully in the odium of such an imputation. Hence denunciation and ridicule, not fair and manly argument, are the weapons which have been, and are still, directed against the impregnable foundations of the New-Jerusalem Church. In all ages, these have been the pliances of the ignorant, the superstitious, and the bigoted. But, in every conflict, truth has ultimately triumphed, and borne upward the car of human progress and human elevation. Socrates was sentenced to the cup of hemlock for maintaining the unity of God; Galileo was condemned to the dungeon for asserting the roundness and diurnal revolution of the earth; Jenner was despised for introducing vaccination. But their doctrines and discoveries have survived their persecutors, and the world does homage to their intellects. It is therefore neither strange nor discouraging that Swedenborg and his followers should suffer the usual penalty inflicted upon the advocates of new truths. If time has demonstrated the correctness of Socrates, Galileo, and Jenner, the despisers of Swedenborg should learn from the lesson, that the spirit of true philosophy, as well as Christianity, is to "read all things, and

hold fast that which is good." All that is asked is a full, fair, and dispassionate examination of the subject. Of this it is worthy; and, to afford facilities for it, this society proposes to establish, in Savannah, an agency for the dissemination of the writings of Swedenborg, and collateral works of eminent New-Church authors, at New-York and Boston prices.

This is no scheme of speculation or proselytism. These writings are not usually kept for sale by book-merchants in this State. They are too little known to be in demand, but too valuable not to be universally known and read. Hence the proposed enterprise. The co-operation of all receivers, readers, and friends of the New Church, as also the lovers of truth, in Georgia, are cordially and respectfully solicited.

CONSTITUTION OF THE GEORGIA SWEDENBORG ASSOCIATION.

ART. I. — *Name and Object.*

Sect. 1. — This Society shall be known and designated by the name of the Georgia Swedenborg Association; and its object shall be to promote a wider circulation of the writings of Emanuel Swedenborg.

ART. II. — *Duty of the Association.*

Sect. 1. — The Association shall have a General Book Depository, and as many Sub-Depositories as its means will allow; and, so soon as its funds will permit, it may employ a Travelling Agent, or State Missionary, to introduce the writings to the public.

ART. III. — *Officers and Agents.*

Sect. 1. — The officers of this Association shall be a President, two or more Vice-Presidents, a Recording Secretary, a Corresponding Secretary, a Treasurer, and General Book Agent, who shall be elected annually; and all Sub-Agents shall be appointed by the General Agent.

ART. IV. — *Compensation.*

Sect. 1. — No pecuniary compensation shall be allowed to any officer of this Association for service rendered; but all necessary expenses of stationery, postage, &c., shall be allowed and paid.

ART. V. — *Of Members.*

Sect. 1. — Any one friendly to the writings of Swedenborg, and paying an

annual contribution of one dollar, shall be a member of this Association.

ART. VI. — *Duty of Officers.*

Sect. 1. — It shall be the duty of the President to preside at all meetings of the Association; to fill all vacancies caused by death or resignation; to countersign all drafts drawn on the treasury; and, at the expiration of his term of office, make a written report of the general doings of the Association, and suggest such means as may seem to him best calculated to promote its prosperity.

Sect. 2. — It shall be the duty of the Vice-Presidents, according to seniority, to officiate in the absence of the President; to collect information in their vicinity relating to the objects of the Association, and report the same to the President at least one month prior to the annual meeting.

Sect. 3. — The Secretaries and Treasurer shall perform the duties usually imposed on the same officers in similar associations.

Sect. 4. — The General Book Agent shall keep as good an assortment of books as the state of the funds will allow, and sell the same at least as low as the New-York and Boston retail prices. He shall make a full report of all his doings at the annual meetings of the Association.

ART. VII. — *Finances.*

Sect. 1. — The Book Fund shall be raised by voluntary contribution, and paid over to the General Book Agent; and, should the amount at any time be more than sufficient for a good supply of books, he shall pay the surplus over to the Treasurer. Any profits arising from the sale of books may be expended for public advertising, or as the Society may determine.

ART. VIII. — *Meetings.*

Sect. 1. — There shall be an annual meeting, at such time and place as the Association may from time to time determine. Extra meetings may be held on the call of five members, which number shall constitute a quorum for the transaction of business, the place to be appointed by the President; previous notice of at least one month to be given by the Corresponding Secretary to all the members, of the time, place, and object; and all members

living more than fifty miles from the place of meeting may be considered present by writing or proxy.

ART. IX. — Alteration and Amendments.

Sect. 1. — This Constitution may be altered or amended at any annual meeting, if a majority present so determine.

OFFICERS.

Dr. E. PARSONS, *President*, Savannah, Ga.
 THOMAS WAYLAND, *Vice-President*, Marietta, Ga.
 NELSON TIFT, " " Albany, "
 JOHN M. KUNEK, " " Macon, "
 E. J. JONES, " " Savannah, "
 E. J. PUSEK, *Recording Secretary*, " "
 Dr. JAS. S. MORSE, *Corres. Secretary*, " "
 J. P. COLLINS, *Treasurer*, and *General Book Agent*, Savannah, Ga.

CENTENARY MEETINGS IN MANCHESTER, ENGLAND.

[The following account of the Centenary meetings of the New Church in Manchester is from the August number of the "Intellectual Repository."]

THE first meeting — on Monday evening, Aug. 10 — will be an informal social gathering, for the express purpose of affording an opportunity, at the very commencement of the Conference week, for friends to meet and become acquainted with each other, — in order that there may be no *strangers*, but that the spirit of social freedom may prevail as much as possible. This meeting is to be held in the upper-schoolroom adjoining the New-Church place of worship, Peter Street, at seven o'clock, P.M. Refreshments will be provided. All who can make it convenient to reach Manchester on or before that day are cordially invited.

On Wednesday evening, the 12th, a social meeting will be held in the hall of the Mechanics' Institution, under the auspices of the Peter-street Society.

On Thursday evening, the 13th, there will be a public religious meeting at the above hall, at which addresses will be delivered on the subject of the Last Judgment. The subject is to be considered under the following heads.*

I. What is understood by the former heaven and the former earth which passed away (Apoc. xxi. 1).

II. Who and what manner of men

those in the former heaven and in the former earth were.

III. That, before the Last Judgment was effected upon them, much of the communication between heaven and the world, therefore also between the Lord and the church, was intercepted.

IV. That, after the Last Judgment, the communication was restored.

V. That hence it is, that after the Last Judgment, and not sooner, revelations were made for the New Church.

VI. That the state of the world and of the church before the Last Judgment was as evening and night; but, after it, as morning and day.

Circulars or cards of invitation to this meeting will be issued, and placed in the hands of New-Church friends for distribution to such of their acquaintance out of the church as they think would be most likely to be benefited by attendance. A cordial invitation is extended, not only to those who profess the doctrines of the New Church, but to all others who feel any interest in being present. Previous to the meeting, tea will be provided in a large room adjoining the hall.

On Monday, the 17th, there will be an excursion. Particulars will be given in a future circular.

On Tuesday evening, the 18th, another public religious meeting will be held in the same hall, at which addresses will be delivered in elucidation of the following propositions: —

I. That the New Jerusalem mentioned in the Revelation is a New Dispensation of religious truth, drawn from the Word of God by one providentially enlightened for the purpose of announcing its commencement.

II. That the doctrine of the New Jerusalem concerning the Lord, drawn from the Word, is, that he is to be thought of as "God in Christ," — "in whom dwelleth all the fulness of the Godhead bodily," — as Jehovah in an assumed and glorified Humanity; this being the only conceivable idea of the Supreme, — an idea concerning him which not only demands the acknowledgment of the Divinity in the Humanity, but also a belief in the Divinity of the Humanity itself.

III. That the Word of God, being the Divine Truth itself, therefore contains an internal or spiritual sense,

* Taken from Swedenborg's continuation of the treatise concerning the Last Judgment, No. 8.

distinct from the sense of the letter, whereby it is holy in every syllable; which spiritual sense is the ground of its inspiration, its holiness, and its power.

IV. That the doctrines of the New Church supply a rational demonstration of the existence of spirit, and of the spiritual world; which is felt to be one of the pressing wants of the age.

V. That all religion has relation to life, and the life of religion is to do good; nevertheless, that no one can do good of himself, but from the Lord alone.

On Wednesday evening, the 19th, there will be a farewell social meeting at the above hall, which will be more particularly announced by circular.

Secretary of the Executive Committee.

LETTER FROM DR. TAFEL.

[The following letter from Dr. Tafel was intended for a previous number of the magazine, but has been unavoidably delayed.]

TÜBINGEN, May 20, 1857.

MY DEAR SIR, — As the second volume of the German translation of the "True Christian Religion" has now left the press, I have given to the printers the second part of vol. iii. of the German "Arcana Coelestia," for which a very great desire is awakened amongst receivers everywhere. But, at the same time, I am publishing by degrees the second volume of the Latin original of the "True Christian Religion," although the great expenses are far from being defrayed by subscription. (Forty-four copies have been ordered for the United States, and thirty-five for England, besides an annual subscription which I received this month from France, amounting to one hundred and fifty francs, or twenty-eight dollars.) I am happy to say that your periodical, received, together with the "Magazine for Children," through the kindness of Mr. J. H. Wilkins, of Boston, as well as the "New-Jerusalem Messenger," and the "Monatschrift für die Neue Kirche," sent me kindly by their editors, have found here a warm admirer in a noble lady, the wife of a high officer, to whom I am in the habit of speaking about the doctrines, as well as to her husband. The lady is quite re-

ceptive of the doctrines, except of those relating to intercourse with the spiritual world, in which opposition her husband joins her. But it is an interesting fact, that yesterday I received a letter from a distinguished clergyman, who, quite to the contrary, was especially attracted by the work on "Heaven and Hell." His name is Jacob Frerichs, first pastor of the Reformed Church at Neustadt Götzens, in the kingdom of Hanover, Germany, and is known already by a sermon, &c., and his edition of the "Practical Theology" of the celebrated Schleiermacher (who was considered as the king of our divines); and, as he had the rare courage to give me permission to make every use of his letter, I enclose herewith a literal transcript of it, which, I doubt not, will be in many respects interesting to your readers. As he expressed his warmest thanks for my labors, and spoke in high terms of the character of my German translations, I immediately answered him, that all merit and thanksgiving are due to the Lord alone, the Giver of all good and truth, of which, in the best case, we are only the weak receivers and instruments. I expressed my hope, that he will also be led by Him to a higher estimation of the doctrines and of the spiritual sense, to which every reflecting reader of Scripture must be imperiously driven from all sides. Even the principles of the historico-grammatical interpretation, now followed by theologians, must lead to it, as they require that every document must be interpreted according to the kind of language in use at the time of its being written. Now, it is very well known that the kind of language of the time preceding authentic history was a figurative or allegorical one, as the hieroglyphs of the Egyptians give full evidence.

Why not, then, consider the first eleven chapters of Genesis as an entire allegory, especially as their particulars, if literally understood, lead to mere absurdities and inconsistencies? Similar inconveniences and impossibilities would meet us everywhere also in other parts of the Scriptures, if we would with consistency explain all passages literally: wherefore the exclusively literal translation could easily be beaten, and is fully beaten. Others, therefore,

found themselves reduced to the necessity of interpreting some parts literally, other parts metaphorically or allegorically, and, in general, all things naturally; which, however, could with reason be rejected on account of its arbitrariness and inconsistency, and its incompatibility with the true idea of the Word of God, according to which his words descend by degrees, and must be adapted or clothed in every degree according to the nature of this degree, in order that it may be received by those who are in this degree; consequently, in the lower degree, be invested with images taken from nature and history: wherefore also history must be particularly directed by Divine Providence, and written in such a way as to contain in its bosom divine speech, and at the same time afford the means of education to all, even to children and simple-minded persons; consequently, in part, be composed of appearances of truth; because in no other way could they receive the divine utterance, and be affected by it. The same reasons also apply to the mythical interpretation of Dr. Strauss and others, who give up, without any reason, the idea of the Word of God; which, however, is a moral necessity of the divine essence (*viz.*, his infinite love and mercy), and, indeed, quite as necessary to the original as to the later state of mankind; inasmuch as, without divine speaking or revelation, neither could the first man be educated, nor even come to consciousness, nor his posterity rise from their evils and falsities; whilst the affecting power of the true Word of God consists in the exact *correspondence* of its letter to every degree of the descent of the divine utterance; which character distinguishes the Holy Scripture from mere metaphors or arbitrary symbols, as has been well shown in the very interesting and instructive "Letter to the Rev. the Vice-Chancellor of the University of Oxford on the Present State of Theology in the Universities and the Church of England, and on the Causes of existing Scepticism and Infidelity. By Clericus" [*i.e.*, Rev. Augustus Clissold, of London]. Oxford: H. Hammans (late Graham), High Street, 1856. Which pamphlet, I think, should be read by every minister of the New Church.

Now, if only four kinds of interpretation are possible, — *viz.*, first, the exclusively literal and historical; second, the natural and mixed, half-literal, half-metaphorical, called by the celebrated Gesenius in his interesting article on Adam, in the "Allgemeine Encyclopädie der Wissenschaften und Künste" ("Universal Encyclopædia of the Sciences and Arts"); third, the mythical; fourth, the allegorical; and if, by convincing reasons, it can be shown, and has been shown, that the first three theories are by no means tenable, — it follows necessarily that only the fourth remains, and that we have an apagogical and consequently a convincing proof of the truth of the allegorical interpretation, which adopts a correspondence between the letter and its internal sense quite similar to that between the effect and its efficient cause, which I showed in detail in my work entitled "Swedenborg und seine Gegner" ("Swedenborg and his Adversaries"), vol. i., which appeared also as a work by itself, with the title "Die durchgängige Göttlichkeit der Heiligen Schrift, oder der tiefere Schriftsinn, die Selbstbeglaubigung des Wortes Gottes; und die innere Unhaltbarkeit sowohl der bloss buchstäblichen, als der natürlichen und mythischen Schrift Erklärung." Tübingen: 1838. ("The Plenary Divinity of the Holy Scripture, or the Internal Sense of Scripture being the Self-attestation of the Word of God; and the Internal Untenableness of the mere literal Interpretation as well as of the natural one [of Dr. Paulus and other Rationalists], and the mythical one" [of Dr. Strauss and his followers], &c.) A merchant of Bavaria, now dead, wrote me that he was gained over to the truth by those polemical writings; and, if we suppose that they are adapted to the male sex alone, we have abundant evidence to the contrary. For instance, Mr. Ch. Dubery, a lawyer at Wismar (Grand Dukedom of Mecklenburg-Schwerin), author of a pamphlet on Swedenborg's life, wrote me the 13th of May as follows: "It is very beneficial for Germany that this translation (of 'True Christian Religion') is being published. As before mentioned, I am confident that the New-Church writings proper have the greatest effect; and consider,

in comparison with them, our previous spiritual labor as so subordinate, that it can hardly be taken into account, except your polemical writings; which, if I did not altogether confide in my manly judgment, yet according to the opinions of my wife, coinciding most fully with my own, are making the air so clear, that our spirits at length promise to come to their normal respiration." In a former letter, he informed me that his wife had been induced to embrace the New-Church doctrines by these polemical writings. But, as to the matter itself, the merit lies entirely in the truths revealed to us by the Lord; and, even as to the form, it cannot be too often repeated, that we can give nothing which we have not received from him. I was sure that we did not need elegance of style, or much speaking, but only the simplicity of truth and its plain representation, going back to the very sources of mistakes, and at the same time to the principles themselves according to which they must be judged; stating not only the laws against which our adversaries had sinned, but also the peculiar department of logical pathology which were their places. By so doing, I not only could learn myself, which was always the case in my refutation, but could also contribute to the improvement of my readers, especially as I inquired into my subject *con amore*, and allowed myself all the necessary time, and to spare, for it. What, therefore, gave it to me clearly could also give it to others, although very seldom to the adversaries themselves.

I remain with great esteem,
My dear sir,
Yours truly,
EMANUEL TAFEL.

COPY OF A LETTER FROM REV. MR.
FRERICHS TO DR. TAFEL.

REVERED DOCTOR, — For a long time, I have been wishing to express to you my thanks. It is perhaps useless; but I will do it, in order to satisfy my heart. You have doubtless, in the long time that you have been unwearily active in the propagation of Swedenborg's writings (especially through your excellent translations), received manifold thanks, oral and written; but,

since also you have not been free from foolish assaults, I have the greater reason for completing this expression of gratitude. In particular, I am now taking great pleasure in your faithful translation of Swedenborg's "Heaven and Hell," and am rejoiced that the low price will also allow this glorious work to be more widely circulated. This work ought to be passed over by no one who in any way has leisure and inclination to employ himself with the highest affairs of the human soul. The clearness, modesty, and sublimity of this work always take hold of me afresh, if I turn the glorious leaves. The contents of this book, warming, instructing, and quickening mind and heart, penetrate my inmost life. And so will it be to many who read this work; ay, so must it be to all who have susceptibility for truth and simplicity. Be pleased, therefore, to accept also most graciously my heartfelt thanks for your excellent translation. I am no longer a young man, and shall soon have reached the fifty-fifth year of my life. As a student in search of truth, I have been of late especially occupied with Schleiermacher: indeed, I am the editor of his "Practical Theology." I was born at Bremen; and have been for twenty years a preacher in a small parish, where I have much leisure for occupying myself according to my own inclinations. During the last year, I have been much engaged with Greek anthology; and have also translated in writing a couple of thousand of those charming epigrams, but have let them rest quietly in my desk, because they are not in the remotest degree equal to the excellent selection which your brother published a long time ago, and which, in my opinion, next to Herder, still remains the most successful.

Swedenborg has already occupied me at an earlier period. When you published the first part of his "Arcana Coelestia," I immediately procured a copy, but did not read it through, because I could not, nor can I yet, agree with his allegorical interpretation. That troubles me, but not at all in the reception of his spiritual intuitions. The individuality of that man will always have a powerful influence on the communication of divine revelations;

may, the individuality is, *par excellence*, the *life* of the communication. Even in so well-ordered a mind as Swedenborg's, it is on that account not otherwise possible. Truth remains the same in the most diverse forms, if it is only genuine truth; and out of Swedenborg's writings there shines forth to me a human and divine truth at the same time, so clear and steady that I am carried away to build myself up thereon.

If these lines have in any way a statistical value for you, as showing in what way Swedenborg is received by different readers, they are entirely at your service for any purpose to which you can put them.

I shall honor Schleiermacher now as ever; but Swedenborg gives me more, and in those places where he appears as an exhibitor, as in his "Heaven and Hell," than where he takes a more reflecting but by far too deliberating course, as in his "Angelic Wisdom."

May it be allowed to you, revered doctor, to hear yet of many profitable fruits of your faithful endeavors! Sympathy of spirit binds us together; and if we shall not here among earthly things see each other face to face, yet shall we certainly exchange greetings one day in the spiritual world.

With hearty thanks, humbly,

FREDRICKS, Pastor pr.

at Neustadt Gödens and Dychausen,
East Friesland.

May 15, 1867.

TRAVELS IN THE HOLY LAND.

(Continued.)

HEBRON, Wednesday, April 4.

THE morning was quite foggy. Every thing was damp; and the fog soon changed to a mist, and then to a rain. We are up by the usual time, and find the mules collecting to take us to Jerusalem. About half the village turned out to assist us in packing; so that we were delayed nearly an hour by this officiousness. There were some horses brought for ourselves; but they demanded too large a price, having risen ten per cent during the night; and we therefore all took mules, except L., who insisted on riding a horse. We followed up the valley that lies on the south of the village, leaving the latter on our right as we entered among the rocky hills of Judea. We now felt

fairly rid of the desert. Our camels and their Bedouin drivers had packed off to their homes, after the usual amount of whining and teasing for *backsheesh*; and we were surrounded by every evidence of an inhabited, though not a fertile country. We had put a sort of outpost behind us, too, in the village of Hebron, — the first cluster of houses that we had seen in a month; and we felt that we were once more in a country subject to laws and organized government.

We soon concluded, however, that we were as safe in the hands of a lawless band of Bedouins, as here under the rule of the Porte. We had not gone more than two miles, when, as I was going down a hill a little in advance of the party, who were out of sight for a moment, some camels and cattle crossed the path, with a man behind them armed with a rifle, — an unusual thing among the peasantry. I took no notice of them till he stepped in front of me, and stopped my mule; and I then told him to clear out, using an Arabic expression that I had long ago learned to apply to beggars. He only grinned mischievously, and began feeling for the mouth of my saddlebags; whereat I gave him an unceremonious push. What he would have done next, I cannot say; but the party now came over the top of the hill, and he marched off. It happened that I had this morning packed up my gun, which I had hitherto carried on my saddle; for it was a wet morning, and I thought it of no farther use. If the fellow had seen me armed, he would not have dared to go so far as he did; for these Arabs are very shy of European weapons, which they know to be superior to their own. If I had been far away from the rest of the party, he might have helped himself to my baggage; and the incident shows how near a man may come to being robbed, without knowing it, in this sort of country.

The scenery that we passed through for an hour or two, after leaving Hebron, was very much like that in the south-west of Ireland, — bare, rocky hills, with tufts of coarse green bushes resembling the Irish furze, as it was sometimes left in the valleys like irregular hedges between the little patches of grain. As we advance, the rock predominates, and the grain becomes

more scarce. About noon, we arrived at the Pools of Solomon, so called, — I hardly know why, — from which an aqueduct leads water to Jerusalem. They are three in number, and several hundred feet in length. A stream of water runs from one to another, rising from a spring near the upper one. They are walled about with stone, which does not appear to be very ancient, though the pools themselves may be. We lunched here, — holding an umbrella over my head, as I had done all the forenoon, to keep off the drizzle. In about an hour more, we came in sight of a little cluster of stone houses, with flat roofs, on top of a high hill ahead, which I knew must be Bethlehem. The site looks barren and rocky; and I could not at first see where the fields of Boaz could have been, in which Ruth gleaned; for it seemed too rocky for even a New-Hampshire farmer to sow any grain. But, on coming nearer, I found the stony hill-sides were terraced and planted with fig and olive trees; while a few bits of verdure were seen in the bottoms of the deep valleys, into which the soil seems to have been all washed, wherever the terrace-walls are not kept up.

We entered on the western or higher end of the little village, after climbing the hill on which it is built, and soon found ourselves in the principal street, which is from ten to fifteen feet wide; sometimes diving down a hill, where the rough pavement was laid in stairs; and the arches supporting the buildings overhead made it appear like riding down cellar, or into a tunnel. We were met, as at Hebron, by numbers of beautiful children, with *clean faces*, the first of the species that we had seen since leaving France. The women wear no veils, too; and all looked fair and comely. A few minutes brought us through the city, and into an open space in front of the convent, commanding a fine view of the rocky hills of Judea on the north and east, quite to the valley of the Dead Sea and the mountains of Moab beyond.

We left our mules here, and strolled about town; for L.'s horse had failed to keep up with our mules on the rocky path, and we did not want to go through the Church of the Nativity without him. We first passed between

two rows of brown tents, arranged along the sides of the street, which I at first supposed to be inhabited by some wandering families, but found each one to be a blacksmith's shop! The smith squatted on the ground (for there was no room to stand up), and worked at an anvil that I could have carried off in my breeches' pocket. His fire was blown by an attendant (for labor is cheap), who worked two bags of kid-skin, provided with valves, for bellows; and the bellows, anvil, fire, apprentice, and smith, were all on the ground, occupying about as much space as your parlor centre-table. Yet they do all the blacksmithing of the place, including the shoeing of sundry donkeys.

Bethlehem looks as if all built within five years. Its houses are small and flat-roofed, but all of stone. I now find that it was nearly destroyed by Ibrahim Pacha, who drove out all the Mahomedans, and left the place to the undisputed possession of the Christians, who have since rebuilt it. The whole town is supported by the manufacture of trinkets, which they sell to pilgrims who come to visit this place and Jerusalem. They work beautiful little articles in mother-of-pearl, and make many thousands of rosaries of olive-wood and nut-meats, which they send all over the south of Europe. We entered some of these shops, and found the explanation of what we had seen on the banks of the Red Sea; where many cartloads of large shells had been pounded up, to obtain pieces of the lining for this manufacture. As we returned to the church, a crowd of children collected about us, with trinkets for sale, which they seemed determined to make us buy, whether we would or no. Some of these little things were very pretty: the pearl carving was not done with much regard to art, however. There were little cups, saucers, bowls, and ink-stands, of lava from the Dead Sea, and many kinds of rosaries of olive-wood and vegetable ivory.

We entered the convent and church at last without L., who had, it seems, been lost in the fog with our cook, and delayed so much as to prevent him from stopping at Bethlehem. The church has some very old mosaics, of which, they say, the whole interior was

once composed. We were shown into the grotto where the Virgin is said to have given birth to the Saviour. It is a labyrinth of subterranean passages, reminding one of a Roman catacomb. Several chapels are placed in the walls in niches cut for the purpose. We entered the Cell of St. Jerome, where that Catholic saint wrote his version of the Bible, — the Vulgate. Near it was his tomb, in a niche, with an altar in front. His name called up that wonderful picture of Domenichino, — the Communion of St. Jerome; and I seemed to see the haggard and yet resigned expression of the old man as it is to be seen in the Vatican. A little further in was the Chamber of the Nativity, supposed to be the identical spot where the Virgin lay with the infant Christ. A silver star is let into the floor, on which is this inscription: —

"HIC DE VIRGINE JESUS CHRISTUS NATUS EST."

A little to the right is a white-marble manger, and an altar opposite, where the three kings came to worship the infant.

For the careful preservation of these localities, we are indebted to the Empress Helena, the mother of Constantine, who, by some means or other, contrived to identify all the spots made celebrated by the acts of Christ; not only those mentioned in the Gospels, but a good many besides. This was done in a country where the teaching of Jesus had never taken deep root, and several centuries after his death. All good Catholics feel bound to believe in the reality of these places, and worship them according to their faith. But other men, who have candidly investigated the matter, have concluded that none of them have any known authority further back than this same Empress Helena, who has filled all Palestine with her chapels, to commemorate some event in the life of Christ, just as she founded the Church of the Holy Sepulchre at Jerusalem, after several centuries of oblivion had effaced their traces. I had heard of all this before; but I expected to feel a good deal of interest in looking upon the natural features of the country, and bringing up in imagination the state of things that existed when the events recorded in the Bible took place. This is difficult enough at best, con-

sidering the changes that have taken place; but it becomes much more so when we find, instead of the pictures of our imagination, a marble monument covered with gilded ornaments, and lighted with enormous candles. If the ground were left vacant, it would be much easier; and I cannot say that I shall ever look back with pleasure to the elegant and gaudy displays in these places which the Catholics reverence as so holy. I am not inclined myself to regard any one spot more holy than another; but, if I were, all faith in the identity of these spots, and all reverence for them, would soon be destroyed by the cool and business-like way in which they are shown to strangers and pilgrims, like so many curiosities in a museum. As it is, one's feelings are shocked by the idolatry of the poor people, who worship these places as their gods, and at the hypocrisy of those who are better informed, and able to see through the maze which pomp and gilding throw over the eyes of this people; while all the simple doctrines of the Founder of their faith are forgotten and lost sight of under a deep crust of superstition.

The Church of the Nativity is provided with separate chapels for the worship of the Latin, Greek, and Armenian churches, each ornamented according to their means and taste. That of the Greeks is even more gaudy than the Latin, containing an enormous amount of gold; but none have any fine works of art.

We afterwards visit the cave, whither the Virgin is said to have taken refuge from Herod, and where she recovered her lost milk by drinking water mixed with the chalk from the walls. The grotto has been greatly enlarged by the pieces of chalk taken away by pilgrims for their wives; so that it now is capable of holding fifty men, and is increasing in size every year from the same cause.

On returning to our mules, we met the English gentlemen, who had just arrived, and intended spending the night at the convent. Here we heard, for the first time, of the death of the Emperor Nicholas, which happened two months since. We bid Bethlehem farewell, and turn our faces northward along the narrow, rocky path, among the terraces, planted with figs and

olives. One hour brings us to the Convent of Elias, on a rising ground, from which we get the first sight of Jerusalem! It was a pleasant ride of another hour to reach its gate. Little could be seen of the city but its picturesque and turreted wall; for it slopes to the north, and we were approaching from the south. The large dome of the Mosque of Omar was in sight for a part of the way, and the cluster of similar ones belonging to the Armenian convent. Outside the modern walls, on the right, was Mount Zion, with the mosque covering the supposed Tomb of David, which no Christian is allowed to enter. Further to the right, across the Valley of Jehoshaphat, rose the slope of the Mount of Olives, its summit crowned with a little village, and the mosque which is said by the Mohammedans to cover the spot where Christ ascended after Pilate was crucified in his place: this being their belief; for they do not allow that Christ was ever crucified at all.

The space over which we passed in approaching the city was less rocky than before; and our path was by the side of bright-green wheat-fields. The general character of the scenery about Jerusalem is much more barren than I had imagined. No part of New England has a less allowance of soil on its rocks than the part of Judea we have thus far passed over. The soil is strong, however, and the climate favorable; so that, wherever it is washed into the valleys, or retained by stone walls on the steep hillsides, it produces well. The valleys are all bright green; but the higher you look, the more rocks you see, till the summits appear nearly bare, except where the dull green of the scattering olives relieves the gray color of the limestone.

We crossed the Valley of Hinnom, and entered by the Jaffa Gate, on the western side of the city. A large number of Jews were sitting on the slope of the valley, under the shade of a few olive-trees, all in holiday dresses; for it is one of their festivals, — the Passover. I was much pleased with their appearance, so different from the Jews of Europe. Their faces are very fair, and the children generally beautiful, with a clearness of complexion rarely equalled. The men all wear a sort of fur turban; and the women,

clean white robes, thrown over their heads, concealing their figures, but not their faces, which are well worth looking at. The men have a sort of plaintive, sad expression, approaching to effeminacy, and are rarely seen to smile, though the children always do.

Our dragoman had gone ahead while we were at Bethlehem, and secured lodgings, where he had taken our baggage; so that, when we arrived, all was ready for us. It seems strange to be living under a roof again, and to have one's back against a chair, after using tents and camp-stools for five weeks. Our bedding was not much wet, so that we can use it after a few hours' airing; for it is clean now. The city is full of strangers, and all the hotels are crowded; but we are very comfortable, living in rooms that appear extravagantly large, though only ten feet wide, and neatly whitewashed throughout. Our cook has a chance to exercise his profession below; so that we are quite as independent of hotels as in the desert.

(To be continued.)

OBITUARY.

DIED at Upper Darby, Delaware Co., Pa., July 19, LOUISA, the widow of SAMUEL SELLERS, in the sixty-fifth year of her age.

Mrs. Sellers has been a member of the Upper-Darby New-Church Society about fourteen years; and, during that period, gave pleasing and satisfactory proof of her effort to lead a life in agreement with the requirements of the truths of the New Church. These truths she loved and cherished; and their effect upon her mind was delightfully manifested in her character and deportment. She was amiable and kind in her disposition; took pleasure in doing good quietly and unostentatiously; and was much beloved and respected by all who knew her. Her loss will be felt in the neighborhood where she lived, and in the society of which she was a member. But her removal from the church on earth is her removal to a higher and more enlarged field of usefulness in the blissful and eternal home, which the Lord has prepared for those, who, in their effort to do good under the guidance of his Word, follow him in the regeneration.

WEST PHILADELPHIA.

T. W.

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SERMON FROM DEUT. VI. 6, 7.

BY REV. SAMUEL H. WORCESTER.

“And these words which I command thee this day shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.”

WE are here commanded diligently to teach our children to love the Lord our God with all the heart, and with all the soul, and with all the might. This is the great end of education: this is the great end for which life itself is given. That we may be able to fulfil this commandment, it is most important to have some knowledge of *the order of mental development, and the laws which regulate it*. If we have not this knowledge, we shall fail in our endeavors to adapt our instructions and treatment to the capacity and the wants of our children; our efforts will not be guided by judgment based on truth; we shall not be able, at every present moment, to perform the work appropriate to that moment. We may offer to the tender child the meat fitted only for the vigor of mature age; we may even give it that which is not fit for food; and a sickly youth, an unhealthful growth, and an enfeebled manhood, may be the result.

Those subjects which concern our children's eternal welfare

VOL. XXX.

15

demand our earnest and our prayerful attention. When compared with these, the things of earth sink into utter insignificance; or, rather, all temporal things are seen to be of high, holy, and enduring use, so far only as they are rendered conducive to heavenly life. The question, How may we do our part, that our children may be fitted for the kingdom of heaven? is worthy of the study of our lives. To aid in its answer, in word and in practice, the church has much to do: as a mother, she needs to have a tender care of the little ones committed to her charge.

The views which we are now able to take are necessarily imperfect; but it is not the less a duty continually to look to the Lord, that he may guide us aright.

The present condition of the human race is evidence sufficient to prove that tendencies to evil have been transmitted through a long course of ages, and have accumulated as the tide has rolled onward. An honest and humble mind needs only to look within to become convinced that all which is good comes from above. It would seem that those who believe the heart of man to be naturally pure and undefiled must have forgotten the days of their childhood, and can have associated little with children in their later years.

No fact is more fully substantiated, than that peculiarities of physical and mental organization are handed down from generation to generation. The sons of Israel are at this day scarcely less a peculiar people than in the days of Moses. Hereditary taints of constitution, if not manifested in the immediate posterity, often show themselves in a remote generation. Often the stream of impurity gathers breadth and depth as it rolls onward.

He must be but a superficial observer, who can believe that the spiritual organization of men is less disordered than the natural, or that there is little danger of having the latent inclinations called forth into actual evil. Let us look within ourselves, and learn what our personal experience may teach. Are we not conscious, that, when we act according to what we believe to be the will of God, we act in opposition to the selfish desires of our nature? Our duty is made known to us by

the Bible and our consciences: *truth*, or *the law of God*, in whatever way it is received, teaches us what is right; and what one, who is able to examine his own heart, cannot see that this rule of right is distinct from his natural desires? Does the rule of duty command only what we naturally love to do? Does obedience require no self-denial? The simple fact, that a written law is given, goes far to prove that the law of right is in opposition to the natural ruling affections or desires of men. If men were naturally inclined to do right, they would hardly need a rule of duty to which they must look as something separate from themselves, which they must honor, and to which they must submit as a rule which is not their own, and which is not within them. "Or, if we admit that the same rule is within them, still its being written proves that they cannot be trusted to follow it as it exists in their own minds. No other reason for this can be given, than that men's minds are perverted, depraved, deranged, in a state of opposition to the will of God."

To give men ability to cease from evil, and learn to do well, the Lord gave, and for ever gives, his holy Word. For this the Word was made flesh, and ever dwells among us. All things of his providence are for this end alone, — all things of life, the way of death, and the never-ending lessons of eternity. The Lord has mercifully provided that his children of the human family may be willing co-operators with him in this work of salvation; for our good he has made us dependent on one another, while all receive life from him alone; and in the faithful fulfilment of our duties one to another, in obedience to his will, he has placed the great reward of eternal life. The faithful laborer, however, labors not merely for the reward: his heart is in his work; and he is "thrice blessed in seeing others blessed."

Among the various duties of life, in importance and in interest, those which we owe to our offspring stand pre-eminent. These cannot be well performed unless we know the tendencies of human nature, and unless we possess those truths with which we may so guide those who are yet children, that they may in later years walk in freedom in the way of life.

Truth teaches us that the physical and mental organization of children depends greatly upon that of the parents, and particularly upon those principles which are active and controlling within them when through their agency are provided new receptacles of love and wisdom from the Lord. The capacity to reform, and become regenerate, is preserved by the Lord within all who are born into the world; but the current of hereditary evil is interrupted only in those who are born of regenerate parents. Within the minds of these, the marriage of goodness and truth is more readily effected than in others.

Practical instruction should be drawn from these truths. With every Christian, should it not be regarded as an object, calling for the most earnest solicitude, to avoid every evil, physical and moral, when he knows, that, through the indulgence of evil, not only will his own spiritual welfare be endangered, but that the capacity of another for happiness and usefulness, both in the natural world and in the spiritual, may be effected, though not utterly destroyed, even by the temporary activity of evil? Will not the wise and discreet avoid the food which they know to be unhealthful, and still more earnestly will they not shun every evil thought and affection, and every contaminating association, when they know that upon their deeds depends their own physical and spiritual welfare, and not theirs alone; while from their misdeeds, or even thoughtlessness, an immortal spirit may come into being deficient in that perfect rudimental form, and in those germs of innocence and purity, which are so essential to its eternal well-being?

From these considerations, then, are we not warranted in saying that the education of our children should not be delayed until months and years of their childhood have gone by? *Preparation for their education* should be made by restraining our own passions with the power of truth, cultivating our own understandings, refining our own tastes, subjecting our appetites to the dominion of reason, strengthening soul and body by proper food and exercise, and promoting the heavenly marriage-union of goodness and truth by fulfilling in all things

the duties of our vocation. If this is done while we look to the Lord for aid, we may reasonably hope for our children's temporal and eternal welfare.

A new-born infant can be said to have neither will nor understanding, neither affection nor thought. It possesses a corporeal organization, and also a spiritual organization; and of these it possesses no conscious control; but these are capable of being developed into conscious personal faculties. Though man is born without knowledge, he is born with the *faculty of receiving* knowledge: though he is born without active affections, the *inclination to love* is born with him, and is constantly vivified by Him who is Love itself.

We are taught, in the writings for the New Church, that the human mind consists of three degrees, rising one above another, or existing within one another. The highest or inmost of these degrees is the celestial, the middle is the spiritual, and the lowest is called the natural. Those in whom the highest or celestial degree is opened or developed are pre-eminently in the life of *love*: they love the Lord with the whole heart; they love what is good for its own sake; they love truth because it leads to what is good; they are in the wisdom of innocence. Those in whom the spiritual degree is developed or opened are in the affection of truth: truth is the law of their life; the understanding is dominant within them; truth teaches that good should be done, and therefore they do good, and find happiness in so doing; truth teaches that the neighbor should be loved, and that the works of charity should be performed; this truth is loved, and its precepts are carried into life. Those who are in good, and in whom the natural degree of the mind alone is opened, are in the good of works of charity: truth tells them that these works should be performed, and they obey the truth; they look to others for guidance and direction, and are in the affection of obedience. We are also taught that man is not fully capable of becoming spiritual — that is, of having the second degree of the mind opened — until he has arrived at adult age; and it can then be opened only by shunning evil as sin against the Lord. The preparatory work should be performed during the period of minority; and the various divi-

sions of this period — infancy, childhood, and youth — have each its own appropriate work, requiring each its own nourishment, culture, and discipline at the hands of the wise parent and instructor.

During the first period of life, — the period extending through the first seven years (perhaps sometimes longer and sometimes shorter), — the development of *the sensual degree*, which is the lowest of the natural degree, should be so perfected that a step may be taken leading upward towards heaven. No one can measure the importance of a wise treatment of children during these tender years of infancy. Their heavenly Father is with them; those celestial beings who ever see his face watch over the little ones; the highest and holiest influences are around them; and shall we not do our part? Before their hereditary tendencies to evil develop themselves, much can be done for them that will leave its impress on the soul; many germs may be then implanted that will bear fruit in after-years; many an impression may be then produced, many lessons may then be learned, that will give strength in the hour of temptation.

In these earliest years, those impressions should be produced which in after-years may be the good ground into which the Lord's influence may descend, to enable them to withstand the *deepest evils* of our nature. For this reason it is that the influence of the celestial angels, the highest and purest of all, is at this age needed. When the tender babe first experiences the sensation of hunger, the angels who surround it may give him the feeling of *dependence*. From them, too, comes the feeling of peaceful satisfaction when its wants are supplied. These little ones cannot provide for their own wants; they must receive; they must learn that they do receive all, — that nothing is their own. They find delight in receiving, — in being dependent on others; and here is a germ which will some time aid them to acknowledge that every good thing cometh from above; and this may be implanted in their first lesson of sensuous life. But it is the most important lesson of life; and it needs to be oftentimes repeated, and impressed in many forms. Soon the little ones begin to find that there are

objects around them, exterior to themselves ; that they themselves are not the all of creation ; and a mother's smiles, and her gentle voice, teach them to rejoice in the discovery : as they lie folded in her arms, and feel the blessing of a mother's love, angels are near ; the Lord is near ; and he implants within them the germ which in later years they may cherish, until they find the peaceful delight of being infolded within the arms of our spiritual mother, the church, — the Lamb's wife. And, still later, the little ones of our Father's love learn that they are dependent on an earthly father ; that he provides for their wants ; that, in deciding what is good for their children, father and mother unite ; that to them, as father and mother, the children belong ; that father and mother love each other, and love their children, — are kind to each other and to their children. And are not here lessons of the highest and holiest import ? Are not these the first of that series of lessons which gives the power to acknowledge the *Lord*, who is the only true Father, the real Source of life ; that he supplies every want ; that he loves his church ; that he loves his children ; that a union exists between the Source of life and the medium of life ; that the idea and acknowledgment of the living medium through which and from which our life and all things are immediately received, and the idea and acknowledgment of the essential Source of life and all things, should go together, be married, and be one ? This truth respecting the Source of life, and the Mediator or Medium of life, is the corner-stone, the very foundation, on which the walls of the holy city rest.

And when little children play together, while the sun beams upon them, the breath of heaven fans them, and all nature is full of beauty around them, will not the wise and loving mother seize the opportunity to lend her aid in teaching the lesson, how pure is the delight of mutual love, — of little children loving one another ? And will she not tell her children of Him who made them, and gave them to their parents ; who took the little children in his arms, and blessed them, because he loved them ; who now watches over them when they do not see him, even as father and mother watch over their sleeping children ? Will she not speak of his goodness, and talk

of his power, and tell of the good angels and their beautiful houses? These lessons of love, and others beyond number, may be taught, and should be taught, in these earliest years of sensual impressions. The bread thus cast upon the waters will return after many days. The lessons of dependence, of obedience, of reverence, of affection, that may thus be acquired, will not be lost; but they must be imparted gently, lovingly, reverently. The progress in the regenerate life, and the elevation that may be attained, depend greatly upon them. If it were kept distinctly before the mind, that early childhood is the season for the development of the sensual degree of the mind; that it is not the season for the reception of *abstract* truth; that living pictures should then be presented, into which celestial influences may descend and abide; that the highest and the lowest, the celestial and the sensual, the first and the last, of man's being, are here brought into union, — the necessity would be seen and felt of looking to the Lord for guidance, — of learning his truths to direct us in our dealings with his little ones; for the common systems of education would be found radically deficient.

The second period of life, embracing the next seven years, — from seven to fourteen, — is allotted to the development of the *higher natural* principle. The *intellectual* character is now more decidedly manifested and strengthened. Boys now manifest a tendency to action; they are less gentle; they show a disposition for a kind of independence that was not before developed; a character is assumed which mothers find it hard to control; and they become anxious for the welfare of their sons, who, as is plain to see, are not yet qualified to direct themselves. Girls also manifest a disposition to be somewhat more independent in the management of their own little affairs: often they are as wilful as their brothers.

The change that now comes over our children requires a corresponding change in their education. Celestial influences are not so *immediately* around them; their progress can now be best promoted by the presence of spiritual angels and spiritual influences: but the celestial should be present within the spiritual; *love* should operate *by truth*. This state is in

advance of the former. It was not from any inherent goodness and purity within them that the highest angels were first called to minister to the tender infants: they were called because the hereditary evils were not then active, and were to no extent so appropriated as to prevent their approach; and this was therefore the season for storing those remains of innocence, for which celestial influences are most needed; and, when this good work is done, another step can be taken.

This second period is the appropriate season for acquiring many scientific truths. These, at first, should be presented in the most simple form, in their connection with visible objects; and little by little they may be more abstract. The truths of the literal sense of the Word should now be inculcated. Children should be taught what is becoming, the respect that is due to the laws of civil society, and the obligations that arise from the laws and precepts of morality. The will of the parents should to children be the rule of duty: they should be taught, that, by obeying them, they obey the will of God. Children should know that their parents look together to the Lord for wisdom, and that they must be obeyed. Obedience should be secured in the most kind and gentle manner possible; but the child must be taught, and if necessary compelled, to shun his evils, because his parents have forbidden them. "Kindness is the birthright of children;" but it is not kindness to allow them to have their own way. Let it be constantly held in mind, that *the good of obedience* is the *highest* which the natural degree of the mind is capable of receiving and exercising.

During this period of life, children should be brought much into the companionship of each other; they should be taught to love one another, and to find their pleasure in doing good one to another. This is the appropriate season for storing up those remains which in after-life will provide for the reception of the spirit of charity, — of love of the Lord, or of his good and truth as manifested in every brother. The little disagreements of children at this age will give the judicious parent an opportunity to offer to his children a foretaste of that "charity which suffereth long and is kind," and to enable them, in later

years, to feel the blessed influence of the spirit of forgiveness. Too much attention cannot be given to secure in our children, both by precept and example, a sacred regard for *truthfulness in word*, and *truthfulness in deed*. The love of unjust gain is one of the deepest and most controlling of our hereditary evils. Under the direction of their parents, children should be instructed to use the property of their parents *justly* for their parents. Let them learn that a bargain is a good one only so far as the articles procured are really adapted to the proposed use, within the means of the purchaser, and so far as a fair remuneration is made. Thus may they be enabled to acknowledge, in heart and in life, that we are but stewards of the precious gifts which the Lord in his bounty is ever bestowing. Do not so curse a child as to praise him for his sharpness and shrewdness : better far to be overreached in a bargain than to defraud another. Many things will at once present themselves to the minds of all, that should be taught during this second period, — that of the development of what may be called the *natural mind*. It will not now be necessary to specify more of these : it will be sufficient to say, that such truths should be imparted, and such discipline employed, as will afford an opportunity for storing up remains, which may in after-years be verified *by the true love of the neighbor*.

The third period of human life and of mental development commences near the age of fourteen. Thenceforward, there is a gradually increasing inclination to leave the things of childhood ; and those of a higher age acquire a predominant interest. As an index of the change within, the voice of males then assumes a distinctly graver tone, and the female voice becomes of a more decided and womanly character. This is a period of transition from childhood to manhood : it is an intermediate period ; and the faculty of the mind which should be then developed is an intermediate one, between the natural and the spiritual. The opening of the spiritual degree of the mind, we are taught, could not possibly take place, unless the Lord had given an intermediate principle, which is called the *rational*. This is developed, or *begins* to be opened and formed, during youth and early manhood.

During this period, the abstract sciences may be studied, which could not before be understood ; and the powers of reason may be exercised in collecting, comparing, and arranging scientific truths, and determining their use, and the mode of their application. The external rational faculty looks outward and downward towards natural things. But if one who has arrived at the age of adolescence was well protected and instructed in his earlier years, and performed his duty as a child, — by learning the truths of civil and moral life, and especially the truths of *spiritual life*, by hearing and reading the Word, and by bringing these truths into life, — the *interior degree* of the rational faculty will be opened, which looks upward to spiritual things, and sees its objects in spiritual light. This may and should take place in early manhood. With many, however, the external rational faculty is the highest that is opened ; and too many then sink back into merely sensual life.

The last years of minority are trying years ; and how much depends upon the manner in which they are spent ! They are the season of change from childhood to manhood, from dependence to a degree of independence. Then should parents aid their children in the cultivation and in the application of their powers of reason. They should allow them more clearly to see the reasonableness of their requirements ; they should show to their children the inestimable importance of the period through which they are passing, — its influence on the remainder of life in this world, and on their destiny for ever ; they should be instructed in those truths which will enable them to understand their relation to their parents, to one another, and to their heavenly Father ; they should be enabled to see what has already been done for them, and what needs still to be done, that the fountains of spiritual life, and the treasures of heaven, may be open before them ; they should be taught, that, when they become free from the authority of their parents, there will still be father and mother who should be honored. There is one Source of life for all, — one Father of all flesh and of every spirit ; and there is no part of the mind, and there is no state of life, which has not its mother, by and through and from

whom its appropriate degree of life is received. Let them be taught, that, when father and mother no longer command them, they must compel *themselves* to obey the divine commandment to "honor father and mother." In the temptations of life, often comes the wish, that we might once more live this part of our life, that *we* might learn to honor father and mother.

We feel the deficiencies that exist in our own remains of goodness and truth : then let us do our part, that our children may be the Lord's.

HISTORY OF, AND OBSERVATIONS ON, ENGLISH TRANSLATIONS OF THE BIBLE. A Lecture delivered before the Massachusetts Association of the New-Jerusalem Church, April 16, 1857. By JOHN H. WILKINS.

(Concluded.)

WE come now to the accession of James of Scotland, who succeeded Elizabeth in 1603. This monarch, contrary to all expectations formed from his education and previous professions, proved as stanch, obstinate, and cruel a champion for conformity as Elizabeth had been. He was ostentatious, proud, and bent upon upholding the Established Church ; and, as one means of uniting his people, he gave his countenance to, and even commanded, a new revision of the translation of the Bible, or more properly, perhaps, a new version. He entertained the most comprehensive ideas upon the subject ; selecting the most eminent scholars in the kingdom, whether conformists or nonconformists, to participate in the labor. Fifty-four scholars were selected as translators, and arranged in six companies, two of which were to meet at Westminster, and two at each of the Universities. The heads of the Universities were directed, moreover, to add to the number such others as they might deem qualified ; and the bishops were directed to solicit suggestions and criticisms from the best scholars in their respective dioceses ; "that so," in his majesty's own words, "our said intended translation may have the help and furtherance of all our principal learned men within this our kingdom."

His majesty also devised and ordained a complete set of instructions to the translators ; being a "complete set of rules for their guidance in the prosecution of the work." The first rule was, the ordinary Bible used in church, commonly called the Bishops' Bible, to be followed, and as little altered as the "original will permit ;" and the last rule was, "these translations to be used when they agree better with the text than the Bishops' Bible, — namely, Tyndale's, Matthew's, Coverdale's, Cranmer's, and the Genevan." Strange inconsistency ! — fifty-four men, selected from the general scholarship of the kingdom, and appointed to render a translation that should be more excellent than all others, are yet tied down, first to depart as little from the Bishops' Bible as the original will allow, — thus, as it were, testing the original by the translation ; and, when the original will permit, then to amend by resort to any or all preceding translations : so that it would appear as if they were restrained from making any translation of their own till they had exhausted the stores of all their predecessors, except Wickliffe, who was probably omitted because his translation was made from the Latin, and not from the original tongues.

Every particular man of each company was to take the same portion ; and, having translated or amended it severally by himself, all were to meet together, confer on what each had done, and agree on what should stand ; and then, when any one company had finished any book in this manner, they sent it to the other companies, "to be considered of seriously and judiciously." If any company, on review of a book so sent, should doubt or differ upon any place, they were to send word thereof, and their reasons ; and, if any difference should finally exist, they were to be reconciled at a general meeting, which should be of the chief persons of each company, at the end of the work ; and, finally, the whole was to pass under the revision of the Bishop of London (Bancroft).

If these companies had been left free to do their work according to their own knowledge and judgment, it seems hardly possible to devise a plan better adapted to effect a good purpose than the one adopted. But, when there was added to the duty of best rendering the original the additional duty of

departing as little as the original would permit from half a dozen other readings, the purpose became immensely complicated.

Individuals and companies might, on consultation, be expected to mould their knowledge into a common form of expression, if left to themselves to form the expression; but when required to bring it into the expression of others, and those others numerous and diverse, there opened to them a field for the exercise of sentiment and taste, which could hardly fail to make agreement almost impossible.

Of the fifty-four persons appointed, only forty-seven actually engaged in the work. To three of the companies was committed the Old Testament, and to two the New Testament, and to one the Apocrypha. The first company, consisting of ten, took the Pentateuch, and the other historical books to the Second Book of Kings; the second, consisting of eight, took from First of Chronicles to the end of Ecclesiastes; and the third, consisting of seven, took the rest of the Old Testament. Of the companies on the New Testament, the first, consisting of eight, took the four Gospels, Acts of the Apostles, and Apocalypse; the second, consisting of seven, took the Epistles. The remaining company of seven took the Apocrypha. A disagreement having arisen among the translators, it was arranged by his majesty that a special board, consisting of three only, of the "most ancient grave divines," should be assigned by the vice-chancellor, upon conference with the rest of the heads, "to be overseers of the translation;" thus adding another element of difference in selecting phrases, rather than aiding to make a new translation.

It is not known when this work was commenced: but it is pretty clearly settled that the first revision was completed in 1607, and that three years or more were spent upon it; which would carry its commencement back to a period as early as 1604. It was published in 1611.

According to the rules prescribed by the king, the members of a company all took the same portion, which each individual first revised by himself; then all met together to make up a copy on which all could agree. The part thus completed was

then submitted to the other companies for their criticism ; and, if these were approved by the first revisers, they were adopted as permanent ; if otherwise, they were reserved for the judgment of the final revisers. ' The whole version being completed in this manner, three copies were made of it, and delivered to a committee of twelve, six of whom were chosen by the translators themselves from their own number ; and six, it is supposed, were selected by the king from his bishops and other learned men not previously connected with the work. Having received revision from this committee, the work passed into the hands of Bilson, Bishop of Winchester, and Miles Smith, who again revised the whole, and prefixed arguments to the several books ; and, by the king's order, Smith wrote the preface. Finally, the Bishop of London received the work in charge, to give it such finishing touches as he deemed requisite. He has been charged with making alterations in fourteen places.

This version is to be regarded as an improvement upon previous versions ; but how much better it might have been, had the translators been left in freedom, no one, of course, can tell. The supervision, however, was faulty. The committee, or at least that portion of it selected by the king, were not selected for their scholarship alone ; but reasons of State entered into the motives of their appointment. Unquestionably, in not a few instances, the better translation was transferred by the supervisors from the text to the margin, as we find them at this day.

This version, though made by command of the king, and appointed to be read in churches, failed to meet the demand of that age, and has failed to satisfy succeeding times. The Puritans, though their learned men were invited to share the labor, and actually did contribute their aid, did not receive it with satisfaction, and, in general, preferred to adhere to the use of the Genevan. Men of the greatest erudition and finest scholarship, both *conformists* and *nonconformists*, were ready to point out errors and mistakes, and thus cast a slur upon the work, when even they themselves acknowledged, that, as a whole, it was an improvement on all preceding versions. During the first half of the seventeenth century, it was not in general use ;

and in 1652, and again in 1654, an order was introduced into Parliament, and made the subject of long and grave debate, by a special committee of the House of Commons, for taking measures for executing a new translation. Scholars of the most eminent ability were ready to undertake it, such as Castel, Cudworth, and Walton, proofs of whose various learning and culture are numerous and decisive. But political changes intervened, and prevented the execution of the great design. King James's Bible thus came at last into general use, and has to this day retained its place as *the* English Bible.

Here ends the history of that version which we all have been accustomed to use and revere. It seems that the most erudite scholars, the most acute minds, have exhausted their powers in attempts to bring it to perfection; and it undoubtedly is by far the best that has ever been made. The English Bible has the advantage of having been first translated into the vernacular by a man of great learning, of ardent piety, of comprehensive genius, and of great independence of character; a favorer of no sect or party but the people, and biased by no aim or object but that of bringing the lively oracles into contact with the lowly and sincere minds of the masses. Revised and re-revised by successive editors, not one of whom, as nearly as we can judge, possessed a tithe of the talent or other qualifications of Tyndale, it received polish, and perhaps accuracy. After all, it may be well made a question, whether some of these external improvements were not made at the expense of some internal excellences.

The history of the English Bible is the history of the English language. Wickliffe's translation fixed the language substantially for one hundred and fifty-seven years. Originally of Teutonic origin, the language received additions from the Saxon and Norman; and, in process of time, it became enormously enriched by the stores of Latin directly incorporated into it, or derived indirectly through the French, and modified greatly in the transmission. The English language had become much more wedded to the Latin in the days of Tyndale than in Wickliffe's time; and Tyndale made a free use of such Anglo-Latin words as in his day had become part and

parcel of the vernacular tongue. Still, in his translation, and in all the subsequent revisions, the Anglo-Saxon retains a large preponderance.

There is one remarkable effect attached to this circumstance. Mr. Macaulay somewhere states as a fact, that all the nations deriving their language mainly from the Teutonic or German stock are Protestant in their religious developments; while those whose language is an offshoot from the Latin are Roman Catholics. May not this view be extended further, so that those nations who derive their language, or any important element of it, from the Greek, are adherents of the Greek church? If this be so, — and it appears to be true, — it is not only a curious, but a wonderful fact. It would seem as if the primary elements of articulation, which are often, if not always, incorporated into the mind at a period anterior to distinct thought, become vessels and vehicles for the reception and transmission of affections and thoughts mysteriously adapted to develop peculiar traits of character. It would seem as if the remains which are treasured up in infancy, and become manifest in after-life, are moulded and fashioned in the natural mind in a form corresponding in some way to the elements of speech and of the written Word; and that, as the character of these elements is varied, the interpretation of the Word becomes various also.

A writer in the Dublin "Review" (June, 1853), who appears to have been a convert from Protestantism to Roman Catholicism, thus writes of our common version: —

"Who will not say, that the uncommon beauty and marvellous English of the Protestant Bible is not one of the strongholds of heresy in that country? It lives on the ear like a music that can never be forgotten, — like the sound of church-bells, which the convert hardly knows how he can forego. Its felicities often seem to be almost *things*, rather than *words*. It is part of the national mind, and the anchor of national seriousness. The memory of the dead passes into it. The potent traditions of childhood are stereotyped in its verses. The power of all the griefs and trials of a man are hidden beneath its words. It is the representative of his best moments; and all that there has been about him of soft and gentle and pure and penitent

and good speaks to him for ever out of the English Bible. It is *the* sacred thing, which doubt has never dimmed, and controversy never soiled. In the length and the breadth of the land, there is not a Protestant, with one spark of religiousness about him, whose spiritual biography is not written in his Saxon Bible."

To this let me add an extract from a deep student of our language (Trench): "There was, indeed, something still deeper than love of sound English at work in our translators, whether they were conscious of it or not, which hindered them from sending the Scriptures to their fellow-countrymen dressed out in a semi-Latin garb. The Reformation, which they were in this translation so mightily strengthening and confirming, was just a throwing off, on the part of Teutonic nations, of that everlasting pupilage in which Rome would have held them; an assertion, at length, that they were come to full age, and not through her, but directly through Christ, they would address themselves to God. . . . The use of the Latin language as the language of worship, as the only language in which the Scriptures might be read, was the great badge of servitude, continued through long ages. It lay deep, then, in the very nature of their cause, that the reformers should develop the Saxon, or essentially national, element in the language; while it was just as natural that the Douay translators, if they must translate the Scriptures at all, should yet translate them into such English as should bear the nearest resemblance to the Latin Vulgate; which Rome, with a very deep wisdom of this world, would gladly have seen as the only one in the hands of the faithful."

It may well be doubted whether the apparatus of lexicons and polyglots and grammars can give us substantially a better translation than our common version. Still the cry is rife, in this country and in England, for a new translation, — *a* new translation. But this cry comes from various sects; and no translation would be likely to satisfy more than one sect. The fact appears to be, that the present translation was made, and all translations will be made, and should be made, according to doctrine. The original text existed long before the grammars and lexicons were compiled by which its interpretation is now effected;

and, as a matter of course, the compilers of these helps to interpretation used and defined the words according to the meaning they bore in their own minds, and according to the doctrine they themselves entertained. And as the various sects of the church have been hatching new doctrines, or qualifying old ones, the very apparatus of study has received modifications; and the guides which were once regarded as safe are now regarded as more or less blind. It is not easy to see how, in the breaking-up of the foundations of the great deep, a multiplicity of translations, according to different doctrines, is to be avoided.

The New Church also wants a new translation. She has new doctrines, and she has a new apparatus for interpretation. Her doctrines are the spiritual sense of the *Word*; and her apparatus is the science of correspondences. The spiritual sense of the Word now revealed for building up the New Church on earth, and the creation of a new heaven above, is pure doctrine. In the light of this, the divine Word, in all its parts, and in all its more exterior meaning, becomes an harmonious and united whole. The city New Jerusalem represents the New Church as to doctrine; and its descending out of heaven from God represents the descent of genuine doctrine from the more internal sense into the exterior natural and ultimate sense. By the light of this doctrine shining within, the literal sense becomes illustrated, and is itself luminous, forming the foundation, the walls, and the gates of the holy city. The obscure and opaque sayings of the letter become translucent and sparkling, like precious stones; and the varieties and apparent diversities of the literal sense seem but to beautify and exalt the whole, like the various gems set in order on a royal diadem. Swedenborg tells us that the holy Word, as seen in the heavens, is altogether luminous, and resplendent in its external appearance to the eyes of the angels. But, that it may be so, the literal sense is there fully receptive of the higher senses, and entirely correspondent thereto. That the Word may become a lamp to our feet, and a light to our path, in the natural world, it is very important that the literal sense should be in as perfect correspondence to the internal senses as it can be made. The Word

is written by mere correspondences ; and the science of correspondences is now, as it was in ancient times, the science of sciences. After being lost to the world for ages, it is now, by the divine mercy of the Lord, restored to the world, that by it the divine truths of the Word may be brought down with saving power into the literal sense, and thus become more powerful to save in the degree that the exact correspondence of the letter to the spirit is attained and preserved.

Hence we can see and judge somewhat of the qualifications requisite in those who should undertake a translation of the Word for the use of the New Church. In the first place, their spiritual mind must be opened by the spiritual affection of truth, and a life according thereto, so that their internal rational mind may become illustrated, and be receptive of genuine and true doctrine. And, in the second place, the natural mind, both internal and external, should be skilled in all the learning of Egypt, and in all the wisdom of Solomon ; should be imbued with knowledge of the scientifics, both of the Word and of the world. They should be prepared, by long and diligent study of the original languages, to discriminate and understand shades of meaning, qualified by the contexts and connection of other words, and by the subject treated of ; and by the possession of a copious vocabulary of the vernacular, enriched by contributions from all branches of science and art, and especially from the boundless and prolific field of natural history, they should be able to give expression to all and every perceptible idea, and modification of idea, embraced in the original. In proportion as this object shall be realized, the light of the moon will become as the light of the sun, and the light of the sun seven-fold.

When we consider the multifarious learning needful for an accurate rendering of the original Scriptures into a comparatively modern language ; or, rather, when we consider how conducive all learning, of every name and nature, is to the excellence and success of such an undertaking, — we cannot but admire the course of the Divine Providence in the training of Swedenborg, and qualifying him for the great work he was to perform, by filling his natural mind with stores of knowledge

gleaned from all the departments of science and history. Not only was he thus prepared *positively* for the great work he was to do, but this preparation was made more perfect by the *absence* of all dogmatic and technical theological learning, which, instead of facilitating the attainment of the great end of his life, would have served seriously to impede it. He himself gratefully acknowledges this providential preservation from the contagion of false doctrine; and though we can hardly realize how a person could be religiously educated and trained in his day without imbibing false doctrines, yet it is truly wonderful to see how entirely free his mind seems to have been kept from all the received theology of his day, and how completely it was apparently, if I may use the expression, *rinsed* of all contamination from its fallacies and falsities.

The falses induced upon our common version, in consequence of the translations being made according to preconceived doctrines, are much more visible and numerous in the Epistles than in the books of the Word. Indeed, what is called the "*scheme of salvation*" (in Old-Church phrase), and the misinterpreted doctrines on which it is founded and by which it is supported, are derived almost exclusively from the Epistles; and it is quite rare that any portions of the real Word are appealed to, either as proof or in illustration. And while we bear in mind the real nature and use of the Epistles, and exclude them entirely from all share in our idea of the Word, "and teach men so," the difficulty and dangers of any taint of false doctrine prevailing in the translation of the genuine Word are much diminished; and, when the New Church shall have grown out of sight and hearing of old dogmatic and technical theology, perhaps the taint will scarcely be appreciable.

Swedenborg, in his translations, seems absolutely to know no doctrine but the internal sense. This is ever illuminating and illustrating the interiors of his mind, and seems to flow down and mould the external forms and expressions of the letter into the most perfect correspondence with itself. The Word is written according to mere correspondences, and according to the science thereof; and as the internal sense was revealed to Swedenborg, and pure doctrine educed from it,

he appears to have been enabled to arrange all the particulars — “every jot and tittle” — of the external sense, so as to be receptive of the internal Spirit.

In effecting this, how pliable seem to be the elements of articulation and expression in his hands! How freely he seems to have received! and how freely he transmits! He appears not to be fettered in any degree by previous readings, or by dictionary meanings, but, being fully possessed of the correspondence, gives it full expression in words, new or old, according to their sense in their place. He puts new wine into new bottles; and both are preserved. In consequence, we find differences in almost every sentence in his translation from our common version; and these differences, though they are sometimes slight, and often appear of little consequence, are probably of an importance that we can hardly appreciate or comprehend; and they should be preserved with jealous care.

It is, however, to be borne in mind that Swedenborg wrote in Latin, and that his translators have not always manifested judgment or scholarship in rendering him into English. The inducement to transplant his Latin into our English, in order to save labor, has been so great, that in many cases a Latin word, or word of Latin derivation, has been used, when an equally expressive, or even a better, pure English word might be found. When, therefore, I speak of the value of the changes made by Swedenborg, and the importance of preserving them, I am presupposing that they be accurately translated into English.

Some of our English brethren have in years past advocated, and perhaps some do now advocate, the printing of the common version, in place of translations of Swedenborg, in reprinting his works. But happily this idea did not become prevalent. We can see how preposterous it is, when we reflect and realize that every change made by Swedenborg was made, not for the purpose of change, but for use; and, if use had not required the change, it would not have been made. And we ought to retain and use the changes made by him. In making a new translation, we are greatly aided by Swedenborg himself. Besides the portions

of the Word which he has translated continuously, there are multitudes of passages of other portions introduced, explained, and illustrated as to their internal sense, in his various treatises. These, if collected, would be found to be of great use in the prosecution of a new translation.

In apocalyptic vision, John saw a great wonder. There was war in heaven. A great red dragon and his angels fought with Michael and his angels, and prevailed not. The dragon and his angels were cast out; and a place in heaven was found for them no more. By the great red dragon and his angels is meant those who are in faith alone. I suppose they were such as, by interpreting the Word according to preconceived and self-derived doctrine, had so attached themselves to it as for a time to obtain for themselves association with angels of heaven. It appears to be quite orderly that such an effect should result from interpreting the Word by such doctrine. But, at the last judgment, all such were separated from heaven, and are found there no more. The literal sense, interpreted according to pure doctrine, can screen them no longer. In the cleansing of the skirt, and smoothing of the hem, and re-arrangement of the folds, of the outer garment of the Grand Man, such spirits must loose their hold, and come into the light. When this shall be done, a place may be prepared, in the wilderness of the literal sense, for the woman clothed with the sun, and having the moon under her feet, travelling to bring forth a man-child, and having two wings of a great eagle, whither she may fly and be secure from the flood of water — that is, the deluge of natural truth — which the dragon will continue to pour forth after her. And then will be realized, in a sense immeasurably exalted above and beyond the conception of the writer, the truth and beauty of the verse of Dr. Watts : —

“ From the third heaven, where God resides, —
That holy, happy place, —
The New Jerusalem comes down,
Adorned with shining grace.”

NOTE. — The course of remark in the last paragraph seems to render appropriate the insertion of the following extract from “*Apocalypse Explained*,” No. 737 : —

“It may be a matter of wonder to some, how the dragon, who is the devil, could be in heaven, and have any place there, previous to his being cast down; when, notwithstanding, there could never be a place in heaven for the devil, but in hell only. It shall therefore be explained how this is. By the dragon are not understood those who have denied God and the Lord, and have rejected the Word, and have made no account of the church and its doctrine; for such persons are cast into hell immediately after death, and never appear in heaven, much less have any place there. Wherefore by the dragon and his angels are understood those who know God and the Lord, and say that the Word is holy, and also stand up for the church and its doctrine; but this only with the mouth, and not with the heart. The reason why it is not with the heart is because they make no account of the life; and they who make no account of the life are inwardly devils, however they may outwardly appear as angels. Hence it may be manifest, that by the acknowledgment of God and the Lord, and by the reading of the Word, and preaching, they were outwardly conjoined with heaven; but, whereas they had no respect to the Lord and the Word in their lives, they were inwardly conjoined with hell. These are called the Devil and Satan, because they defiled the truths of the Word by the life of the love of self and the world, and by the evils which flow from those loves, as streams from their fountains; also because they applied the literal sense of the Word to confirm such a life: whence such persons become serpents above all others, being more noxious than others; for they are thereby enabled to draw over the simple-good, who are in the ultimate heaven, to their side, especially by such things as they extract from the letter of the Word, and pervert to their purposes. *The reason why it is said that they were seen in heaven, and there fought with Michael and his angels, is because the Word conjoined them with the heavens; for the conjunction of men with the heavens is by the Word.* When, however, it was observed that they were in other affections than such as are heavenly, they were cast down from heaven. Nevertheless, since the accomplishment of the last judgment, it has been provided and

ordained by the Lord, that none hereafter should have conjunction with heaven but those who are in spiritual faith; and spiritual faith is procured by a life according to the truths of the Word, which life is called charity. This, then, is what is signified by the dragon with his angels being cast to the earth, and their place not being found any more in heaven."

JOURNAL OF PROCEEDINGS OF THE TWENTY-SECOND ANNUAL MEETING OF THE MAINE ASSOCIATION OF THE NEW-JERUSALEM CHURCH, HELD AT PORTLAND THE 28th AND 29th OF AUGUST, 1857.

MEETING opened at ten o'clock, Friday morning, by the President, with reading from the Word, and prayer.

Messrs. Whitman, of Bangor, and Burton, of Portland, as Committee on Credentials, reported as delegates,—Rev. W. B. Hayden, Henry H. Hay, Luther F. Pingree, Arthur M. Small, A. M. Burton; Oliver Gerrish, Treasurer; Abner Lowell, Secretary; and J. W. Emery, Member of Executive Committee, from Portland; William D. Sewall, Mitchell L. Trott, John B. Swanton, Levi P. Lemont, of Bath; Henry B. Hoskins, Josiah Sprague, James R. Byram, of Gardiner; Ambrose Warren, Thomas Seavy, John S. Sayward, Isaac S. Whitman, of Bangor.

Rev. Abiel Silver, Contoocook, N.H.; Rev. Jabez Fox, of Washington, D.C., recently on a missionary tour in the eastern part of our State; Messrs. Otis Clapp and John G. Webster, of Boston, with several other gentlemen, were present also, and took part in our deliberations. There were also a large number of ladies present from abroad, who added much to the interest of the occasion.

Voted, That all receivers of the heavenly doctrines present be invited to take seats in the Association.

Reports from the several societies were presented and read.

Reports from the Colportage Committee and Colporter were read, accepted, and laid on the table.

Reports from the Illinois Association were presented through the Secretary, and distributed.

Mr. Hoskins was appointed to examine the Treasurer's accounts; and reported all correct, and properly vouched.

The receipts from all sources were \$393.56

The disbursements for colportage and other uses were 343.06

Leaving a balance on hand of \$50.50

Adjourned till three o'clock.

Afternoon session was opened by the Annual Address of the President; and at the close, no business being prepared, the meeting was adjourned till nine o'clock Saturday morning.

Saturday Morning.

Records read and approved.

Mr. Hoskins, of Gardiner, offered the following preamble and resolutions in memory of our late brother, Zina Hyde, Esq., of Bath; which were unanimously adopted:—

“Whereas, in the good providence of our Lord, the circle of the natural life of our esteemed brother, Zina Hyde, Esq., of Bath, has been closed during the past year; and whereas his eminent services as a medium of great public use to the church, by his untiring zeal and unremitting devotion in disseminating its heavenly doctrines and in promoting its external order, as well as the memorial he has left in the example of a truly religious life, distinguish him as a benefactor,—therefore we desire, at this time and on this occasion, to record our acknowledgment of the respect and reverence which this Association owes to and entertains for his memory.

“And voted, That the Secretary communicate a copy of this expression to the family of our deceased brother.”

Mr. Gerrish presented twenty-five copies of the Report of the last General Convention; and twenty copies thereof were presented to the Colporter for distribution.

Voted, That a copy of the President's Address be requested for publication, and that the Committee on the Journal be instructed to print it with the proceedings.

At eleven o'clock, the meeting adjourned to three o'clock, in order to listen to the lecture of Rev. T. B. Hayward, of Brookline, Mass.: subject, the “New Heaven.”

Afternoon Session.

Records of meeting read and approved.

Voted, That, when this meeting finally adjourns, it be to meet in Bangor the last Friday in August, 1858.

Several letters from isolated receivers were read by the Secretary.

Voted, That a subscription be opened at this meeting to raise money for the support of a Colporter for the ensuing year.

Voted, That the Church Committee of each of the societies in our connection be requested to appoint a committee of ladies to solicit aid for the Colporter.

Voted, That all moneys thus collected be paid to the Treasurer or Colporter.

Voted, That a copy of the lectures of Dr. Paine and Dr. Cate be requested for publication.

Voted, That the sum of one hundred and fifty dollars be allowed to Mr. Pingree, in full for services as Colporter to this date, together with the sum of six dollars and thirty-five cents for postages and expenses incurred on journey to Bath and Gardiner to make collections on account of the General Convention; and that the Treasurer be authorized to pay the balance due him out of any funds he may have, not otherwise appropriated.

Voted, That a set of the theological works of Swedenborg, as published by the Printing Society, together with a set of “Apocalypse Explained,” published by John Allen, be presented to the library at Bowdoin College.

Voted, That the President and Secretary be a committee on publishing the Journal.

Voted, That the Committee on Journal procure twenty-five copies of the “New-Jerusalem Magazine” for preservation, should the proceedings of the Association be published therein.

Voted, That Albert W. Paine, of Bangor, be requested to prepare and deliver a lecture before the next meeting of the Association; and that James E. Mills be invited to act as substitute, should Mr. Paine fail to be ready.

Voted To proceed to the choice of officers for the ensuing year; which resulted as follows:—

REV. WILLIAM B. HAYDEN	<i>President.</i>
OLIVER GERRISH	<i>Treasurer.</i>
ABNER LOWELL	<i>Secretary.</i>

The President announced the Standing Committees the same as last year; adding the names of Dr. E. Wells, of Freeport, and Dr. John Paine, of Belfast, to the Missionary and Colportage Committee.

Voted To rescind standing rule No. 6.

Voted, That, after the close of the services of the sabbath, this meeting stand adjourned.

After reading and approving the records, the meeting was adjourned.

ABNER LOWELL, *Secretary.*

Friday and Saturday evenings were devoted to essays and short addresses, commemorative of the Centenary of the New Church, by Dr. Paine, of Bath; Dr. Cate, of Augusta; Rev. Abiel Silver; Messrs. Otis Clapp and Pingree; and Rev. Mr. Hayden.

Sunday morning, religious services were performed by Rev. Mr. Silver; in the afternoon, the ordinance of the Lord's Supper was administered by the President of the Association; and, in the evening, a lecture was delivered by Rev. Jabez Fox. A collation was provided by the Portland Society at a public hall on Friday and Saturday, between the morning and afternoon sessions; which occasion was improved as a social meeting.

REPORTS TO THE ASSOCIATION.

Report of the Bath Society.

By reason of the illness of our beloved pastor, I am directed to report to the Association at their annual meeting.

Since the last report, two members have been received into the society; one member has withdrawn to unite with another society; and one, our old and much-beloved brother, Zina Hyde, has departed to the spiritual world;—leaving the number of the members the same as last reported; namely, fifty-two.

Five adults and four children have been baptized.

The congregation on the sabbath continues to manifest an increasing interest in the doctrines, by an attendance as full and constant as at any time since the formation of the society; and, although there has been no increase of its members since last year, there is an encouraging promise of a coming harvest.

The society feel an increased interest in the support of colportage; and trust that, ere long, the way may be made more clear to continue the work; and hope that all those interested in the heavenly doctrines, who do not regularly contribute to the support of preaching in societies, will see it more clearly their duty to contribute more liberally, according to their ability, in aid of the cause.

J. B. SWANTON.

BATH, Aug. 26, 1857.

Report of the Gardiner Society.

Our society numbers twenty-nine members; one having deceased, and one transferred to the society in Brookline, Mass., during the past year. There have been two baptisms of adults. The sacrament of the Holy Supper has been administered three times during the year,—once by the Rev. Mr. Fox, and twice by the Rev. Mr. Dike. Our meetings are regularly held in the Temple on sabbath mornings and evenings, the services being conducted by one of the members. The average attendance is about sixty. Our sabbath school is attended by twenty scholars. In November last, our senior male member, Brother Elias Davis, was removed to the spiritual world, and a notice of his death published in the "Messenger."

In consequence of there being but few male members of our society resident here, our pecuniary means are quite limited; and we are not enabled to employ a minister so much as is desirable. With an efficient pastor, there is reason to believe a large society, for our population, might be gathered here. Our meetings are usually attended by more or less transient persons, and the congregation is quite uniform in number. There are, in all, who attend our worship in preference to any other, about seventy persons, beside transient visitors; and, if regular stated preaching by an acceptable minister could be had, that number would materially increase, we have no doubt. If an earnest, devoted man could be induced to enter this field of labor with the same trust that usually actuates professional men of secular avocations in seeking employment, we believe he would reap in due time the reward of his labor in an adequate support, and in the conscious commendation of having done the duty of a good disciple of our Lord.

H. B. HOSKINS,

Chairman of Church Committee.

Report of the Bangor Society.

To the Maine Association of the New-Jerusalem Church.

It is with pleasure we greet our brethren on this return of our annual festival of the church.

We have this year to report the addition of five new members to our society; viz., Mr. Thomas Seavy, Miss Charlotte Lander Holden, Mr. Newell Page, and his wife Ann Plymton Page, and Miss Helen Eliza Everton. Our number is now nineteen,—eight males and eleven females.

Public worship has been constant, sabbath mornings, during the year; and an evening service, when we have had a minister. We estimate our entire congregation at about eighty-five, the number of full receivers at about forty, and our average attendance at about fifty-five.

There is, apparently, not much outside interest in the doctrines of the New Church here. Many of that great body of the community, who are floundering in turbid waters of the sea of unbelief, are now being infested with what is mis-called Spiritualism; and when, in the order of Divine Providence, this judgment shall have passed, may we not hope to find many in whitened garments, who may be led into the true fold of the Great Shepherd?

We have been favored with the services of a minister nearly one-third of the year. Rev. W. M. Fernald preached for us three sabbaths in August; and Rev. Jabez Fox, two sabbaths in October, and ten this season. The sacrament of the Holy Supper has been administered three times by Mr. Fox; who also baptized seven persons,—five adults and two children.

Our sabbath school remains much in the same condition as last year: it numbers forty-two pupils, with an average attendance of about twenty-five. There is a want of genuine interest in parents, in teachers, and in children. We are looking with eagerness for the forthcoming books for sabbath schools promised by the General Convention.

With regard to the subject of colportage, while we do most fully appreciate its importance in extending a knowledge of the doctrines and the sphere of the

church, we regret that it has not been in our power this year to afford some pecuniary aid to this object. The general business depression has come home with severity to those of scanty means, and it is of such our circle is composed; and we came to the conclusion, that our first duty was to aid our own flock, who were famishing for want of bread; therefore we appropriated all our means to pay for the service of a minister.

There is a missionary service of great value, "without money and without price." It is for those who profess to be of the New Jerusalem to live in harmony and love among themselves, leading useful and orderly external lives, so that the church shall thereby, through the example of her believers, become a daily living missionary; making herself attractive to the community about us in her doctrines, her worship, her homes, and in her whole social character; justifying our profession, that we have indeed a new dispensation: for "to whom much is given, much shall be required."

Report of the Portland Society.

To the Maine Association.

PORTLAND, August, 1857.

Our society now numbers sixty-seven members. There have been four admissions into it since our last annual report to you; namely, Mr. H. K. Greggs, of Saccarappa, and Sarah B. Greggs, his wife; Mr. John Woodbury, of Portland, and Harriet Woodbury, his wife. There have been also thirteen baptisms in the congregation, — five of adult persons, and eight of children.

The sacrament of the Lord's Supper is regularly administered with us quarterly, and has been attended usually during the past year by about as many communicants as the year before; namely, from thirty-two to thirty-six.

We do not know that we can communicate any thing new in regard to the number who habitually attend public worship. It is the general opinion, however, that there is an increase.

Our Sunday school continues very much as stated in previous reports, and is attended by from thirty to forty scholars; the number belonging to the school being between sixty and seventy. Eleven teachers are engaged in the school, — six males and five females.

Report of the Missionary and Colportage Committee.

The Committee to which this duty was given in charge has been able to keep a Colporter in the field for only a small portion of the year. An account of his labors and of the books disposed of by this means will be laid before the Association in the report of the Colporter himself.

He has been employed by us sixty-nine net days, or, in gross, one-fourth of the year; for which he has been paid \$94.

The whole amount subscribed this year by individuals for the support of this use is \$153. Of this sum, \$133 have been raised in the three places which contain societies; and \$20 have been contributed by a receiver in Belfast.

We have not been able to accomplish so much in this department as we anticipated at our last annual meeting. It has been a year of financial embarrassment in the community; and not quite half so much has been placed at our disposal for this purpose this year as was contributed last year.

The Colporter has not complained because not employed more continuously; for we made no engagement to employ him: but we know that he has suffered pecuniary inconvenience on that account; and we are of opinion that the *per diem* allowance now made him for his services is not sufficient for the support of himself and family, when the unsteady and irregular amount of employment we give him is taken into account.

Your Committee also, with some hesitation, have thought it their duty to make a suggestion, to those isolated receivers who feel free to unite and co-

operate with us, of a view of the case which may not have been presented to their minds. The colporter and missionary enterprise has been chiefly maintained hitherto by the four worshipping congregations in the State. All those persons are already about as heavily taxed for church purposes as they can well afford, in order to sustain their own local public worship; and, when they come to put down their names on the colportage paper, their subscriptions are comparatively small, — much smaller than they would be if they had no local expenses to sustain. The missionary and colportage labor is carried on in good part among the isolated receivers. To them it stands in the place of local church uses, — uses which they are not called upon to sustain; their subscription to the uses of the Association being to them in place of a subscription to the expenses of a local society.

In view of these facts, your Committee would respectfully and affectionately suggest to the scattered receivers in the State the questions, whether they ought, in subscribing for the uses of the Association, to measure their subscriptions according to their means by what is put down for similar purposes by those who already support local worship; and whether their own subscriptions ought not to be, among persons of similar means, proportionably larger than theirs.

Your Committee would also suggest the propriety of the Committee's being enlarged by the addition, say, of two members, selected from among the scattered receivers.

They would also take this occasion to suggest to the Association the propriety of adopting some more efficient and systematic plan than now exists for regulating the *financial* affairs of the Association, and replenishing the treasury with funds, either by appointing a special committee for that purpose, or by conferring the necessary powers upon one of the standing committees already existing.

W. B. HAYDEN.
J. B. SWANTON.
N. B. HOSKINS.
OLIVER GERRISH.
ISAAC S. WHITMAN.

Report on Colportage.

To the Maine Association of the New-Jerusalem Church.

Brethren, — Since the last meeting of the Association, I have devoted sixty-nine days net in Maine to the various uses confided to my care as a Colporter and Agent for selling books, procuring and collecting subscriptions for publications, and the various uses of the General Convention; the whole, in gross, covering about one-quarter of the year, if we include incidental labors connected with New-Church matters generally. I have lectured five times during the year, and given one lyceum lecture, which exhibited various phases of the new dispensation in the natural plane of things. I have sold during the year, in Maine and New Hampshire, 282 volumes of Swedenborg's works principally. 166 volumes of these were sold in New Hampshire, under the supervision of Mr. Silver for the General Convention, for \$168.42; and 126 volumes, in Maine, for \$97.24. I have collected for publications, and the uses of the General Convention, \$176 (all in Maine but \$6). I have received of the Treasurer, for services, \$94. The profits on sales of books have paid the expenses of selling, within twenty cents. The remaining expenses, not including those of notifying this Association, are \$3.86; and, if the Association allow me pay for one-quarter of the year gross to this day, and \$3.86 expenses for journey to Gardiner and Bath, collecting for Convention; and \$2 for postage, and fifty cents for envelopes, used in notifying this meeting, and general correspondence on New-Church matters, — there will remain a balance, due me for all services, of \$61.35.

All which is most respectfully submitted,

L. F. PINGREE,
Colporter of Maine Association New-Jerusalem Church.

Communication from Rev. Jabez Fox.

To the Maine Association of the New Church.

During the present summer, I have performed some missionary labor in Maine; which, I am informed, should be reported to the Association. Commencing with the first Sunday in June, I preached and lectured in Bangor for ten weeks, officiating twice in administration of the Holy Supper; an account of which will, no doubt, appear in the report of the Bangor Society. During this time, one lecture was delivered at Dixmont, seventeen miles from Bangor.

At the conclusion of the engagement at Bangor, I visited Eastport, the extreme eastern limit of the United States. The Unitarian place of worship, the largest in the town, was kindly tendered to our friends there for the occasion. On Sunday, 16th August, in the morning and afternoon, New-Church sermons were delivered there, and, in the evening, a lecture on the Resurrection, to full audiences, (Rev. Mr. Edes attending). On Monday, at request of Mrs. Lincoln, of Dennyville, (a sister of the late Dr. Rice), I visited that place, and lectured that evening in the Congregational meeting-house. On Tuesday, three children of Mrs. Lincoln were baptized; and, in the evening, a lecture was delivered to a large audience in a public hall, (the Congregationalists *neglecting* to open their house for us). On Wednesday, returned to Eastport, and lectured, at request of Mr. Edes, in the vestry of the Unitarian meeting-house. On Sunday, Aug. 23, delivered two sermons and a lecture in same place, and officiated in the administration of the Holy Supper to twelve communicants, and baptism to two children of Mr. Stickney. On the following Wednesday evening, again lectured in the Unitarian vestry; and, on Thursday, left for the annual meeting at Portland.

All which is respectfully submitted,

JABEZ FOX.

Report from the Augusta Circle.

To the Maine New-Church Association.

During the year past, several receivers of the New Church have removed from our city. Those who remain are, as I trust, making some progress in the regenerate life. There are some among us who give indications of coming into the light of the Heavenly Doctrines; and the interest with those who are reading and inquiring, holds good promise of a continuing progress.

The number of acknowledged receivers is not so large as a year ago. Still I think the prospect is, on the whole, cheering; not of great and startling triumphs, but of a steady and wholesome growth.

Which is respectfully submitted,

S. M. CATE.

AUGUSTA, Sept. 7, 1857.

LIST OF PLACES

IN MAINE

Containing receivers and readers of the New-Church Doctrines; with the name of some person who may be referred to for information in relation to the church.

MAINE.

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| <i>Augusta</i> , Dr. S. M. Cate. | <i>Lewiston</i> , Mrs. Stevens. |
| <i>Athens</i> , John Ware. | <i>Limerick</i> , C. B. Lord. |
| <i>Alfred</i> , John K. Stimpson. | <i>Limington</i> , Mrs. Josiah Marston. |
| <i>Brunswick</i> , Dr. J. W. Cook. | <i>Lincoln</i> , A. G. Randall. |
| <i>Bethel</i> , A. Grover. | <i>Livermore Falls</i> , Cyrus Knapp. |
| <i>Belfast</i> , Dr. John Payne. | <i>Monmouth</i> , John B. Welch. |
| <i>Bangor Society</i> , J. S. Whitman. | <i>Minot</i> , Albert Dean. |
| <i>Bath Society</i> , Rev. S. F. Dike. | <i>Mechanic Falls</i> , Otis Waterhouse. |
| <i>Benton</i> , Jones Dow. | <i>Mount Vernon</i> , B. H. Gilbraith. |
| <i>Biddeford</i> , W. W. Salmon. | <i>North Monmouth</i> , A. S. Kimball. |
| <i>Bowdoinham</i> , Benjamin Robinson. | <i>North Norway</i> , L. W. Pingree. |
| <i>Bradford</i> , Perley G. Elden. | <i>Otisfield</i> , Nathan Nutting. |
| <i>Bridgeton Centre</i> , Luther Billings. | <i>Naples</i> , John G. Cannells. |
| <i>Canaan</i> , Mrs. Lothrop Getchell. | <i>Paris</i> , Mrs. T. J. Carter. |
| <i>Cape Elizabeth</i> , Andrew Sawyer. | <i>Portland Society</i> , Oliver Gerrish. |
| <i>Cornish</i> , E. W. Wedgewood. | <i>Rockland</i> , F. A. D. Singhi. |
| <i>Congin</i> , Archelaus Lewis. | <i>Schowhegan</i> , David C. Lincoln. |
| <i>Canton Mills</i> , L. W. Jones. | <i>Steven's Plains</i> , Mrs. Levi Morrill. |
| <i>Dennysville</i> , Bela Lincoln. | <i>Saco</i> , Mrs. Eliza Fernald. |
| <i>Dexter</i> , H. G. Swanton. | <i>Saccarappa</i> , J. P. Rich. |
| <i>Dizmont</i> , Dr. A. Johnson. | <i>Searsport</i> , Mrs. Pray. |
| <i>Dresden</i> , Robert Patterson. | <i>South Berwick</i> , John G. Thompson. |
| <i>Eastport</i> , M. Bradish. | <i>South Windham</i> , Nathan Burnett. |
| <i>East Vassalborough</i> , Miss Nancy Hoyt. | <i>South Windsor</i> , James Wingate. |
| <i>Eddington</i> , Phebe M. Lilly. | <i>Thomaston</i> , Mrs. Copeland. |
| <i>Farmington</i> , Dr. Clark. | <i>Waterborough</i> , Miss Mary Folsom. |
| <i>Foxcroft</i> , Augustus Hale. | <i>Waterville</i> , Benjamin Platt. |
| <i>Freeport</i> , Dr. E. Wells. | <i>West Waterville</i> , Ammi Morgan. |
| <i>Gardiner Society</i> , H. B. Hoskins. | <i>Wayne</i> , Mrs. B. W. Varnum. |
| <i>Hallowell</i> , D. P. Livermore. | <i>Welchville</i> , Wm. N. Hall. |
| <i>Harrison</i> , Timothy Ricker. | <i>West Newfield</i> , Daniel Dam. |
| <i>Jay</i> , Miss Elizabeth Hyde. | <i>Williamsburg</i> , H. K. Adams. |
| <i>Jefferson</i> , Hiram Pike. | <i>Winslow</i> , J. B. Stratton. |
| <i>Kendall's Mills</i> , E. K. Boyle. | <i>Winslow South</i> , Mrs. Evans. |
| <i>Kennebunk</i> , Dr. E. G. Stevens. | <i>Winthrop</i> , Dr. E. Holmes. |
| <i>Kennebunk Port</i> , Capt. John Little. | <i>Wiscasset</i> , Miss E. Parker. |
| <i>Lebanon</i> , Samuel Rowe. | <i>Yarmouth</i> , Asa Bisbee. |
| <i>Leeds Centre</i> , F. B. Leonard. | |

NEW HAMPSHIRE.

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| <i>Amherst</i> , Thomas Wilkins. | <i>Milan</i> , Cyrus Crafts. |
| <i>Contoocookville</i> , Rev. Abiel Silver. | <i>Manchester</i> , Samuel Lord. |
| <i>Exeter</i> , J. M. Hibbard. | <i>Nashua</i> , Noah E. Hale. |
| <i>Farmington</i> , Dr. Rufus K. Pearl. | <i>Portsmouth</i> , B. F. Chandler. |
| <i>Franklin</i> , Eben Clark. | <i>Sanbornton</i> , Nathaniel Piper. |
| <i>Hollis</i> , Taylor G. Worcester. | <i>Wakefield (East)</i> , Nathaniel Meserve. |
| <i>Lempeter</i> , T. W. Abel, M.D. | |

BRITISH PROVINCES. — NEW BRUNSWICK.

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| <i>St. John</i> , Andre Cushing. | <i>Woodstock</i> , Joseph Harvey. |
| <i>St. Stephen</i> , George S. Hill. | |

CONSTITUTION.

ARTICLE I.

SECT. 1. — This Association shall be known and designated as the **MAINE ASSOCIATION OF THE NEW-JERUSALEM CHURCH**; and the several societies and the isolated receivers in this State, and in the adjoining parts of New Hampshire and the British Provinces, shall be admitted as members, on the basis of representation in Art. II., Sect. 1. 2, 3, 4,

ARTICLE II.

SECT. 1. — The permanent officers of the Association shall be a President, Recording and Corresponding Secretary, Treasurer, and an Executive Committee, to be chosen annually, who shall be members by virtue of their office.

SECT. 2. — Every regularly formed society of receivers of the heavenly doctrines, numbering fifty members or under, shall be entitled to four delegates, and to one delegate for every twenty-five additional members.

SECT. 3. — Small circles of receivers, in places where no society has been formed, may be represented in this Association by one delegate, who shall, upon a special vote of the Association, be admitted to a full seat in this body, with power to vote on all questions.

SECT. 4. — In order to give the isolated receivers in this State an opportunity of coming into orderly connection with the church at large, the Association may, in particular cases, by special vote, admit any isolated receiver it may deem proper to all the rights of membership.

SECT. 5. — It shall, however, in all cases be understood, that, in order to become members of this body, all persons shall acknowledge the three essentials of the church, as laid down in No. 269 of Emanuel Swedenborg's "Treatise on the Divine Providence," and shall have been baptized.

SECT. 6. — One-fifth of the members present may call for a record of the ayes and noes (yeas and nays) on the vote upon any important question; and, on such occasions, the delegate or delegates who may be present from any society shall be entitled to cast the whole vote of that society, as if the entire delegation were present.

ARTICLE III.

SECT. 1. — The Executive Committee shall consist of one member from each Society. And, in addition to the above members, there shall be appointed on the Executive Committee one or two delegates each year, as the Association shall from time to time determine, from among the isolated receivers, — that their views and interests may be represented in the permanent organization of the Association. These last shall be nominated by the President of the Association, and confirmed by a vote of the delegates present.

SECT. 2. — The President and other officers of the Association shall be President and officers of the Executive Committee.

ARTICLE IV.

SECT. 1. — The meetings of the Association shall be held annually. Its daily sessions shall be opened with some appropriate form of religious service; and its rules for the transaction of business shall be those which usually govern the proceedings of similar bodies. The sacrament of the Lord's Supper shall be administered at every meeting of the Association.

SECT. 2. — The societies and receivers in connection with this Association will be represented in the General Convention as an Association; and it shall be the duty of the Executive Committee, after consultation with the several societies, to appoint the delegates.

SECT. 3. — In relation to all matters not recited in the above provisions, the Association adopts, for its guidance, the Rules of Order and Standing Recommendations of the *General Convention of the New Church in the United States*, so far as they are applicable.

STANDING RULES.

President.

1. It shall be the duty of the President of the Association to preside at all meetings; to administer the Holy Supper, when requested; and to report annually, to the General Convention, the state of the several societies composing it, together with such information with regard to isolated receivers within the limits of the Association, as he may be possessed of.

Secretary.

2. That it shall be the duty of the Secretary to keep a fair and faithful record of the proceedings of the Association; provide that the records be present at every meeting; preserve them during his continuance in office, and transmit them to his successor. (1836, page 101, amended 1855, 4 and 17.)

3. That the Secretary be directed to send ten copies of the Journal, annually, to the General Convention, and to each of the Associations in the United States. (1854, page 7.)

4. That the Secretary cause public notice of the next meeting to be given, annually. (1855, 4 and 17.)

Committees.

5. That a Standing Committee, called the Book and Tract Committee, be annually chosen, whose duty it shall be to distribute any New-Church books to the public libraries in this State disposed to receive them, which may be presented to the Association for that purpose. Also to act as a Committee to write or select tracts on the doctrines of the New Church, and cause them to be published in the name of this Association, provided they can do it without incurring any pecuniary liabilities not provided for by a vote of the Association. (1843, page 8.)

OFFICERS AND STANDING COMMITTEES FOR 1857-8.

PRESIDENT	REV. W. B. HAYDEN	Portland.
SECRETARY	ABNER LOWELL	Portland.
TREASURER	OLIVER GERRISH	Portland.

Executive Committee.

J. W. Emery, Portland; W. B. Sewall, Bath; H. B. Hoskins, Gardiner; I. S. Whitman, Bangor; J. B. Stratton, Winslow; Dr. S. M. Cate, Augusta.

Missionary and Colportage Committee.

Rev. W. B. Hayden, Portland; Oliver Gerrish, Portland; J. S. Sayward, Bangor; H. B. Hoskins, Gardiner; J. B. Swanton, Bath; I. S. Whitman, Bangor; Dr. John Payne, Belfast; Dr. E. Wells, Freeport.

Book and Tract Committee.

The duties of this Committee were by vote assigned this year to the Missionary and Colportage Committee.

Committee on Journal.

Rev. W. B. Hayden, Portland; Abner Lowell, Portland.

ANNUAL ADDRESS TO THE MAINE ASSOCIATION, PORTLAND,

Aug. 28, 1857.

BY REV. WM. B. HAYDEN, PRESIDENT.

BRETHREN OF THE MAINE ASSOCIATION, — Custom, and the rules of your body, make it the duty of the President to present, at the Annual Meeting, an Address on subjects having some appropriate reference to the occasion. The topics that naturally engage our attention at such a time are those which relate to the state and growth of the church, and the means by which that growth may be encouraged or facilitated. The present year is one of peculiar interest in the New Church: it is the centennial year of the New Jerusalem. One hundred years have now passed since the Last Judgment was executed in the world of spirits, and those causes put in operation, in the spiritual world and in the natural world, by which the new dispensation was begun.

It has been a century of most remarkable events. Unparalleled in the world's history has been the period that has since elapsed. The changes that have been wrought in all the elements of civilization are wholly beyond any thing that ever took place before; and the advancement made by mankind in knowledge, in science and art, in government and jurisprudence, in liberality of sentiment, in freedom of thought and speech, has been extensively the theme of poet, essayist, and historian.

Spiritual light has been all the while shining brighter and brighter, and the power of moral obligation and rights in society been growing stronger and stronger. The Christian life, the central principle of the church, has been gradually rising towards the supremacy; and the ground of a common and universal religious sentiment begins to lift itself into sight.

At the term of such a period, it may naturally be expected that we will pause a moment for reflection. With our minds a little opened to the great blessings the Lord has already given, we may with propriety indulge a while both in retrospect

and in prospect. From the stand-point afforded by such an occasion, we may survey usefully the history of our own past, and, from the lessons it teaches, see in clearer light the nature and extent of our present duties ; gathering at the same time, perhaps, some fresh incentives to quicken us in our walk, and to renew our energies for the work before us.

The theme of our discourse, therefore, will be, The Church within our own borders ; its rise and progress ; and the means by which it may be still further extended.

The New-Church doctrines made their appearance in Maine in the year 1805. They were introduced by Rev. Dr. William Jenks, who was that year settled as pastor over one of the Congregational churches in Bath. He possessed the theological writings of Swedenborg, and was a partial receiver of the doctrines. It is stated, indeed, that a member of the church carried several volumes of the books to Bath some time before the removal of Dr. Jenks thither ; but we cannot learn that it led to any noticeable results. The public administrations of the doctor were qualified a good deal by the new doctrines. He preached many of them in a modified form to his people, as he thought them prepared to receive, and that it would be useful to do ; "insisting on the sole and supreme divinity of the *Lord*, the spirituality of the Word, and that regeneration is a progressive work." We have heard also that the New-Church views concerning the Divine Providence were particularly acceptable to him ; and that the Articles of Faith of the Bath Congregational Church, drawn by him, a Newchurchman would have little difficulty in subscribing.

Thus matters remained for seven years. The first full and acknowledged receiver known in Maine was Mr. John Savels, a paper manufacturer, who removed to Gardiner from Dorchester, Mass., about 1812. He had become acquainted with the writings some ten or twelve years before, through the instrumentality of Rev. Mr. Hill, well known to receivers as the person who introduced the writings into New England. Mr. Savels, like Mr. Hill, was a member of the Episcopal church, but openly advocated the truth of the heavenly doctrines whenever occasion offered. Being a leading and active member of

the Episcopal body, it not unfrequently devolved upon him, in the absence of a clergyman, to read the service in public worship, accompanied with a discourse. It was his uniform custom, on such occasions, to read a sermon composed by some receiver of the New-Church doctrines, usually one of the Rev. Mr. Clowes's. For eight or ten years, Mr. Savels was the only receiver in Gardiner; and, for five or six, the only one we have an account of in what is now the State.

In the same year that Mr. Savels settled in Gardiner, two or three individuals in Bath borrowed the books from Dr. Jenks, and began to read. Little visible progress was made, however, for six years longer; and it was not until 1818, that, the readers becoming gradually more interested, an association was formed of six gentlemen, all members of churches in the town, for the purpose of reading the writings together. "They regularly met once a week in a private room, and read first the 'Treatise on Heaven and Hell.' Soon after this association was formed, and its object became known, much exertion was made by the leading members of the Calvinistic church to break it up, and to induce the members to desist from reading the writings; and such was their influence, that, for a time, the meetings were suspended."

None of the persons engaged in that first enterprise could then be called receivers of the doctrines: they were simply inquirers after the truth, and had become interested in what they had learned from Swedenborg. Their association was formed "for mutual religious improvement;" and the rules which they adopted, "to guide them in their occasional meetings for improvement in spiritual and heavenly life," will be interesting now, as disclosing something of the spirit which animated the very initiation of the New-Church movement in Maine.

"*First.* Unite in prayer to God our Redeemer, for his Spirit to open our understandings, that we may receive the principles of divine order, or true heavenly wisdom, as unfolded in his Word, his works, and his providence; for grace to keep us in strict adherence to the law and testimony; for freedom from prejudice, and a disposition to criticize doctrine on principles

of human reason; and for ability to wait patiently on him in ways of well-doing for the teaching of his Spirit.

“*Second.* We will mention in rotation any new thoughts on divine subjects that may have occurred to us during the interim; and will read a selection from the writings of Emanuel Swedenborg, at all times taking the Word of God as our guide to truth.

“*Third.* Close our meeting with prayer that God will keep us humble, fill our hearts with heavenly love, free and keep us from error, enable us to walk circumspectly, and to cultivate peace. We will also make it a special subject of prayer, that men may universally be brought to repentance of sin as such, and to receive the truth as it is in Jesus, in the love of it, and bring forth fruit to the glory of God.”

Of that little circle, all but one became full receivers of the doctrines; and, of those who received, all but one have since passed into the spiritual world.

In 1820, that association sent a delegate to the General Convention, which met that year in Philadelphia, — the first delegate from Maine to the Convention, and, we believe, the first one sent from New England.

The next year (1821), Mr. Savels, of Gardiner, was cheered by the manifestation of interest in the doctrines in some of his friends, who, not long after, became affectionate receivers with him; and at the time of his death, which occurred three years later (in 1824), he left four persons in Gardiner to take up and carry on the cause he had himself so heartily espoused.

The same year that Mr. Savels passed into the other life, the little circle at Bath, whose meetings had then been suspended for some time, came together, and *resolved*, “That, if the Lord permit, we will hereafter meet weekly on sabbath evenings.”

From this point, the cause kept slowly but steadily on. Some time during the same year, a copy of the work on “Heaven and Hell” fell into the hands of Dr. Timothy Little, of Portland, being loaned him by a Universalist clergyman, who had purchased it at auction, and brought it to the city. Dr. Little became at once deeply interested in the writings, and was so successful in leading a few of his immediate friends to their

perusal, that, in about a year (in the latter part of 1825, or beginning of 1826), he, in company with three others, began holding regular meetings for reading and conversation in his own house.

In 1828, the cause in the State received something of an impulse by the accession of a number of young persons in Gardiner, who became very ardent receivers, and active in the dissemination of the doctrines. In the course of the year, the number there had increased to twelve.

The year 1829 is a memorable one in the history of the New Church in Maine, as indeed in the whole of New England. A decided movement was developed in each of the three places in the State which then contained circles of receivers. The little band in Portland had gradually so increased in number, that their meetings had become too large for a private parlor; and it was determined, for the accommodation of all who desired to attend, that a hall or public room should be obtained. Consequently, in June of that year, they commenced the first public meetings for New-Church worship held anywhere in the State.

Up to that time, the receivers in Bath had retained their outward connection with the Old Church, attending worship there with their families. The same summer the movement occurred in Portland, four families in Bath, "by a free and voluntary consent," says the record, "ceased to assemble with the worshipping congregations of the Old Church, and commenced assembling on sabbath mornings, at the house of one of their number, for the purpose of worship." — "In this event," adds the record, "we all feel conscious of the great mercy of the Lord toward us, whom he has been for a series of years preparing for this event, but with greater rapidity since the Convention held in Boston last year. That event evidently formed an epoch in the state of New-England receivers, and has been followed by their very manifest advancement."

Nearly simultaneous with these movements in Portland and Bath, the circle at Gardiner was led to think of something like separate organization, and began to hold sabbath-evening meet-

ings for reading, and conversation on the doctrines. Two of their number also had attended the meeting in Boston that year.

Some two or three months later (early in September), Rev. Thomas Worcester, of Boston, with a delegation from the Boston Society, visited Bath by invitation, and assisted there in instituting a society. Ten persons united to form it, — five males and five females. That was the first society of the New Jerusalem instituted in Maine; and, on that occasion, Mr. Worcester preached the first sermon ever preached by a New-Church minister in the State.

From Bath, Mr. Worcester proceeded to Gardiner, conferred with the receivers there, baptized the grandchild of Mr. Savels, and read a discourse to those who assembled, in a private parlor. "At this time, the odium which attached to receivers of the doctrines in the public estimation" in Gardiner, writes one who was present on that occasion, "was too strongly felt for them to hazard any public exhibition of their faith."

It was in the same year also that the doctrines first made their appearance in Bangor. They were introduced by Theophilus P. Chandler, Esq., now of Brookline, Mass., who settled there that year in the practice of the law.

In August of the succeeding year (1830), twelve persons in Portland received the ordinance of Baptism, and were constituted a society of the church. The first meetings of the society were held in the vestry of the Methodist Church, in Cumberland Street, and were conducted with prayer, reading the Word, and selections from Swedenborg.

In 1831, the receivers in Gardiner formally separated themselves from the Episcopal church, to which most of them belonged; and the same year they were visited by Mr. Samuel Worcester, who then preached the first public discourse on the doctrines that had been heard in that place.

In 1835, the number of receivers in Bangor had increased to five or six.

During the period we have thus rapidly passed before us, there had appeared isolated receivers in different parts of the State; but we have not time, nor do we possess the information, to notice in this place those particulars of our early growth.

The next item of interest that will engage our attention is the formation of the Maine Association: this took place in 1836. On the 1st of August of that year, the Bath Society, "after mature deliberation on the subject," concluded to invite the societies of Portland and Gardiner, and some other individual receivers in the State, to meet at Bath, and form an association. The letter begins, —

" 'Where two or three are met together in my name, there am I in the midst of them,' is a declaration of the Lord, by which we are encouraged to seek for and cultivate social union in a reciprocation of those spiritual truths and goods which have been graciously bestowed on us individually.

" More union among the receivers of the heavenly doctrines seems to be highly important, as a means of preparing the church for a more full descent of divine and heavenly blessings."

The time fixed for the meeting was Saturday, the 27th of August; and the delegates came together accordingly on that day, twenty-one years ago yesterday.

From a statement read to that meeting by Mr. Henry A. Worcester, we learn that it was estimated that there were then, in all, somewhere between *one and two hundred* receivers scattered over the State.

The *object* proposed in forming an association of the receivers in the State was declared to be, —

"To afford opportunity for those scattered members of the church to come together and unite as one whole, to make incipient efforts to come into a more settled state of order. First, that they may have opportunity to unite in the public worship of our Lord and Saviour Jesus Christ, according to our common faith in the doctrines which he has revealed for his New Church. Secondly, that we may learn more of the condition and progress of the church in this State, and take into consideration by what means we can, as one body, best operate to extend the interest of the church, and facilitate its orderly descent into the natural world. Thirdly, that we may be strengthened and refreshed by a *social* intercourse, which the sphere of the church is felt to pervade. And, lastly, as

the external symbols of our fellowship and of our common relation to the Lord, as the Source of all the love and the wisdom which forms the church in each individual member, and of all individual members as one body, that we may unite in partaking of the holy sacrament of the Lord's Supper, and receive together the bread and the wine, as natural emblems of that living bread and wine which giveth spiritual life to all who partake."

Ten years after the organization of the Maine Association, an association was formed in Bangor for the purpose of meeting together, and reading the writings of Swedenborg, which, in no long time after its formation, numbered fifty members; and, in 1850, a regular society of the church was there instituted, which united with the Maine Association.

In this rapid survey of the history of the church in our State, there is one idea which presses itself forcibly upon the mind; and that is the very gradual nature of the development, so like the successive manifestations of growth in the vegetable kingdom.

First, we have, in all the State, only two or three volumes of the works, in which nobody seemed to take an especial interest, — a few seeds, falling, apparently, on stony ground. Then one man, a half-receiver; and thus it stands for several years. Next another man, a full receiver; and there a rest for several years longer. Then a growth by twos and threes, until there is strength enough, twenty-one years ago, to form an association, with probably one hundred and fifty receivers, or interested persons, in the State. To-day we come together, having four regularly instituted societies, some eight or ten places in which there are circles of receivers, eighty-nine cities or towns in which there are known to be receivers, and, as nearly as can be ascertained, about twelve hundred persons in all, in the different degrees of reception.

This point has been alluded to for the use it may be to us, as a body, to consider it. We behold ground for encouragement in it, and may gather fresh incentives to action. There is a feeling abroad among us, that the growth of the New Church is slow, — very slow, it is sometimes thought; and

this feeling, when indulged, is apt to render us sluggish and torpid, not only as to our own spiritual life, but also in all efforts to advance the church, or extend a knowledge of it to others; forgetting, perhaps, that our own lethargy is the chief impediment to growth, and the want of interest manifested outside is caused by a want of real interest existing inside. The church is a vine; and unless there be a living activity within it, and a free circulation of sap, there is no propagation of life, and no extension of branches.

In a certain aspect, the increase of the church may be slow: but so also is that of all solid or permanent growths; and of this quality certainly is to be the growth of the New Church. Its spread comes through the light of rational conviction, instead of the excitement of natural emotion; and such convictions require time to mature. Viewed, however, from another point, — from the work she has to do, and the unlimited future before her in which to do it, — the progress of her growth may indeed be said to be very rapid. It is gradual; but it is constant. Like the stars in their courses, although it hasteth not, yet it never rests. It springeth up, and groweth, we know not how; for the earth bringeth forth fruit of herself.

The New Church is a vine of the Lord's own planting; and he will look down upon it, and visit it. His rain and his sunshine will descend upon it; and he will water it from the river of God. Its spread in the world is a cause that is dear to him, and to the angels who co-operate with him. It is his desire that men should receive its doctrines, and apply them to life; and it is the endeavor of the angelic societies, which work for him, to bring the doctrines to men, and to lead men to the doctrines.

The church is a vine; and, while its increase cometh alone from above, there is a cultivation which is to be supplied by the hand of man. The causes of its growth all reside in the spiritual sphere; but the conditions in which it can be developed are to be arranged and prepared in the natural and human world. Thus, while the Lord works, man must work too. It hath pleased the Lord, in his infinite mercy, so to construct and arrange the affairs of the universe, as to perform the inces-

sant ministrations of his love and providence through the agency or mediumship of angels and men. Not that he ever needs any aid from them to accomplish his designs, or carry on his operations; but because he wishes to render angels and men useful and happy, and therefore draws them into co-operation with himself, that he may shed into their minds the warmth of his love, and the light of his wisdom, while actively engaged in his service.

Work, therefore, performed in the cause of the church, is heavenly work. It gives rise to states in the mind which are receptive of heavenly joy and blessing; and if, while engaged in it, we are studious to avoid every evil of the thought and will, pursuing all the time a spiritual object, it will have a purifying and elevating effect, and be a means, in the hand of the Lord, of promoting our regeneration. It will help us to overcome some of our loves of self and the world, and to acquire, in their stead, something more of love to the Lord, and love to the neighbor.

As love to the Lord and love to the neighbor descend from the rational plane of the mind, and begin to occupy a place in the actual life, manifesting themselves in the conduct, the New Jerusalem descends; and when we look to the Lord in his Divine Humanity, acknowledging him to be the only Source from whence those two good loves proceed and flow, the tabernacle of God begins to be established among men, — the Lord's will begins to be done on earth as it is done in heaven.

From this ground, then, and with as much of this spirit as we can command, let us go forward to the work now before us. Let us omit none of those things that will foster the growth of the church in our own minds; and let us be in an effort to communicate a knowledge of the church to others. Let that effort originate in love, and be guided by wisdom. Let us seek for the uses we ought to perform, and then set ourselves in the effort to perform them.

If, to the natural eye, the task seem formidable, let us not be dismayed. The endeavor to do is all that belongs to us: the results to be accomplished belong wholly to the Lord. All helpful influx from the spiritual world is into the activity of

living effort : the results that will flow are hidden from us ; but none can tell how great an effect may follow a small beginning. If we enter into a willing endeavor, and put ourselves trustingly into the stream of Divine Providence, we shall receive aid from its confluent waters ; obstacles will be removed, and means sometimes provided, in ways which our wisdom could never have foreseen nor devised.

Let us not be too anxious that our efforts in the cause of the church should be crowned with immediate results or visible success ; but, casting forth the seed in spiritual trust and hope, go on with our work of sowing it. The vineyard is the Lord's ; and, in his own good time, he will ripen and mature the fruit. Jehovah will give good, and our land shall yield her increase. Let us learn to labor and to wait ; deriving our satisfaction and our joy from the state of labor itself, and making the meat and the drink of our minds to consist in the endeavor to do the divine will.

It may naturally be expected, that, at this point, I should recommend to the notice of the Association any uses or measures which have occurred to my own mind as important or desirable. It is the centennial year of the church ; and a rapid glance at our history, enabling us to contrast our present condition with the past, giving us ample ground for encouragement, it seems not inappropriate that some steps should be taken that will testify our sense of the significance of the era, and serve to mark, in the future, this year as the beginning of a new and advanced state in the church.

The subject of missionary and colportage labor in the State — which seems to be the chief work of dissemination now in our power — has already been laid before you, in the Report of the Committee having charge of that function.

And there are but two uses, other than those in which we are already engaged, that I shall take occasion to suggest.

First, the supply of the public libraries of the State with the writings of the church. This work has already been done, to some extent, by the operations of the General Convention and of private individuals. A good deal, however, remains to be

done; and it appears to be a duty specially appropriate to our body. There are from twenty-five to thirty such libraries; and probably one-third of them are supplied, or partially supplied, with the books. They should all receive attention by some systematic action of ours; which action ought not to terminate until every library in the State, that will receive them, has been furnished with a full supply of the theological and scientific works of Swedenborg, and with the collateral works and periodicals of the church.

Secondly, I would recommend that we adopt the plan of making a lecture, from some layman connected with our Association, a part of the exercises at the Annual Meeting; and that some person be appointed, before we separate, to deliver such a lecture next year; and that a substitute also be designated, to fill his place in case he should be prevented from meeting the appointment.

With these brief suggestions, I commit these matters into your hands; trusting that your deliberations will be animated by a sincere desire to promote the best interests of the church, and be carried to their ultimations in a strict regard to righteousness and truth.

INTELLIGENCE AND MISCELLANY.

LETTER FROM DR. TAPPEL.

PARIS, July 31, 1857.

MY DEAR SIR, — Being here on the way to the Centenary at Manchester, I must confine myself to a few words. Before my departure, I received a letter from Dr. Kahl, dated July 16, in which he says, "About a week ago I returned from Stockholm, and brought with me, not only the Dictionary of the Bible, — Old and New Testament, — made by Swedenborg, but also seven other minor volumes of his manuscripts, which, with God's help, I shall bring to London, where I hope to be at the end of this or at the beginning of the next month. May I hope to find you there also, my dearest friend, in the best health? At Stockholm, all have showed themselves

very friendly to me. The general disposition has been changed here, during the last year, in favor of the religious views of Swedenborg." Although Dr. Kahl (as it would seem) will not bring to London all the manuscripts not yet printed, my journey to Stockholm will not be necessary at present: but, to lose no time, I ordered about eight quintals of new letters to be at hand as soon as the manuscripts reach me; and I engaged also an amanuensis to copy them.

At this place, three Russian nobles and Mr. Poirson were at the terminus of the railroad, ready to receive me, on the evening of July 25, at ten o'clock twenty-five minutes; but I met with some delay at Strasbourg, in consequence of my passport not being signed

by the present French ambassador, but only by the ambassador of 1851, from which time it was, however, often renovated by the German authorities. It was necessary that it should then be signed by the officer at Strasbourg; and I could not keep on with the first train, which left immediately, but was obliged to wait for the next, which left fifteen minutes afterwards, and did not reach Paris at ten o'clock twenty-five minutes of the evening, but at four o'clock the next morning.

Here I found the Russian lady, who had reached Paris some days before with a baron, who had become acquainted with the doctrines through the agency of her brother, and who will now read our books, of which I presented him with a copy of my refutation of the Old Church doctrines, entitled "Our Creeds the principal Cause of our Evils," &c. I also received a letter from Dr. Poirson, inviting me to come to their re-union at one o'clock, at the house of Mr. Minot (a painter), Rue du Four St. Germain, No. 40, which chamber is now the central point for the receivers here. About fourteen persons assembled there, and among them the said Mr. Poirson, and Mr. Alexandre Mouraviett, who, the previous evening, had looked for me in vain, and told me now, in German, that his late uncle, Prince Mouraviett, governor of a province in Russia, had been fully in the doctrines, and that many scattered members of his family are interested, but that our books are forbidden in Russia. I found him a very intelligent and zealous receiver, and heard that he was commander of a Russian regiment, and now employed as a diplomate here. Besides these, there were Mr. Richardson, a professor of mathematics; Mr. Moutier, a young physician, very distinguished; Mr. Herbert, pharmacien en chef à Bicêtre, &c. As neither Mr. Minot nor Mr. Harlé was in town, Mr. Poirson read the prayers and chapters of the day; and afterwards, as well as before, we conversed, when I made some remarks upon the manuscripts now found at Stockholm, and ready for publication, and on the present state of the New Church in Germany and Switzerland.

On Monday I was invited to Mr. Richardson's, where, with him and

his wife, I had a pleasant conversation; and afterwards Mr. Richardson, in accordance with my desire, accompanied me to Mr. Dormont, an old receiver, now employed by Mr. Richardson in his iron foundry, as book-keeper. On Tuesday I travelled alone to Versailles to visit the Baroness de Thiebault, and Count de la Taille, who introduced me to his amiable family, all the members of which, including the count's mother-in-law, belong to the New Church; and I was quite at home in this family, where I found the love of truth, peace, and harmony. The countess, after I had told her of the Centenary to be celebrated at Manchester, expressed a desire to go there with her daughter: wherefore she is expected here to-day, to be present at the re-union at Mr. Minot's room.

After breakfast, the count and his son Gaston showed me the castle; and we went afterwards, in his carriage, to Trianon and back, when I dined with Baroness de Thiebault and her husband; and as I could not, in consequence of a mistake, return in good time to Paris, I accepted the count's offer, given me before, to pass the night at his house. Very early the next morning, the count showed me an interesting manuscript of one of his ancestors, written and printed in the sixteenth century; and afterwards he accompanied me to the railroad station, where he confided to me his generous plans for head-quarters for the New Church at Paris. Afterwards we had a pleasant evening with Mr. Poirson, at which he spoke of the application of New Church principles to medical science. On another evening, we had a visit from old Capt. Bayard, whose acquaintance I had already made in 1851, at London, when we had the general meeting of the New Church. On the 31st, we were joined by Lady Philipina de Struve and her niece Sophia de Manuel, who came from Berne to travel with us to Manchester. They told us that their number there is increasing.

On the 2d of August, we were present again at the re-union at Mr. Minot's house, where Mr. Le Boys des Guays, Mr. Aug. Harlé, and Gen. Ribinsky, were present. The latter gentleman once commanded the Polish army, and has now translated the "True

Christian Religion" into the Polish language; but he says that there is, thus far, but little reception in his country. The little room was full; and, if all the members had been present, it would not have contained them. As they considered the day as that of the celebration of the Centenary in France, Mr. Harlé read suitable prayers, and many chapters of the holy Word, with their spiritual signification as given by Swedenborg. We agreed to travel with Mr. Le Boys des Guays and Mr. Harlé; and as Count de la Taille des Essarts (Versailles, Rue St. Médéric, 4) has requested us also, with his lady and daughter, wherefore he has invited us to Versailles on Wednesday.

Aug. 8.

To-day we had another visit from Baron Alexandre Mouraviett, who gave me more particulars of his family, and agreed to travel with us and Mr. Le Boys des Guays and Mr. Harlé to London and Manchester; at which we were much pleased, as he has appeared to us an excellent man. Lady Philippa de Struve informed us of a clergyman, of the 4th Swiss regiment at Naples, whom her nephew there, a zealous receiver (Mr. Ch. de Manuel), found to be a friend of the New-Church doctrines, and whose mother, as he said, was a receiver. She and her sister gave me ten francs, as a small contribution to the temple at Baltimore; which I beg you to send to Rev. Mr. Brickman, on my account. Have the kindness, too, to send the enclosed letters, &c., &c.

I am, with the greatest esteem,

Yours truly,

EMANUEL TAPPEL.

TRAVELS IN THE HOLY LAND.

(Continued.)

JERUSALEM, Sunday, April 15, 1855.

We have now spent a week in this city, and three days on an excursion to the Dead Sea, and are preparing to leave to-morrow for Nazareth and Damascus. Our first day was spent in getting a good general idea of the topography of the city and its neighborhood. Its situation has often been described, surrounded on three sides by steep valleys, and on the north by a plain. The present walls are of Mohammedan origin, and enclose far less

surface than those of the ancient city; Dr. Robinson says about half. They are from thirty to seventy feet high, surmounted by a breastwork with loopholes, and run in an irregular zigzag around the brow of the descent into the Valleys of Hinnom and Jehoshaphat. Four gates are now in use,—that of Jaffa on the west, by which we entered; of Zion or David on the south, on the top of Mount Zion; of St. Stephen on the east, looking towards the Valley of Jehoshaphat and the Mount of Olives; and that of Damascus on the north.

The principal streets are tolerably straight, and about ten or twelve feet wide, wretchedly paved with large, irregular stones, and sometimes so steep as to form a sort of staircase. There are but some half a dozen streets running through the city; and these are nearly at right angles to each other. Those parts of the city which lie between these streets are made accessible by little branching lanes and court-yards, leading in no case through to another street. There are no wheeled vehicles in all Syria, not even a single wheelbarrow; so that it is not necessary to have any roads or streets that would be called such in Europe or America. The pavements are polished by the feet of the inhabitants till they fairly shine, where not too dirty; and are therefore extremely slippery for horses, or men with thick boots.

The city is built of limestone, generally cut in blocks about a foot square, and with that want of regularity universal in the East. The houses are rarely over two stories high. Their roofs are of stone, arched in little domes over each room separately. The second story is generally a hollow square, all the rooms opening upon an open area in the centre, whose floor is supported by arches from below. The doors of entrance are scarcely over four feet high (a saving of timber is thereby effected); and the stone stairways are very narrow, slippery, steep, and crooked. A recess in the front sometimes leads to the front-door, all about which is deposited the filth of the house, and the street-vagrants, who are not wanting at this season; so that a man is considered a good navigator who can reach the door in the dark,

without stumbling over a pile of refuse. Many of the principal streets and bazars are arched over, either for long distances or at short intervals; and other houses, or parts of them, are supported by these arches, directly over the street, which is rather shady.

In front of our window (the only one in the house looking towards the outside) is a broad field of green, containing some four acres, where horses, goats, and donkeys are often seen at pasture, and where a pilgrim's tent is now pitched. Directly under the middle of this green field runs the principal thoroughfare of the city, leading east from the Jaffa Gate, always filled with people, and lined with shops, being arched over the top. When these arches are not continuous, they often appear to act the part of buttresses to the walls on each side, being thrown across the streets at a point where the walls threaten to fall, thereby shutting them apart and holding them up. They are always picturesque; for they are generally covered with tufts of green weeds or climbing plants that hang down over the gray stone; and a donkey is sometimes seen grazing directly over your head as you are walking along the street.

The only attempts at ornamental architecture in the whole city are the Church of the Holy Sepulchre and the Mosque of Omar. The former is in the midst of the city, surrounded by mean and sordid tenements, and only visible on the side of the entrance, where a Gothic arch shows the doorway, with some finely wrought ornaments, void of much beauty, though intricate and elaborate. The mosque stands in the centre of an area or yard of thirty-five acres in extent, green with a smooth turf, and ornamented with trees and shrubs. Its foundation is an elevated platform of natural rock, cut by art to a level surface. This is supposed, and with good authority, to be the site of Solomon's Temple, — the pride of the ancient city, and the tabernacle of the ark of God, containing the tablets of the law brought by Moses from Mount Sinai. As every one knows, not a vestige of the Jewish temple remains; and no Jew or Christian is allowed to visit the spot where it stood.

We got an excellent view of the whole premises from the top of the barracks on the north side of the great area; to which we went on the first day spent in the city, and were received with much courtesy by the officer in command, — a portly Turk in red tarboosh, and white, baggy breeches. The principal building in the centre of the area is octagonal, and surmounted by a beautiful dome. The exterior is nearly covered with painted tiles of glazed ware, among which blue predominates, and gives the building a bright, cheerful appearance, according well with its light, Saracenic architecture. This building is said to have been erected by Omar, the Mohammedan conqueror of Jerusalem, in the middle of the seventh century. It was converted into a Christian temple during the period that the crusaders held the city, four hundred years later; and finally reverted to its original use when the Christians were driven out of the place. It is now considered by the Muslims as the holiest place, next to Mecca, that is connected with their religion; and the place is laden with legends concerning the life of their prophet, who is said to have called the rock *Es-Shukhrāh*, on which this mosque was afterwards built, "one of the rocks of paradise." He probably consecrated this holy place of the Jews with the same motives that led him to incorporate into the Koran so many of the tenets of Jewish and Christian faith, in hopes of converting both these peoples, and merging their creed in his own.

On the south side of the area, and near the enclosing walls, is another large mosque, called *El-Aksa*, of an oblong, rectangular form, said to have been built by the Roman Emperor Justinian, about the middle of the sixth century, as a Christian church. It fell into the power of the Muslims about a century later, and was consecrated by them, with some alterations.

During our stay in the city, the Duke of Brabant arrived, with his lady and suite, bringing a firman from the Sultan of Constantinople, authorizing them to visit these mosques. All the Franks in the city held themselves ready to join his suite, and enter the premises at the same time; but, as there are no newspapers in Jerusalem,

it was not an easy matter to find out when the duke intended to make his visit. Many young men, both English and American, succeeded in smuggling themselves in with his suite, and saw the whole; but we could not find out till it was too late, and lost the chance. Those who did get in were obliged to follow the crowd, and had rather limited opportunities for observing. They say, that under the centre of the great octagonal building is a large natural rock, which, they were told, is suspended over a cavern by supernatural means. They descended into this cavern; but the rock over their heads appeared to rest upon the sides all around. They describe the interior as beautifully ornamented in the Saracenic style, having a fine effect. No insult was offered to any portion of this large party; and it is generally hoped that the bigotry and intolerance of the Muslims are gradually giving way before the acknowledged superiority of the Europeans in all the arts and comforts of life.

We have met with no insult or disagreeable manners since entering Palestine, except from the boys, who often hoot and make sport of us apparently, though their jokes are lost to our ears from being uttered in Arabic. When at Hebron, L. was walking with two English gentlemen near the Mosque of Abraham, and met a boy, who showed them the way to a place whence they could well view it; but no sooner were they busy looking at the mosque than the little rascal climbed up hill, and began to pelt them with stones from behind a wall. L. quietly crept around, and caught him while picking up more stones, and, taking him over the knee, gave him a good spanking in the nurse's style. The little fellow ran down the street, bellowing like a calf, and soon raised an alarm. The women came out and shrieked on the housetops; and several men came up, one of them armed with pistols, and the rest with large stones or brickbats. They explained to these men, as well as signs would serve them, what had taken place; and they all walked off in quiet, apparently satisfied that the boy had got no more than his due.

While on our way to the barracks to get the view over the Mosque of

Omar mentioned above, we encountered a procession of Mohammedan pilgrims just returned from the Jordan, where they went to visit a place called Moses' Tomb. They were all mounted on horseback, carrying some very ancient banners and arms, mostly spears and sabres, which they flourish about their heads as they march. They were escorted into the city by a company of Turkish troops, part of the garrison, all in clean white uniform, presenting a much more martial appearance than the troops we saw in Egypt. Their music was on horseback, consisting of cymbals and small kettle-drums. A few minutes later, we saw the procession enter the great area of the mosque among the hundreds of men, women, and children who had collected to see them, and who were scattered about on the green turf, dressed in their holiday costumes.

In the afternoon, we made a tour of the walls of the city. Beginning at the Western or Jaffa Gate, by which we had entered, we walked along on top of the wall, through all its zigzags, to the Damascus or Northern Gate. This gave us a good view, not only of the city itself in detail, but of the surrounding country, which we could see through the loop-holes, or by climbing the breastwork. The multitude of little domes gives a peculiar appearance to the houses; and the large amount of open space, either covered with ruined houses or green fields, indicates that the city is not so populous as it was once.

Stairways built against the wall lead down from the walk on top to the roofs of the houses, and thence to the ground, at intervals. We descended one of these, and went out by the Damascus Gate, to see the Jews, who were walking about in their holiday dresses, and collecting in little family-groups to sit and chat under the olive-trees, which are quite numerous on this side of the city. I then noticed, as I have often since, that there are many among them who talk German. It seems that a large portion of the Jews in the city are either emigrants from Germany, or descendants of such, who have come here from their European homes to die and be buried in the holy city of their fathers. This may account for their fairness of complexion and blue eyes;

for, though the Jews of Northern Europe mix only among themselves, a residence of many centuries in a northern climate has assimilated their general appearance to that of the people among whom they lived.

A short distance from the Damascus Gate is the Cave of Jeremiah, so called, which we visited on our way around the walls. It is a spacious cavern in the limestone rock; but we found none of the separate chambers, &c., mentioned by Miss Martineau. Perhaps the partition-walls and columns of rock that divided them had been cut away to furnish materials for a little mosque and enclosure which have lately been built within the cave. The view of the entrance from the extreme back-side was very singular; the chalky nature of the rock reflected the light in so many ways, and the bushes and green briars hanging about the mouth added much to its beauty. A little deewan is placed at the entrance, where those who wish can have a cup of coffee and a shebook; but we were content with a glass of water.

Proceeding around the north-east corner of the city walls, we passed a spot where there is a rough, irregular, stratified rock, forming the lower part of the wall, being in the same line, and about perpendicular. Weeds and creeping-plants hang all over it, as they do in many places on the wall itself. Along the eastern wall, we looked down into the Valley of Jehoshaphat or Kidron on the left, which grew deeper rapidly as we advanced, with steep sides, terraced in part, and supporting a few scattered olive-trees. On the other side of this valley rose the smooth, round slope of the Mount of Olives, with its little village and mosque at the top, high above us.

The Mohammedan cemeteries are scattered along under this east wall just where the ground pitches down into the steep valley; and most dismal places they are, the ground being trodden hard, so that no grass can grow among the dusty, whitewashed tombs, which have but little variety in their style, being simply square blocks, with a long and narrow stone erected at each end. They are most numerous on each side of the St. Stephen's Gate, about the centre of the east wall.

Just south of here, we looked down upon some old monuments in the bottom of the valley, which the guides call the Tombs of Zacharias, Jehoshaphat, Absalom, and St. James, without the slightest authority. They are probably of Roman origin, or perhaps built by the Herods; for they are ornamented with Ionic columns. Two are chambers cut in the face of the rock, as in Petra; and two are monuments also of solid rock, around which the ledge has been cut away, leaving them in a recess. From here onward, the opposite side of the valley is perforated by excavated tombs of unknown age, in the midst of which is the dirty little village of Siloam, accessible only to men and goats, being on the steep, rocky hill-side, where the houses seemed piled one on another. Many of them occupy the excavated tombs of former citizens, made tenable by walling up the front where it had been broken away.

Along this part of the city wall, in the south-east quarter, it coincides with the enclosing wall of the great court-yard of the Mosque of Omar, and is supposed to be identical in position with the enclosing wall of Solomon's Temple. All along here, the lower part of the wall shows signs of great age, and is built in a style entirely different from any of the Moslem masonry. It consists of large stones, some of them being twenty-four feet long, and four or five feet thick, with an arras cut all around their edges. From a long and satisfactory train of reasoning, Dr. Robinson concludes that this masonry is really that of the time of Solomon.

The same style of stones is seen around the corner for a short distance on the south wall, and on the western wall of the enclosure of the mosque, separating it from the rest of the city. It is here that the Jews repair every Friday to weep and pray, having a tradition that the prayers uttered for the restoration of the kingdom of Israel, through the chinks of this wall, will be heard and answered. We went to see them at this place the next day, being Friday. It is in an unfrequented part of the city, near the Jews' quarter, and is approached by a blind and crooked lane, among accumulations of filth most disgusting to the senses. The ancient

portion of the wall is here some thirty feet above the surface, being surmounted, or built upon, by the newer part, with small stones. We found about thirty Jews, men and women, old and young; some reciting Hebrew prayers from open books in a drawling, muttering voice; and others prostrate on their knees before the wall, pouring forth their tears and their prayers upon the cold, damp stones that have endured so many ages. It was a painful sight; and I did not stop long. It made me realize, more than any thing I had ever seen, the tenacity and steadfastness with which the relic of the Israelites cling to the memory and faith of their forefathers; and we could only contrast this sad scene with that on the other side of that old wall, where the proud Moslem was walking before his elegant mosque, and its green area covered with his women and children playing on the turf.

On our first walk about the city, we entered the only part of the plain mosque on Mount Zion which is open to Jews and Christians. The tombs of David and other kings (his successors) are supposed to be here, and are considered too holy for any to approach who is not a true Mohammedan. The room we were shown into is said to be that in which Christ ate the last Supper with his disciples, previous to his crucifixion. We went to see it because everybody else does, and found an ordinary oblong room, whitewashed all around, and bearing no marks of a greater age than two or three hundred years. We found here, much to my surprise, two families of Jews, who were very rudely treated by the door-keeper, a Mussulman. They probably came, not to see the *canaculum* as such, but because they could here approach nearer than anywhere else to the Tomb of David, within the mosque.

OBITUARY.

DIED in Lawrence, Kansas, Jan. 22, 1867, Mrs. MARY W. T. LADD, wife of Mr. E. D. Ladd, in the thirty-second year of her age. Mr. and Mrs. Ladd were married in Middleborough, Mass., at the residence of Mrs. Ladd's father, Nahum Tribou, Esq., Nov. 10, 1856. They immediately commenced their journey to Lawrence, the home of Mr.

Ladd. Their child, that was born Oct. 20, 1856, died Nov. 29.

During her short residence in Lawrence, Mrs. Ladd won the esteem and kind regard of all who knew her, by the unostentatious display of those traits of character which endeared her to a large circle of friends and acquaintance while she lived in New England. She was accustomed from childhood to religious thought and the cultivation of devout feelings; and her daily life was such as to commend religion by the strong attraction of practical goodness. She showed a fine example of filial and fraternal love and duty. To servants and employees she endeared herself by uniform kindness, and by manifestations of interest in their welfare. She instructed the ignorant, relieved the distressed, consoled the afflicted, and gave religious counsel to those who were willing to receive it. One of those women who listened to her when she talked of heavenly things said, "I did not know that God was my heavenly Father till she told me. I had very different thoughts of God before." And all the persons employed in the house and in her father's business bore testimony to her goodness.

For several years before her decease, she was a receiver of the heavenly doctrines of the New Jerusalem; and was well known and greatly beloved in several of the societies of the New Church in Massachusetts.

She loved to live; and her purposes of benevolence, and her hopes of enjoyment, occupied her thoughts even while she was enduring her last illness: but, when it was clear to her mind that she must soon leave this world, she rested in the will of her heavenly Father. To the last, she thought, as she always had done, more of others than of herself; and expressed the conviction that the Lord was preparing her by suffering for deeper sympathy with sufferers, and more effectual ministry to the good of others.

In her life, and in her departure from this world, she testified to her belief in the truths of the Word as seen in the light of the New Jerusalem; and we trust that she is now learning more of what she was so diligent in learning and practising while she was living in this world.

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ILLUSTRATIONS OF SCRIPTURE.

MARK IV. 26-28.*

"And he said, So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear."

1. "AND he said, So is the kingdom of God, as if a man should cast seed into the ground." There are several senses in which the kingdom of God is understood. In the most general sense, it comprehends all persons and things; for all are, in one way or another, under his government: but, in a more limited sense, it comprehends those who are willing to be under his government, and excludes those who are unwilling; and, in a still more limited sense, this expression refers to the heavens, where his will is done, and to the earth only as a place of preparation for heaven, where men are learning to do his will.

2. The earth is a seminary for heaven; and the Lord is always endeavoring to bring down, and to implant in the minds of men, the principles which prevail in heaven. He desires that men should have affections, and rules of life, such

* These Illustrations are taken from a work entitled "Illustrations of Scripture for the Children of the New Church," just published by the General Convention, at the Book Depository, 215, Canal Street, New York.

as the angels have: he has therefore given to men as much knowledge of them as they are capable of receiving; and he is, by the influence of his Spirit, constantly endeavoring to lead men to understand, to love, and to live according to them. Thus he is constantly endeavoring to extend his kingdom; not, however, from any love of dominion, but from a love of doing good unto men, of improving their condition, and giving them true happiness.

3. By "seed," according to the spiritual sense of the Scriptures, is denoted truth; and, in the present case, it particularly denotes the truth which the Lord has revealed unto men concerning his kingdom: thus it denotes the truth which he has revealed concerning himself, concerning the heavens, and concerning the means of preparing for heaven. For example, he has made it known to us that he is an infinitely good and merciful Being; and, consequently, that he is infinitely opposed to all those feelings which lead to murder, to adultery, to theft, to false witness, and to covetousness; and that he is infinitely desirous that men should love one another, be merciful to one another, and do good to one another. He has also made it known, that all those are in the heavens whom he has been able to bring into this state of mind, — all whom he has been able to withdraw from the love of evil, and fill with his own love of what is good.

4. And he has made it known, that all who have continued to be of an opposite character are in the opposite kingdom; that all who will not yield to his influence, and suffer themselves to be withdrawn from evil, and to be filled with good loves, are in the hells, where they are kept in as great a degree of order as they are capable of, by being allowed to check, to restrain, and to punish one another. Such, in general, are the truths which the Lord has revealed, and which are denoted by seed; and he has revealed them as a means by which men may be withdrawn from the infernal kingdom, and led into the heavenly kingdom.

5. To "cast seed into the ground" is to give instruction in truth; for by the ground are denoted the minds of men, the mind being capable of receiving truth as the ground is of

receiving seed. It is commonly represented in the Scriptures that the Lord sows the seed; thus it is said, "He that soweth the good seed is the Son of man," and "the field is the world:" but, in the present case, it is represented that man sows the seed. Both of these representations are true. It is true that the Lord sows the seed, because he is the truth itself. All truth is derived from him: he reveals it unto men, and enables them to receive it. And men may also be said to sow the seed, because they have the power given them of applying themselves to the truth, of studying it, and thus of instructing themselves. Men, therefore, do that which is denoted by casting the seed into the ground, when they are interested in hearing, reading, and studying the truths which the Lord has revealed to them.

6. "And should sleep." To be asleep, according to the spiritual sense, is to live a natural life; and to be awake is to live a spiritual life: for when any one is in a natural state of mind, and is occupied about the affairs of this world, he is in a state of sleep with respect to the other world. He thinks but little of it; has no distinct, settled, and permanent views of it; but occasionally, as it were, dreams of it; and is generally apt to regard it as unsubstantial and uncertain, like the land of dreams. But, when he comes into a spiritual state of mind, he, as it were, awakes: and then he perceives that spiritual things are the substantial, permanent, and certain things; and that natural things are comparatively unsubstantial, uncertain, and transitory. He perceives that spiritual things are eternal, real, and to be depended upon; and that natural things are temporary; that they are comparatively unreal, and not to be depended upon. He also looks back upon his condition when he was in a natural state of mind as a state of sleep, when he was in a great degree unconscious of the real things which were around him; but he perceives that he is now awake,—that he is spiritually awake. He perceives that he is not dreaming, and that the things upon which his mind is occupied will not pass away like dreams, and leave no trace behind; but that they are real and eternal, and that they will be growing more and more real to him for ever.

7. "And should rise night and day." As the "day" is the time when we enjoy natural light, so, in the spiritual sense, it denotes a state of mind in which we enjoy spiritual light; that is, have a clear understanding of truth: and, as "night" is the time when we are surrounded by natural darkness, so it denotes a state of mind in which we are surrounded by spiritual darkness; that is, a state in which we do not have a clear understanding of truth. There is a light that belongs to truth: all the angels are in that light; and, for this reason, they see the truth clearly, and are wise. Men also are capable of being in that light: sometimes they are in it, and at other times they are not. When they are in it, as to their understandings, they see truth clearly; but, when they are not in it, the truth appears to them dark and obscure. That which elevates them into heavenly light is heavenly heat; that which enables them clearly to understand heavenly truth is heavenly goodness. And the reason why goodness has this power is because it is of one mind with truth; has the same end in view; can understand it, and sympathize with it.

8. If we have no goodness in our minds, truth will appear like a stranger, and perhaps like a foreigner, whose countenance we cannot read, whose feelings and purposes we cannot comprehend, and whose language also we cannot understand; but, if we have goodness in our minds, truth appears like an intimate friend. Truth that we have never heard of before, truth that we now see for the first time, seems like one that we have long known and loved: when we look at it, it answers as the countenance of a friend answers; we can comprehend all its feelings and purposes; and, even before it speaks, we can understand its meaning.

9. "Night" and "day," therefore, denote dark and light, or clear and obscure, states of mind. To "rise" night and day is to be watchful in all states of mind, both in those which are obscure and in those which are clear, and to guard against all things which are opposed to the truth which we have received. All of our natural propensities are opposed to it: they all endeavor to make us gratify our self-love and sensual appetites, without much, if any, regard to the good of our neighbors.

They would lead us to love and respect our neighbors merely as means by which we might in a higher degree promote the objects of our selfish and worldly loves: they would also lead us to trample upon the truths which we have received; that is, to use them as means to selfish ends, — as means of obtaining reputation, glory, and dominion.

10. If we do not guard against these propensities night and day, in all states of mind, the truth which has been sown in our minds will not come up; or, if it does come up, it will not bear fruit; it will not perform the work which it was sent to do; it will not prepare the mind to receive the blessings which the Lord desires to bestow. If, therefore, we would have the truth do its work in us, we must co-operate with it; we must make a place for it in our minds; we must take its part and fight its battles against every thing that is opposed to it; we must desire that it should have dominion over every thing within us. And, as far as the truth does in this manner remove the evil things which come up from beneath, so far it will introduce the good things which come down from above.

11. "And the seed should spring and grow up, he knoweth not how." By the "seed" is denoted the divine truth which has been revealed to us, and has been received into our minds. This spiritual seed springs up and grows in the mind when we have an affection for it. Natural seed does not grow in the winter, when the earth does not receive the heat of the natural sun; but it waits until the spring, when the heat of the sun returns. So it is with spiritual seed: that will not grow in spiritual winter, but will remain as seed in the memory until the warmth of spiritual spring comes and gives it life. But what is spiritual winter, and what is spiritual spring? what is spiritual cold, and what is spiritual heat? Spiritual winter and spiritual spring are states of mind. Spiritual winter is a state of mind in which we feel cold in relation to our neighbors, in relation to the Lord, and in relation to the truths which proceed from him. We feel cold towards them when we do not love them; and we do not love them when selfish and worldly loves prevail and predominate in us. When these loves prevail in us, we cannot have any genuine affection for the Lord,

because the loves which prevail in him are of an opposite character. His ruling love is an infinite love towards men ; and his constant effort with us is that we may have a similar love. Neither can we have any genuine affection for the truths which he reveals to us : for those truths flow from his love ; they are the thoughts and words of it ; and they teach and require of us that we should have such love as he has.

12. When, therefore, natural loves prevail in us, we are in a spiritual winter : but if we rise night and day to resist these loves, in obedience to the truth which has been revealed to us, we shall gradually overcome them ; and, as we overcome them, heavenly loves will flow down into our minds from the Lord. We shall then love our neighbors ; we shall love to do good unto them, hoping for nothing again ; we shall love the Lord because he is good, — because he is infinitely good unto all ; and we shall love his truth because it is from his goodness, and because it shows us how we may become good, and how we may do good. Then it is spiritual spring with us, and the heat of the spiritual sun flows into our minds ; for that heat is the love which we then feel towards the Lord and the neighbor. And when we, by using the proper means, become receptive of it in any degree, it immediately begins to operate upon the spiritual seed which is within our minds, causing it to expand and unfold itself, — causing it to take root in the mind, and then to spring upwards in the effort to bear fruit ; that is, causing us to apply our minds to it, to study it, to open it, so as to perceive and feel its interior spirit and life, that we may come under its influence, and conform to its wishes.

13. It is said that the seed would “spring and grow up, he knoweth not how.” It is but little that man can do with regard to his own regeneration ; that is, little when compared with the whole process : it is little that he can do, when it is compared with what the Lord does. It is but little that men can do as to producing the fruits of the earth, when it is compared with what the Lord does. They can do something about preparing the ground ; something about obtaining and sowing the seed ; something about protecting it from things which would injure it : but what are all these works, when compared with the work

of making the earth ; when compared with making the seed which is sown in it ; with making the sun to shine and the rain to fall upon it ; and with making the atmosphere to operate upon it ? These are things which the Lord does, and about which man does and can do nothing. For example, consider the seeds which they use : what could men do as to making them ? Even if all the materials were given us, we could then no more make a single seed that would grow, than we could make the universe : the work is entirely beyond our wisdom and our power.

14. It is but just that we should consider a little more closely the things that *we* do, in order that we may not ascribe to ourselves what does not belong to us. We say that we prepare the ground, sow the seed, and the like : but, in saying this, we should bear in mind that the Lord created us ; that he has given us all our faculties and powers of mind and body ; and that we are totally dependent upon him, so that without him we could not continue to exist, or to do any thing whatever. When, therefore, we are thinking or speaking of the works that we do, we must consider that the Lord does them through us ; that he does them, and, at the same time, does what is a far more difficult thing, — that is, he makes us do them.

15. So it is with regard to spiritual operations : we do something as to preparing our minds for receiving truth ; we do something as to receiving it ; and then something as to protecting it from the things which would injure it. But the Lord gives us the spiritual seed ; and he gives us the spiritual heat and light and rain : he gives us the spiritual influences which lead us to love the truth, to cherish it, and to conform to it. And, as to the things which we do, we must remember that we do not do them of ourselves, but that he gives us the power, the wisdom, and the inclination to do them ; and we must, therefore, claim no merit, and ascribe no glory, to ourselves, but ascribe the kingdom, the power, and the glory to him alone.

16. "For the earth bringeth forth fruit of herself ; first the blade, then the ear, after that the full corn in the ear." The assertion that the earth does these things of herself means that they are done by the Lord himself, or by his agents, and not

by man ; for, in the preceding words, it is said that man casts seed into the ground, and rises night and day : this shows what man has to do in the case. But now it is said that the earth bringeth forth fruit of herself : this shows what the Lord does without man. In the spiritual sense, it is here shown what the Lord does by means of man, and what he does without that means, in the work of regeneration—in the process by which his kingdom is established in the minds of men. Inasmuch as he has made us to be free and rational beings, he has given us something to do in the work. What he has given us to do is but little in comparison with what he does in the work. But the little which he has given us to do is indispensable: it must be done, or we shall not be regenerated, and all that he does, or endeavors to do, will be ineffectual.

17. The case is with us as with the ground : if we do not prepare the ground, and sow the seed, it will not bring forth the fruits which we desire. The sun may shine, and the rain may come down, upon it : but that does not change the produce ; it only nourishes the things which were growing there before. So, if we do not prepare our minds, and receive the spiritual seed which the Lord gives, we shall not be regenerated ; but we shall continue to be what we are by nature, or we shall grow worse and worse. The spiritual Sun may shine, the spiritual rain and dew may fall, upon us ; the Holy Spirit may operate upon us : but, unless it can, in the first place, induce us to receive, and conform to, the truths which have been revealed, it will not change the produce of our minds, but will only nourish the principles which were implanted in them by nature.

18. But if the Lord can, by the influence of his Spirit, prevail upon us to do the small part of the work which belongs to us, then he will do the far greater part, which can be done by him alone. If he can prevail upon us to do the small things which are within our power, then he will do the great things which are beyond our power. If he can prevail upon us, by his providence and by the influence of his Spirit, to do the things which are possible with men, then he will do the things which are possible with God. If he can prevail upon us to con-

form to the truths which he has revealed, and to shun the evils which he has forbidden as sins against him, then he will overcome, and remove from our minds, the inclinations and desires for those evils; he will remove from us the evil spirits who insinuate those inclinations and desires into our minds; and, as he causes evil spirits to go away from us, so he will cause the good spirits to draw near to us; and as the evil spirits insinuated evil affections, and led us to evil, so he will cause the good spirits to insinuate good affections, and lead us to good.

19. Thus if we spiritually cast seed into the earth, and rise night and day, it will spring and grow up in us, we know not how: our minds will, instead of bringing forth evil fruit, bring forth good fruit. We shall thus be gradually transformed: we shall cease to be habitations of evil spirits upon earth, and shall become abodes of the Lord and his angels.

THE POPULAR APPREHENSION OF A NEW AGE.

A Lecture delivered at the Annual Meeting of the Maine Association of the New-Jerusalem Church, Aug. 28, 1857, by Dr. S. M. Cate, of Augusta; and now published at the request of the Association.

THE historian of a nation attempts to gain such an altitude as to enable him to look over the high and stormy billows of the epoch of which he writes, that he may thus mark the inception that have wrought so mightily in a nation's progress or decay.

When the true sources of growth and development are well fixed in the mind, when they are seen in their small beginnings, they may be traced in their upward courses, followed in each spreading branch to its ultimate fruitage, and, may be, to its final decay, and withdrawal from the drama.

The epochs in a nation's history are few and easily seen, but common and frequent when compared with those world-wide changes that characterize a new *age* or a new *dispensation*. The new epoch is to the historian of a nation what the new dispensation is to the historian of the world; or, rather, the new epoch is to the man of time, with his vision circum-

scribed by the things of sense, what the new dispensation is to the man of spirit, who sees the material world only in its changing states: the one belongs to the human and finite; and the other to the spiritual, and, supremely, to the infinite.

Some epochs are almost always beginning somewhere on the earth's surface; but a new age is marked by periods comprising hundreds of generations; and, if the former is of so much interest to a nation's chronicler, how will the latter be viewed by the historian of the world?

Though all changes of nations can only be interpreted aright when seen through spiritual and upheaving forces, the inauguration of a new age is attended with changes that affect the whole surface of the earth; because the changes in the spiritual world are more thorough and more universal, and precede and cause the changes here. The Divine Truth, incarnate at Bethlehem, marked the ushering in of a new age, which made the whole world feel that the "Word was made flesh, and dwelt among us."

There was a perception of a change in the whole condition of human affairs, that was unknown to ordinary development, and no sequel to pre-existing institutions. The human heart was warmed by a new fire, and the human mind illumined by a new light; and the world rejoiced in the new-born life. And it was not those only who had heard the precepts of the Man of Galilee, or to whom his life-giving words had personally come, who were aware of the change which had come upon them; for the remotest pulse of earth throbbed with a fuller and warmer life, — felt that theirs was a new and happier day.

So now all men, high and low, simple and wise, feel an assurance that these are times that prophets and apostles looked for; that we have about and within us forces at work with an activity that defies the application of all former rules and axioms, and can only be accounted for by supposing that the judgment has set. Not that I would intimate that most of our fellow-men are aware of the exact manner of the coming of this new light, or that they can trace these changes to their orderly development through the spiritual elements;

but that the apprehension is, that the times are new beyond a parallel for the last eighteen hundred years.

The activities in all departments of science and material advancement, the growth of the moral graces and social amenities, are most marked, and ominous of universal change; but they are not more noticeable or energetic or weighty than the changes in the spiritual atmosphere that envelops the higher nature. It is here that man feels himself subjected to forces that he cannot comprehend; that he feels the pressure of powers that are no less startling than new.

The safeguards and weights that once held men in the faith of their fathers are not sufficient now. Though here and there the hereditary creed binds as with a band of iron, the masses are wonderfully oblivious of the altars at which their fathers kneeled, and hardly reverent to the forms with which they were clothed. And this is not because this age is lost to all reverence, but because each one feels impelled, for himself, to find the substance that lies within the forms with which his ancestry worshipped; and this examination, alas! is often fatal to the sequent veneration. It is because the impulse of the past is felt throbbing within the breast of the present, that we look back with thankful awe for the life we thus receive; but, when any part of the past is to us but a form from which the life has departed, we may admire it as we would the dried skin of dove or snake, but can hardly cherish it as a living reality.

It is thus that the popular mind has some perception that the relation it holds to the creeds of its ancestry is of a more internal character than there has been at any former time of the Christian era; and that it dares, nay, that it feels some degree of necessity, to judge for itself.

In the more external exhibition of this feeling, it is seen that A, B, and C, in the parish and congregation, examine matters of faith, to the extent of their ability and time, with a freedom as startling, to him who is under the dominion of articles and formulas, as it is refreshing to the hopes of better days. One wanders in one direction, shaking his head at the statement of this doctrine; another, quite as persistently, looks wise on the

enunciation of another pet of his external communion ; and the third is quite as obstinately opposed to some other part of his church formula. And so it goes around, until the poor pastor finds little sympathy or support in rearing the lamps of his spiritual Zion ; for, by one or another, they are all bespattered and darkened ; and only his practical and operative truths, where the end and the means stand knit in holy communion, are marketable among his people.

Many of the people feel this quite as keenly as the pastor. They feel that the very light by which they see the separation of theory and fact, profession and practice, faith and life, is often painfully disturbing. The old ties of consanguinity and association sometimes snap before the repelling force ; old social and friendly relations are ploughed through by the onward march of the new investigation ; or, if no external separation comes of it, a repulsion is felt so strong to some doctrines and opinions of old associates as to render any spiritual approximation impossible, where, in externals, in social and religious intercourse, there is the closest and most frequent contact.

The clergy sometimes pay their respects to those things and doctrines that are seen and felt to be matters of rationality and life, rather than to the sect and forms in which their lot happens to be cast ; and the whole parish feels a restlessness that the Thirty-nine Articles cannot suppress, or the Westminster divines remove. For this reason, many of the old cornerstones of doctrine are passed gingerly over ; and one could hardly conclude, from the preachings of to-day, that the forefathers of orthodox New England, of a hundred years ago, consigned infants to hell, while the people responded Amen ! Now ministers and people perceive somewhat the outrage of such an enunciation ; while the doctrines of predestination to hell, the vicarious atonement, of a tripersonal Deity, and the resurrection of the physical body, are looked upon askance by many respectable members of every parish where these doctrines hold good in the creed.

Rev. Dr. Humphrey says, through his orthodox organ, a few days ago, " To be a popular preacher, in the popular sense of the term, a minister must consider well what topics will be

most acceptable, particularly to the leading men of the parish. . . . As a general thing, . . . I am afraid doctrinal preaching is going out of fashion in many places where it was once regarded as essential to the 'declaration of the whole counsel of God;' and this but illustrates the public appetite for some kinds of doctrinal food all over the land."

Thus the breaking light upon the popular mind discovers itself in the examination of creeds and doctrines that otherwise would have been taken with as little question as the parchment that conveyed the ancestral acres, or the bonds that gave evidence of family wealth; but now the most sagacious clergymen estimate that nine in every ten in their churches and congregations are unsound somewhere in the accepted doctrines; or as one expressed to me, "All is unsettled in the public mind. Not one in ten is settled in any doctrine so as to feel at rest: nay, the nine are afloat and drifting they know not whither." And I would add, if settled at all, it is likely to be on some Ararat of what the Old Church would denominate heresy and error.

The American of to-day sees around him essentially the same social, moral, and political institutions that existed fifty years ago; yet, in that fifty years, there have come internal changes to which nothing in the external and material condition corresponds. True, there is a development in the whole range of those activities that come through a quickening of man's intellectual and spiritual nature; but a development has come to us during the last fifty years with the same external institutions that preceded that time. And more: political institutions have changed before, have marked the different epochs in each nation's history; but it will be found, that, of themselves, they have no life-giving power. No political institutions can carry any people above the level of their moral and spiritual attainments; or, in other words, no political institutions can make any vicious and God-defying people prosperous and happy. So, though our political and moral and social institutions are helps in placing us in a position where the breaking light can better shine and irradiate, they of themselves can do nothing towards supplying the place of this internal force. This is further illus-

trated when it is seen that the body receives its vitality from the soul. When the soul is gone from the body, the body ceases to act: so, in every movement of the body, there is a prior movement and force from the spirit within. And the spirit, the soul, has no inherent life or power; no life in itself: God alone has life in himself. The soul is but a form, receptive of the spiritual elements and influences with which it is surrounded, and by which it is sustained. The physical form, the animal organization, can kindle no flame of life, unless the vital air of the spirit is in contact with its brain and blood; and so the spiritual form within must be receptive of the spiritual atmosphere, that, by the influx of it, there may be life in the spirit. And as the physical body cannot originate, or independently have, a single emotion or thought; so the spiritual body is equally dependent on powers beyond itself for every manifestation of its life or love.

The consciousness, then, of originating thought in the brain, or emotion in the heart, is as fallacious as the appearance of feeling in the touch, or taste in the tongue: it is so only in appearance, and not in fact. The thought passes through the physical brain, where we make it, or refuse to make it, our own; and so the emotion comes through the spiritual affections before it is subject to our cognizance or rejection. Thus man, of himself, is most dead, and can only transmit the good or bad life in which his spirit is, adding to it the increase of his own volitions. Then the state of the surroundings of the spiritual part of man has much to do with the state of his mind in this life.

And though we may change our places in the spiritual world, by cherishing and living a good or a bad life here, we cannot alter the order, the very organic structure, of that world.

The epoch in a nation's history comes from the relations that man individually, and in aggregate as a nation, by his own volitions, assumes to that world: but a new age comes from Him who changes that world itself; removing its disorders that there may be a more free and full inflowing of those elements that nurture and invigorate, or, when badly received, intoxicate and bloat, the spiritual man.

But to return. As the life of the spirit, and also of the body, is only receptive; so the political and moral life of any people can be only such as is inbreathed into their political and social institutions by the people themselves.

Thus it is, that the breaking light on the common mind is no sequel to old dogmas or systems, and no new combination of old elements, but the breaking of the new era upon the fishermen and publicans of the populace; for, while the light of the receding age would fain hold its many millions in its fond embrace, we may be sure it holds no torch to light its beloved ones beyond its own precincts.

An amplification of the old germinating forces could only have brought to us bigger sheaves, — the more abundant fruitage from the old formulas. This has not been the result. If it had, the Old Church would exhibit to us its most vigorous and extending external prosperity, coming up from an enthusiastic, united, and vigorous internal life. That it does not, is apparent from any careful examination of the public mind.

But it is true, that, at first blush, it will seem, that, if this new power comes from within, from the greater force and purer inflowing of the spiritual light, the world ought to start forward in a career of improvement and spiritual purity commensurate with this force; but when it is remembered that the greater heat and light of the sun, as they pour upon an equatorial soil, germinate such seeds as are there planted, — vile, noxious, and poisonous, or good and wholesome fruits, for the nurture of man and beast, — a full purity of growth will not be expected in the heart of man. Where the soil of man's heart is full of evil and false seeds, what else but luxuriant growths of error, passion, and malignity could shoot forth in such startling profusion?

It is from the abundant pressure and copiousness of the spiritual elements, and from the imperfection of the forms through which they must flow, that comes the difficulty of their ultimatum on the plane of nature, without deflection and distortion.

The vision of those who look deepest into human affairs, from the surface downward, has discovered that this result

must come from a quickening of human activities. M. Guizot, as well as others, expresses the same general truth.

The popular mind, in its deeper thought, has looked for the same general truth, and seen it exemplified in fact. The raising of some evil into a God that swallows all else of the divine commandments; the deification of humanity, and the worship at its shrine, or, what results in the same way, the deification of some particular element of human character to which we pay our constant tribute of worship and praise, and denounce all who refuse to join in our orisons; the surging tides that roll after those new prophets who unlock the cess-pools of polygamy and sensualism; the ultimatum of crime, in its many hideous shapes, by the individual, the public functionary, and the whole body politic; that worshipping of the letter and outer garments, — the very shell of church organization; the looking to some refinement of matter as the self-existent life, thus making nature into a God, and ourselves as a part of nature to “know good and evil,” — these, and myriads of others that spring up athwart the mental vision, argue no less strongly, to the apprehension of many, of a new age, than do those better gleams that give promise of a brighter and happier future.

Thus the wheat and tares grow together; and the latter, as yet, well-nigh as vigorous as the former.

Aside from the matters to which I have alluded to show the popular apprehension that the times are new, there is one other impression; and it is the most general of all.

The nations of men, as a collective family, present many varied conditions; many forms of government, states of religious development, or brutal degradation; many degrees of culture, from the lowest barbarism to a high civilization: yet through all this diversity of social form and spiritual state shines one light, giving assurance of the universal advancement of spiritual freedom. I know there are many things that seem to make against this conclusion; but, in spite of all, the conviction holds, that man, everywhere on the face of the earth, is acquiring more and more liberty to worship God according to his own sense of fitness.

Governments change their form ; revolution upheaves an empire, destroys a state, or establishes a kingdom ; a republic is formed or swept away ; and when the dust of conflict has cleared up, so that we can see the result, it is often found, that, to the eye of the politician or statesman, nothing has been gained to human advancement ; for, to their view, the same essential political fabric, whether of empire or republic, often remains behind. But, when it is looked upon with relation to man's spiritual freedom, — with relation to the acknowledgment of man's right to his own conviction of duty and reception of religious truth, — it is seen that there is, and has been, the world over, a steady and marked progress in this respect for the last hundred years.

With this growth of spiritual freedom on the one hand has come an increase of spiritual despotism on the other. Those institutions which have felt that their life and growth were best subserved by spiritual darkness have felt the impulse of the world's onward progress, and attempted to throw themselves in front of the advancement with an energy worthy a better cause ; but the result is hardly to their liking. To fill the gaping mouths of hungry, rational humanity, in any satisfying manner, will require other bulls than that of the immaculate conception of Mary. No amount of darkness can stop the craving for light ; and the authoritative enunciation of some great and more revolting absurdity can hardly force the rational nature into acquiescence. So, too, those less prominent points in the formulas of a vastated church, which give the lie to our rationality, are not made the more lovely by the pressure with which, in some directions, they are forced home upon the people. All these activities, whose reach and scope are to hold man back in his progress to spiritual freedom, fully attest the quickening of all the faculties connected with this power in man ; and the general fears of the forms that are passing away, that the progress of this freedom will take the race from the cradles of their ancestral faith, and place them on other, but, as I think, everlasting foundations, invites our most sure conviction that such a result will not fail to be accomplished.

The matters thus briefly hinted at are some of the very many that are weighing with the general intelligence of man to show him that the changes that we are now experiencing do not belong to a new epoch merely in some nation's history, but to a new age in the cycles of the world. The forces that are working such mighty changes are deeper and fuller than belong to time and matter; more potent than can be reached by any elaboration or development of the human mind: they come from the fountain of Eternal Truth, — from that river close by the throne of God.

With the dark currents of error more and more removed, in their influence, from the human mind, this light shall shine with greater and still greater effect upon the whole human race. It is the evils of our natures which distort and deflect its rays. It is because, as forms of life, we are impure, that the full effulgence of the dawning day is delayed. That we, that the whole brotherhood of man, by lives in accordance with the divine commandments, may so receive the regenerating power of the divine life that our forms may become capable of receiving and transmitting this light in its purity that is thus pressing upon us, must be the prayer of every true Christian. When such a day shall arrive, and the "Sun of Righteousness shall have arisen with healing in his wings," and "the heathen are his inheritance, and the uttermost parts of the earth his possession," then may it most literally be said, "Thy kingdom has come, and thy will is done on earth as it is in the heavens."

NOTICE OF AN ESSAY ON CLASSIFICATION BY LOUIS AGASSIZ.

THIS essay is the introduction to the first volume of the author's "Contributions to the Natural History of the United States." Many of its leading principles are in accordance with the philosophy of the New Church; and the author has

devoted the knowledges of his science to these principles in a way which makes his work deeply interesting to those who wish to see that philosophy illustrated in the sciences of nature.

Among the priceless blessings of the New-Church doctrines is the clear instruction which they give us in regard to the character and meaning of the order of nature. They assure us that there is order in nature from beginning to end, however hidden it may be from our sight; they teach us that that order is the form which the Divine Wisdom gives to the work of Divine Love, and therefore a perfect order, filled with the harmony which reigns in the divine thoughts from which it springs; they arrange what we know of the natural work before our eyes, and, telling us much of its deeper meaning, ask, "Would you have your life a part of the infinite order which you here behold? Would you receive into your own conscious purposes and deeds and delights the stream of life unperverted, as it flows from God into the solid earth, the trees, and the living creatures? Then go to the Word, and learn there the way of life; for that is one with the order of the beautiful earth: the laws there given to guide you are one with the laws which govern all things around you,—one from the full correspondence between them which arises from their one source."

In the light, then, of these doctrines, the truths of natural history have a weight which they have never had before: for they yield clear illustrations of the truths of religion; and the study of them becomes an important part of the training which makes the earth the nursery of heaven.

But who can say that the science of natural history, as it is now among men, is devoted to this work? When we turn to that science for illustrations of higher truths, do we find all her knowledges clustering around the knowledge of the one God, and united in the unity which nature gets from her one Creator? Are not these knowledges generally gathered to gratify mere curiosity in the facts themselves, or else to confirm and adorn *formulae* of human constructions,—the offspring of human pride?

The naturalists of our day despise the empty reasoning of the philosophers who tried from their own minds to deduce the truths of nature without consulting Nature herself, and think that they are in the sure way to wisdom in clinging to the facts. But facts, bereft of their relations to their Creator, and of the meaning which he gives them, are bereft of their truth: they are complicated and obscure, leading to distraction, and hindering rather than nurturing a healthy growth of the soul. A future age may look upon the huge, crude masses of them, which already cumber our march in true knowledge, with much the same pity as we hold for the empty terms of the Schoolmen.

A full faith in God, carried out into our studies of animals and plants, would turn our minds to their relations to him; and, that we might see these the clearer, we should study their relations with one another, and with the surrounding world, well knowing that they are all arranged in a varied and perfect order. This order, and the systems of which it is made up, we should not dare to mould with our own hands; but should seek to find it as it really exists in nature, without distortion from the pride of our understanding.

It is now by no means generally taught by naturalists, that there is order really existing in the relations of animals and plants. On the other hand, it seems to be generally believed, that all systems of classification are products of human thought, and made by men to enable them to see facts which of themselves are isolated; and organized beings are regarded as having no relations, excepting such as arise from the physical conditions in which they are placed. Very many go farther, and seek in physical forces the origin of animal and vegetable life. The true view — namely, that physical forces get their being through a constant influx from God, and that animals and plants get their life from equally distinct streams of influx — is almost, if not entirely, unknown among the prevailing philosophers of nature.

Every one perceives that there is a classification of the members of the kingdoms of nature, and unconsciously forms groups of them in his mind. This process goes very far even

in childhood; for the child knows the robin, sparrow, crow, and dove apart, and groups them together, and calls them birds; and so with beasts, and creeping things, and fishes: and, if it has been taught any thing of religion, it says, "Our heavenly Father makes the beast to be a beast, and the bird to be a bird;" and so, in its simplicity, acknowledges that there is a classification which comes from the hand of the Creator.

The special student soon finds the grouping of common observation imperfect; and, with his sharpened perception and extended knowledge, he defines it better, and carries it out more fully. In this way, naturalists have grouped, to a greater or less extent, all known animals and plants; and thus, in practice, they acknowledge that there is order throughout the relations of the objects of their study. But the source of this order they deny: they claim it as the work of their own minds, and shape it to their own ends. We see this denial and assumption in the readiness with which systems are founded on merely arbitrary characters, and the eagerness with which they are forced, as far as possible, on the things themselves. The end, too, for which this is done, is often clear. For instance, the constant tendency to arrange all animals and plants in one series, from lowest to highest, to divide them into groups whose only difference is a difference of degree, and to mark these groups by any arbitrary character which may occur, clearly arises from the effort to reduce the infinitely varied living order which springs from the Divine Mind to the dearth which would come from the effects of dead material forces, and then to refer all laws to the earth as their source; or else to strip them of all but human thought, and then exult in the proud structure of their own hands. But this struggle is against the power of truth; it is at variance with all the nicer perceptions which a sincere study of the facts of nature begets, and at variance with whatever of the acknowledgment of God there still remains in philosophy: so that, while a false religion, or rather a want of religion, has introduced the worst errors into the theories of science, the practice of scientific men has of necessity been much nearer the truth; and the leading

systems of classification are drawing near to one another, and expressing better and better the true order of nature.

And now, in the essay before us, a master in the science declares that that order really exists, independent of our thoughts,—the work of God; and that it is not at all the result of physical causes, but that it bears to the physical world only the relations which belong to the fitness and harmony which God has established throughout his works. He brings the results of his own deep researches into nature, and whatever his wide knowledge of the labors of other men in the same field affords, to show what this order is, and how it illustrates the workings of the Divine Mind. This the author does, not by abstract logical reasoning, nor by the ingenious use of isolated facts, nor by any extended persuasive argument; but by bringing forward a series of general views of the relations of animals to one another and to the surrounding world, presenting them concisely and clearly, free enough from bias to theory to allow the student to search for principles without confusion from the author's opinions, but at the same time giving the deeper meaning which he has seen within the facts. The breadth and unity of the principles in the author's mind have made the work a very complete general view of the more important results of the science itself, as well as of their bearing upon the principles of classification.

The essay is divided into three chapters. The first is devoted entirely to considering the facts in their natural connection, as they bear upon the principles of classification; the second, to the grouping of animals, and the character and value and meaning of the several groups; and the third, to a notice of the principal systems of zoölogy which have been put forth in the growth of the science up to the present time.

The following extracts from the first section of the first chapter show to a great extent the spirit and aim of the whole work. We give them here, reserving for a future article the review of the principles which they put forth, and the manner in which these are maintained in other sections of the work:—

“There is no question in natural history on which more diversified opinions are entertained than respecting classification: not that naturalists disagree as to the necessity of some sort of arrangement in describing animals or plants; for, since nature has become the object of special studies, it has been the universal aim of all naturalists to arrange the objects of their investigations in the most natural order possible; and even Buffon, who began the publication of his great natural history by denying the existence in nature of any thing like a system, closed his work by grouping the birds according to certain general features exhibited in common by many of them. It is true, authors have differed in their estimation of the characters on which their different arrangements are founded; it is equally true that they have not viewed their arrangements in the same light: some have plainly acknowledged the artificial character of their systems; whilst others have urged theirs as the true expression of the natural relations which exist between the objects themselves. But, whether systems were presented as artificial or natural, they have, to this day, been considered generally as the expression of man's understanding of natural objects, and not as a system devised by the Supreme Intelligence, and manifested in these objects.

“There is only one point in these innumerable systems on which all seem to meet; namely, the existence in nature of distinct species, persisting with all their peculiarities, for a time at least; for even the immutability of species has been questioned. Beyond species, however, this confidence in the existence of the divisions generally admitted in zoölogical systems diminishes greatly.

“With respect to genera, we find already the number of the naturalists who accept them as natural divisions much smaller, few of them having expressed a belief that genera have as distinct an existence in nature as species; and as to families, orders, classes, or any kind of higher divisions, they seem to be universally considered as convenient devices, framed with the view of facilitating the study of innumerable objects, and of grouping them in the most suitable manner. The indifference with which this part of our science is generally treated becomes unjustifiable, considering the progress which zoölogy in general has made of late. It is a matter of consequence, whether genera are circumscribed in our systematic works within these or those limits; whether families enclose a wider or more contracted range of genera; whether such or such orders are admitted in a class, and what are the natural boundaries of classes, as well as how the classes themselves are related to one another; and whether all these groups are considered as resting upon the same foundation in nature or not.

“Without venturing here upon an analysis of the various systems of zoölogy, the prominent features of which are sufficiently exemplified for my purpose by the systems of Linnæus and Cuvier, which must be familiar to every student of natural history, it is certainly

a seasonable question to ask, whether the animal kingdom exhibits only these few subdivisions into orders and genera which the Linnæan system indicates, or whether the classes differ among themselves to the extent which the systems of Cuvier would lead us to suppose. Or is, after all, this complicated structure of classification merely an ingenious human invention, which every one may shape as he pleases to suit himself? When we remember that all works on natural history admit some system or other of this kind, it is certainly an inquiry worthy of a true naturalist to ascertain what is the real meaning of all these divisions. . . .

"The divisions of animals according to branch, class, order, family, genus, and species, by which we express the results of our investigations into the relations of the animal kingdoms, and which constitute the first question respecting the scientific systems of natural history which we have to consider, seem to me to deserve the consideration of all thoughtful minds. Are those divisions artificial or natural? Are they the devices of the human mind to classify and arrange our knowledge in such a manner as to bring it more readily within our grasp, and facilitate further investigations? or have they been instituted by the Divine Intelligence as the categories of his mode of thinking? Have we, perhaps, thus far, been only the unconscious interpreters of a divine conception, in our attempts to expound nature? And when, in our pride of philosophy, we thought we were inventing systems of science, and classifying creation by the force of our own reason, have we followed only, and reproduced in our imperfect expressions, the plan whose foundations were laid in the dawn of creation, and the development of which we are laboriously studying; thinking, as we put together and arrange our fragmentary knowledge, that we are anew introducing order into chaos? Is this order the result of the exertions of human skill and ingenuity? or is it inherent in the objects themselves, so that the intelligent student of natural history is led unconsciously from the study of the animal kingdom itself to these conclusions, the great divisions under which he arranges animals being indeed but the headings to the chapters of the great book which he is reading? To me it appears indisputable that this order and arrangement of our studies is based upon the natural primitive relations of animal life, those systems to which we have given the names of the great leaders of our science who first established them being in truth but translations into human language of the thoughts of the Creator. And if this is indeed so, do we not find in the adaptability of the human intellect to the facts of creation, by which we become instinctively, and, as I have said, unconsciously, the translators of the thoughts of God, the most conclusive proof of our affinity with the Divine Mind? And is not this intellectual and spiritual connection with the Almighty worthy our deepest consideration? If there is any truth in the belief that man is made in the image of God, it is surely not amiss for the philosopher to endeavor, by the study of

his own mental operations, to approximate the workings of the Divine Reason, learning from the nature of his own mind better to understand the Infinite Intellect from which it is derived. Such a suggestion may, at first sight, appear irreverent. But which is the truly humble, — he who, penetrating into the secrets of creation, arranges them under a formula, which he proudly calls his scientific systems; or he who, in the same pursuit, recognizes his glorious affinity with the Creator, and, in deepest gratitude for so sublime a birthright, strives to be the faithful interpreter of that Divine Intellect, with whom he is permitted, nay, with whom he is intended, according to the laws of his being, to enter into communion?

“I confess that this question as to the nature and foundation of our scientific classification appears to me to have the deepest importance, — an importance far greater indeed than is usually attached to it. If it can be proved that man has not invented, but only traced, this systematic arrangement in nature; that these relations and proportions which exist throughout the animal and vegetable world have an intellectual, an ideal, connection in the mind of the Creator; that this plan of creation, which so commends itself to our highest wisdom, has not grown out of the necessary action of physical laws, but was the free conception of the Almighty Intellect, matured in his thought, before it was manifested in tangible external forms; if, in short, we can prove premeditation prior to the act of creation, — we have done, once and for ever, with the desolate theory which refers us to the laws of matter as accounting for all the wonders of the universe, and leaves us with no God but the monotonous, unvarying action of physical forces, binding all things to their inevitable destiny. I think our science has now reached that degree of advancement in which we may venture upon such an investigation.

... “I disclaim every intention of introducing in this work any evidence irrelevant to my subject, or of supporting any conclusions not immediately flowing from it; but I cannot overlook nor disregard here the close connection there is between the facts ascertained by scientific investigations, and the discussions now carried on respecting the origin of organized beings. And though I know those who hold it to be very unscientific to believe that thinking is not something inherent in matter, and that there is an essential difference between inorganic and living and thinking beings, I shall not be prevented by any such pretensions of a false philosophy from expressing my conviction, that, as long as it cannot be shown that matter or physical forces do actually reason, I shall consider any manifestation of thought as evidence of the existence of a thinking being as the author of such thought, and shall look upon an intelligent and intelligible connection between the facts of nature as direct proof of the existence of a thinking God, as certainly as man exhibits the power of thinking when he recognizes their natural relations.

“As I am not writing a didactic work, I will not enter here into a detailed illustration of the facts relating to the various subjects submitted to the consideration of my reader, beyond what is absolutely necessary to follow the argument, nor dwell at any length upon the conclusions to which they lead, but simply recall the leading features of the evidence, assuming in the argument a full acquaintance with the whole range of data upon which it is founded, whether derived from the affinities or the anatomical structure of animals, or from their habits and their geographical distributions; from their embryology, or from their succession in past geological ages, and the peculiarities they have exhibited during each; believing, as I do, that isolated and disconnected facts are of little consequence in the contemplation of the whole plan of creation, and that, without a consideration of all the facts furnished by the study of the habits of animals, — by their anatomy, their embryology, and the history of the past ages of our globe, — we shall never arrive at the knowledge of the natural history of animals.

“Let us now consider some of these topics more specially.”

The author goes on to treat of these topics one by one through thirty-one sections. In a recapitulation of these sections, he ends as follows: “In one word, all these facts, in their natural connection, proclaim aloud the one God, whom man may know, adore, and love; and natural history must, in good time, become the analysis of the thoughts of the Creator of the universe, as manifested in the animal and vegetable kingdoms.”

Science thus brought to the service of the great essential truths of religion can hardly fail to be interesting to the readers of the Magazine; and we hope in future numbers to treat of this work more at length, taking up each of the three chapters separately.

J. E. M.

ILLUSTRATIONS OF SCRIPTURE FOR THE CHILDREN OF THE NEW CHURCH. Published by the General Convention of the New Church in the United States. New York: New-Church Book Depository, 215, Canal Street.

THESE “Illustrations” are divided into nineteen parts, each one being of the length of a common sermon. The first twelve consist of explanations of the first chapter of Genesis,

and of portions of the second and third chapters. The five following are an explanation of the parable of the Talents, as contained in the twenty-fifth chapter of Matthew. The next, of Mark xi. 17: "They that are whole have no need of a physician, but they that are sick." The last is an explanation of Mark iv. 26-28, and may be found in this number of the "New-Jerusalem Magazine." We thought that we could give our readers a more correct impression of the character of the work by copying the "Illustrations" of one text of Scripture entire, than by making extracts from different parts of the book. It will be noticed, that, for the sake of convenience, the "Illustrations" are divided into paragraphs, which are numbered.

It will be observed that the work is designed especially for the young. It is written with great clearness and simplicity, and seems particularly well adapted to this object. We think it may be found extremely useful for the older classes in our sabbath schools, and also for novitiate readers of the writings of Swedenborg. We recently handed a copy to a minister connected with the Unitarian denomination in this vicinity, whom we knew to be a reader of Swedenborg, and, to a considerable extent, a receiver of the doctrines of the New Church. He says in a note, "I have read the 'Illustrations of Scripture,' and am well pleased with it. The latter part of it, I think, must be especially useful to all persons in whom the work of regeneration is about commencing; and, as a New-Church book, it appears to be better adapted, than any other I have seen, to persons of all ages who are just beginning to investigate the doctrines."

But, though the "Illustrations" are designed particularly for the young, it must not be inferred that their use will be limited to this class of readers. We have often observed that those sermons which are the most intelligible and interesting to children are also the most useful to their parents. The book will be found extremely valuable to all receivers of the doctrines of the New Church, and particularly well adapted to circles of receivers who meet together for worship on the sabbath. Indeed, we know of no volume so suitable for this object. We trust that it may meet with a ready and extensive sale.

IS IT ALLOWABLE TO SEEK OPEN COMMUNICATION WITH THE
SPIRITUAL WORLD ?

THE question at the head of this article seems to be one of much importance, and a question to which but one answer can be given in the light of the New Church ; and, in favor of a negative response, we may find the most abundant confirmation, both in the Sacred Scripture and in the works of Swedenborg.

As we read our Bible, there runs through it, from the beginning to the end, a series of divinely ordered communications with the Lord and with the spiritual world. But these communications came without being sought after. Those through whom they came were called by the Lord to the work. He appeared to them, or the word of the Lord came unto them. When the Angel appeared to Moses, in a flame of fire out of the midst of the bush, he turned aside to see the great sight : " And God called unto him out of the midst of the bush, and said, Moses, Moses ; and he said, Here am I." As it was with Moses, so it will be found to have been with all through whom the Word was given. The eyes of the prophets were not opened by any efforts of their own ; but they were opened by the Lord, in his good pleasure. The visions of angels recorded in the New Testament, as well as the appearance of the Lord himself after his resurrection, took place, not only without any effort on the part of the beholders to produce them, but without any previous expectation. They were taken by surprise, and sometimes filled with fear. The shepherds who were keeping watch over their flocks by night were sore afraid ; and the angels said unto them, " Fear not." The keepers and the women at the sepulchre were terrified ; and the angel answered, and said unto the women, " Fear not ye."

It is true that there was an appointed way in which it was permitted to seek responses from the Lord in the Israelitish church. It is written, " And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his

heart, when he goeth in unto the holy place, for a memorial before the Lord continually. And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the Lord: and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually."

Swedenborg says, in explanation of the passage, "And thou shalt put in the breastplate of judgment the Urim and the Thummim," "that hereby is signified the shining-forth of divine truth from the Lord in ultimates appears from the signification of the breastplate of judgment as denoting divine truth shining forth from the divine good of the Lord; and from the signification of Urim and Thummim, as denoting light, and the shining-forth thence. The reason why the Urim and the Thummim denote light and shining-forth is because by the stones in the breastplate the light of heaven shone forth with variety, according to the responses which were given by them; therefore also they were of different colors: for the divine truth, proceeding from the divine good of the Lord, appears before the angels as light; hence is all the light of heaven. The colors thence derived, which are the modifications of that light with the angels, are variegations of the intelligence and wisdom appertaining to them; for all wisdom and intelligence are from that divine truth or light. Hence it may be manifest, that by the shining-forth of various colors from that light are presented divine truths, which are responses, in the heavens; in like manner by the Urim and Thummim when the Divine was interrogated. But it is to be noticed, that, when the shining-forth appeared, then, at the same time, the response to the subject of inquiry was pronounced in an audible voice (*viva voce*); which was done by the angels, to whom, by such shining-forth, it was revealed from the Lord: for, as was said, the divine truths, which are responses, so appear in the heavens" (*A.C.* 9905). For a more full explanation of the subject, see the whole number, as well as those which precede and follow.

Responses were thus given to the Israelites by the Urim and the Thummim. When Aaron was clothed in the garments of his office, and went to inquire of the Lord, the light of heaven

shone forth through the twelve precious stones on his breastplate, on which were inscribed the names of the twelve tribes of Israel; and, at the same time, the answer to the inquiry was given in an audible voice. These stones, with the names thus inscribed, were the Urim and Thummim. The Israelites were an external people. They were not a church, but the representative of a church. Their inquiries, except so far as they were made for the sake of the spiritual sense of which they had no knowledge, were not such as related to heavenly things: and the responses were not addressed to the spiritual man, but to the senses; for in no other way could they be received and understood. The Lord was supposed by them to dwell literally between the cherubims, and to shine forth and make himself visible before their eyes.

But, to the New Church, the spiritual sense of the Sacred Scripture is revealed; and the way in which responses were given to the Israelites by the Urim and Thummim is full of instruction as to the way in which it is permitted us to seek and receive illustration from the Lord. The precious stones on the breastplate of Aaron, made resplendent by the light of heaven, correspond to the literal sense of the Word illustrated by the spiritual; and we learn from Swedenborg, that responses from heaven are now given through the Word in its literal sense, and by no other means. This is the orderly and appointed way of seeking and obtaining communion with the Lord. If we come to the Sacred Scripture in a humble spirit, we are brought into conjunction with Him, and into consociation with the angels. Our hearts will be warmed, and our understandings enlightened, by the heat and light of the Sun of heaven. We must put the shoes from off our feet, and be sensible that the ground on which we stand is holy. We must expect no response to such inquiries as would be dictated by a vain and idle curiosity. "If I regard iniquity in my heart, the Lord will not hear me." But "a humble and a contrite spirit, O Lord! thou wilt not despise;" and there is nothing more certain than that such a spirit will find light, comfort, and consolation in the Sacred Scripture.

The Ten Commandments were a summary of the whole Word, and by them the whole Word was signified and represented. These commandments were written on two tables of stone, and deposited in the ark. Above the ark was the mercy-seat; and at each end of the mercy-seat were the cherubims, stretching forth their wings on high, "covering the mercy-seat with their wings, and their faces one to another." And it is said, "There I will meet with thee; and I will commune with thee from above the mercy-seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel." By the cherubims are signified the guards and providence of the Lord, lest he should be approached by those who are not prepared to receive and love his influence. The literal sense of the Word is a guard to the spiritual truths which are concealed within it; and this sense, acting as a protection to these truths and to the heavens, is also signified by the cherubs, and is described by them. The Lord still dwelleth between the cherubims. There we should seek him, and there he may be found; and, to those who approach him aright, he will "shine forth."

DECLARATION OF THE MEMBERS OF THE NEW CHURCH ASSEMBLED
IN CONFERENCE AT MANCHESTER, AUGUST, 1857.

[The following is the Declaration alluded to in the letter from Dr. Tafel which is published in this number of the Magazine.]

WE, the Ministers and Representatives of the New Church signified by the New Jerusalem in the Revelation, assembled from various portions of Great Britain, together with brethren from different parts of the world, united with us in our meetings in the Centenary year of the New Church, do feel it our duty to declare our full and fervent conviction, that the divine Saviour of the world, the Lord Jesus Christ, is the only God of heaven and earth, and thus is the only source of every blessing for mankind. The whole Trinity is in him:

his infinite love is the Father, his divine humanity is the Son, and his outflowing spirit of love, holiness, and power is the Holy Spirit. We invite all men to worship Him whom the angels of heaven worship. Him we revere, him we adore; and him we desire, in all things and at all times, to obey.

He has created man in his image and likeness that he may be trained on earth to become an angel of heaven. He has given to men the two grand faculties of will and understanding, that they may be taught and freely led to will all that is good, to understand all that is true, and thence to act from liberty according to rationality.

Love is the great principle of religion, — love to God, and love to man; but, for love to develop itself in the human character, man must be free.

The commandments of our adorable Saviour, given first by him as Jehovah in the Old Testament, and confirmed by him as the Saviour in the New, are the true path of salvation and happiness, the only lasting remedy for human sorrow. We earnestly invite all men to bring them into daily practice, and to pray to the Lord Jesus Christ alone for constant power to do so.

The Word of God, which is holy in every syllable, is, when understood in its spiritual sense, the great light of spiritual life, the chart of true progression, but can only be understood and loved as men are freely led to open their minds to perceive its wisdom and to accept its teachings. But, as no one can become truly wise and good except in freedom, we declare it to be our firm belief, that all men should be free, to the fullest possible extent, to worship God, to publish their sentiments, and to carry into practice their conscientious convictions of duty. We invite all men, rulers and people, to give to all others, willingly, the fullest freedom to exercise their religious rights, as ordinances of Him who is all-wise and all-good.

We declare it to be our belief, that no man can be blessed himself, except so far as he strives to impart blessings to others; and hence that a generous and brotherly recognition of the rights of others, especially of full freedom of faith and practice, is the grand law of Providence for individual regeneration, for social happiness, and for national advancement.

Benjamin Worcester, of Waltham, eldest son of Rev. Thomas Worcester, of Boston.

A collation was provided in the spacious vestry under the church, to which all present were invited. All things were exceedingly well arranged for the occasion; and, in addition to the most ample provision for the bodily wants of the large number who were present, opportunity was afforded for much social enjoyment.

We have not room in this number for the Journal of this meeting of the Association; but we insert the reports of the Committee on Colportage and of the Colporter, which we think will be found to be interesting.]

Colportage Committee's Report.

The Committee on Colportage have to report the Colporter's account with the Association, as follows:—

MASSACHUSETTS ASSOCIATION TO C. A. DUNHAM, Dr.

Balance old account	\$47.93	
Services six months (nearly)	215.00	
Expenses	82.32	
Books given away	10.29	
		\$355.54
Cr.		
By receipts from individuals	23.00	
„ profits on books sold	16.67	
„ cash received from Treasurer	100.00	
		139.67
Balance due Mr. Dunham		\$215.87

What amount is available in the treasury to meet this balance, the Committee are not informed.

The Association will learn from the Colporter's own Report what services he has performed since the last meeting of the Association. It will also be seen from Mr. Dunham's Report, that, of the various uses which may be performed by a Colporter, those which are intimately connected with missionary labors have chiefly engaged his attention.

These uses appear also to your Committee to be the most valuable and the most needed in the present state of the church. The Committee are deeply impressed with the value to the church of the work which Mr. Dunham has performed in this way; and they trust that his services may be long continued. It is obvious, however, that some further missionary powers

than a layman possesses are often needed ; and as, in the present state of the funds of the Association, the employment of both a Missionary and a Colporter can hardly be expected, it may be well that the two services should be in some way combined.

As this matter is one that requires the attention of other committees, the Colportage Committee can only say now, that they have reason to hope that some arrangement will soon be made which will increase the efficiency of this branch of the colportage service, and afford double satisfaction to the church.

SAMPSON REED.
BENJ. WORCESTER.
LEWIS G. LOWE.
JOHN WESTALL.
GEORGE PHINNEY.

Report of the Colporter.

During the last six months, the undersigned has visited, and performed or attempted to perform service in, upwards of ninety towns in this Commonwealth, and also in a few towns in Rhode Island, Connecticut, and New Hampshire. He has sold \$90.91 worth of books ; given away, principally to clergymen, \$10.29 worth ; and has obtained fourteen subscribers for the "New-Jerusalem Messenger," one for the "New-Jerusalem Magazine," and two for the "New-Church Magazine for Children." He has collected and paid over to the Treasurer of the General Convention \$248.38 ; to Mr. Jewett, on account of the "Messenger," \$57 ; and to Mr. Clapp, on account of the "Magazines," \$13.

The amount of time, the past six months, I have been actually travelling, is considerably less than for the corresponding six months last year. In the early part of the season, I was interrupted by the great amount of stormy weather which we had, and latterly by other circumstances. In most respects, the report rendered by the Colporter at the October meeting of last year is applicable and appropriate to the service rendered this year. All, therefore, that it seems necessary to report at this meeting is a brief statement of the uses which now appear

to be the most important for the Colporter of this Association to perform ; and then the Association can determine whether these uses, or others, shall be performed, and, indeed, whether any of them are of sufficient importance to warrant the expenditure of time and money which their continuance will demand.

The uses which a Colporter can perform appear to me now far greater, and of more importance, than they did at the time of my entrance upon this service. The experience of two years has given a more definite and tangible form to the uses. It is probable, however, that the present form of them has, in part at least, arisen from the Colporter's state of mind, and therefore may not appear to others in the same light that they do to him.

To him, the most important form of the use seems to be the missionary use, or the use of visiting, and communicating with, isolated receivers of the heavenly doctrines. And by "isolated" is meant all receivers who have not the advantages and privileges of the New-Church ministry : for he is most fully convinced that the growth of the New Church upon the earth depends very much upon the uses performed by a faithful ministry ; and therefore those uses must be important which operate as means to prepare the way for, and hasten the time when, Newchurchmen everywhere can and will avail themselves of this use, with all its blessings and privileges. And in the present scattered condition of the New Church, when so many receivers of the doctrines are deprived of this use, and the Association not being able to employ a Missionary constantly besides a Colporter, it seems desirable that the Colporter should be an authorized Missionary, and be qualified to perform such services as may best tend to draw forth, ultimate, and organize New-Church life in all places where there is an opening for such services, and thus aid in preparing the way for the New-Church ministry. And he should labor, so far as he can, to be a minister and shepherd to those that have no minister and shepherd, and yet desire such services as a New-Church missionary could render. No one could well over-estimate the good it would do isolated receivers to have one

visit or more during the year from a faithful Missionary. Many times during the last two years have the visits of the Colporter to receivers (poor and inadequate as was the instrument) been the means, by the aid and blessing of the Lord, of drawing forth and opening new springs for life and activity in ultimating the heavenly doctrines, and also a means of aiding and enabling receivers to take new and more positive positions for building up the New Church within them and around them.

The next most important form of the use, it appears to the Colporter, is to visit the clergy of the Old Church, and give them an opportunity to examine and purchase the writings of Swedenborg; and to show to them, as far as they have eyes to see, that the New Church is in possession of spiritual light, in regard to all the spiritual interests of man, which can be found nowhere else. The experience which I have already had in doing this leads me to speak confidently in regard to the importance of this use, and of the duty of now performing it. And though it is a negative use, — that is, a use in removing the falsities of the Old Church from the minds of its clergy, — still, as a preparatory work, it is of importance, and must be done before the doctrines of the New Church can to any great extent be received. Swedenborg, speaking in regard to the descent of the New Church, says, “As this new heaven increases, so far the New Jerusalem, that is, the New Church, comes down from that heaven: wherefore this cannot be done in a moment, but is done as the falsities of the former church are removed. For what is new cannot enter where falsities have been ingenerated, unless these are eradicated; which will be done among the clergy, and thus among the laity.”

The Colporter has been surprised at the state in which he has found the clergy of the Old Church, and especially those who belong to the (so-called) evangelical denominations. He had expected to find the old doctrines of Calvin still prevailing among them, and as still exerting an iron rule and power; but this is not so. The “iron” has become mixed with “clay” in their minds generally; and, before the doctrines of the New Church, they lose all their former power.

There are many other forms of use which the Colporter can perform, of subordinate importance, — such as selling and distributing the writings of Swedenborg, and other New-Church works; obtaining subscribers to the New-Church periodicals; collecting money for these, and other uses of the church; and, besides, other uses, some of which may be constant, and some may be only temporary.

Respectfully submitted,

C. A. DUNHAM, *Colporter.*

JOURNAL OF THE PENNSYLVANIA ASSOCIATION OF THE NEW JERUSALEM. TWENTY-FIFTH MEETING. HELD AT UPPER DARBY, AUG. 27, 1857.

1. THE Association met at half-past ten o'clock, and was called to order by the President.

2. The following members attended the meeting: —

Rev. James Seddon and Rev. Isaac C. Worrell, Frankford; Rev. Thomas Wilks, Upper Darby; Rev. Arthur O. Brickman, Baltimore; Messrs. John Lever, James Holt, delegates from the Frankford Society; Messrs. Thomas Kent, Lewis Watkins, Morris W. Heston, Jesse Hays, Dr. Stacy Jones, delegates from the Upper-Darby Society; Messrs. John Warren, William Roberts, Charles S. Close, delegates from the Philadelphia Second Society; Mr. David Snyder, Upper Darby; Mr. John C. Keffer and Dr. G. R. Starkey, Philadelphia.

Benjamin F. Glenn, Charles C. Oram, Dr. J. R. Earhart, were invited to take seats with the delegates, and participate in the deliberations of the Association.

3. The Journal of last meeting was read and approved.

4. A recess was taken for religious exercises; when Rev. A. O. Brickman performed divine worship, and preached from the following text: "And he said unto them, Go ye into all the world, and preach the gospel to every creature" (John xvi. 15). After which, Rev. Mr. Seddon, assisted by Rev. Mr. Worrell, administered the most holy ordinance of the Lord's Supper to fifty-five communicants.

Adjourned for one hour.

Afternoon Session.

5. A selection was chanted, the roll called, and reports from the Frankford, Upper-Darby, and Philadelphia Second Societies were received and read.

6. A number of copies of the "Sketch of the Life of W. M. Chauvenet," and ten copies "Journal of the Illinois Association," were presented to the Association.

7. *Voted*, That a copy be presented to each minister of the Association, and the remainder distributed equally among the societies represented at this meeting.

8. Rev. Thomas Wilks read a report on instructions concerning the preparation of the bread and wine in the celebration of the Lord's Supper.

9. *Voted*, That the report be accepted, and published with the proceedings; and that the thanks of the Association be tendered to the Committee.

10. The Treasurer's report was received and read.

Balance in hand last report	\$32.93
Cash paid Rev. A. O. Brickman	15.00
Balance	17.93
Cash from Frankford Society	5.00
" " Delaware-County Society	5.00
" " Philadelphia Society	5.00
Cash in hand	\$32.93

11. *Voted*, That Mr. C. S. Close be added to the Committee on the Missionary and Colportage Fund.

12. On motion of Mr. Holt, it was voted that the next meeting of the Association be held in Frankford, on Easter Monday, 1858.

13. The President appointed Rev. Mr. Wilks to preach at the next meeting.

14. The Committee appointed to solicit contributions for a Missionary and Colportage Fund presented a report; which was read and accepted.

15. A selection was chanted, the benediction pronounced by Rev. Mr. Seddon, and the Association adjourned.

WM. ROBERTS, *Secretary*.

REPORTS OF SOCIETIES.

Report of the Second New-Jerusalem Society of Philadelphia.

Aug. 27, 1857.

Since the last meeting of the Association, our meetings for public worship have been held every sabbath morning, with two exceptions, occurring during the absence of our reader.

Rev. James Seddon preached once for the society; and, on last sabbath morning, Mr. Edmund A. Beaman favored us with a visit, and performed divine service.

Three of our members have been removed to the spiritual world; viz., Mrs. Judith Smith, Mrs. Amy Hall, and Mrs. Margaret Silver.

In the decease of these ladies, a void has been left in the society not easily supplied; as they were zealous, intelligent, and ardent receivers of the heavenly doctrines. Mrs. Hall, whose complaint was pulmonary consumption, bore her afflictions with patience, resignation, and perfect submission to the divine will. She spoke as calmly of her approaching dissolution as if going on a pleasant excursion into the country; made the necessary arrangements for her funeral; and designated the particular selections to be chanted on that occasion over her mortal remains. Rev. Mr. Benade attended to the funeral services; and her wishes were fulfilled to the letter.

Mrs. Silver was one of the oldest receivers of the doctrines in this country, and has for a long time been identified with the New Church in Philadelphia. She possessed a cultivated intellect and a vigorous perception; and few could compare with her in an intimate knowledge of the writings revealed for the use of the New Church. She bore for many years a prominent part in public charities; visited the sick, the afflicted, and the prisoner, giving them aid, comfort, consolation, and sympathy.

Rev. Mr. Seddon officiated at her funeral, and alluded to the character, the value, the worth, and the usefulness of our departed friend, in a striking and impressive manner.

We have nothing to add to this report, concerning our own condition and prospects. They are in the hands of Divine Providence, who overrules all things for good.

"We pray for the peace of Jerusalem," that harmony and kind feeling may prevail in our assemblies; that our deliberations may be conducted on the principles of mutual concession, and the bearing of each other's burdens.

At the close of each meeting, may one and all be enabled to respond to the beautiful passage of the Holy Word, "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

The society sends five dollars for the uses of the Association.

WM. ROBERTS,
On behalf of the Delegates.

Report of the New-Jerusalem Society of Frankford to the Pennsylvania Association of the New Church.

Aug. 27, 1857.

During the brief interval which has elapsed since the last April session, no especial changes have occurred which we are fully prepared to note.

In our last report, we omitted to notice the decease of a quiet and affectionate member, Mrs. Eliza Jane Whittington, which occurred in the early part of last September. She suffered a severe and protracted illness, which almost totally prevented her from being present with us in worship for more than a year previous to her final departure.

Our present number of members is therefore forty-seven; no other change having taken place therein. Our effective number has been reduced to about twenty-five, owing to several late removals of members from the State, and to the divided position assumed by others in reference to their membership.

The ordinance of the Holy Supper, the meetings for public and social worship, and those for the cultivation of music, and the Sunday school, have all been regularly attended to and maintained. Our pastor has, since last report, baptized three children, married one couple, and officiated at two funerals. The number at present in attendance at worship is about forty; at communion, twenty; at Sunday school, fifty to sixty; and at the evening meeting, fifteen. The Sunday school now numbers fifty-four pupils, under the care of eleven teachers and a superintendent. The instruction in music therein, formerly intrusted to Mr. Thomas B. Worrell, has lately reverted to the care of the pastor.

We should esteem it a dereliction of duty here not to notice the attentive services of several, lately teachers in the sabbath school; and especially the valuable past services of Mr. Thomas B. Worrell, whose faithful labor for more than two years, among those engaged in the duties of the school, in imparting instruction to them in the science and practice of music, is deserving of much praise.

The society has placed five dollars at the disposal of the delegates.

JOHN W. LEVER, *Secretary.*

Report of the Upper-Darby Society to the Pennsylvania Association of the New Church. Twenty-fifth Meeting. Held in the Temple of the Upper-Darby Society, Aug. 27, 1857.

Beloved Brethren, — We have the pleasure of being able to report encouragingly of our little society. We have now *two* Sunday schools in charge, — one at Kent's Mills, as mentioned in our last; and one, held every sabbath morning, in our temple, numbering sixteen pupils, and under the supervision of four female and three male teachers.

Since we last met, we have had an accession of *three* to our number, and a diminution of *one*, — a very valuable female member (Mrs. Louisa S. Sellers), — who has been called hence to the spiritual world.

There have been baptized by Rev. Thomas Wilks, since the 13th of April last, fourteen children.

We expect that in a few days our parsonage will be tenable, and we shall have the happiness of seeing our esteemed pastor comfortably established therein.

We contribute five dollars for the use of the Association.

LEWIS WATKINS, } *Committee*
STACY JONES, } *on Report.*

Report on the Lord's Supper.

The Committee appointed, at the last meeting of the Association, to prepare an article concerning the preparation of the bread and the wine to be used in the celebration of the Lord's Supper, found themselves unprepared to furnish a report to be printed with the minutes of that meeting. Individually, they have had the subject under consideration; and, in addition to their correspondence, they have once met to consult on the subject. They now submit the following brief report:—

In the "True Christian Religion," No. 670, Swedenborg says,—

"Washings, and many such like things, were commanded and enjoined upon the sons of Israel, because the church instituted with them was a representative church; and this was such, that it prefigured the Christian church which was about to come. Wherefore, when the Lord came into the world, he abrogated the representatives, which all were external, and instituted a church of which all things should be internal: thus the Lord put away the figures, and revealed the effigies themselves; as one removes a veil, or opens a door, and causes the things within not only to be seen, but even to be approached. Of all those things the Lord retained only two, which should contain, in one complex, all things of the internal church; which two things are, Baptism instead of washings, and the Holy Supper instead of the lamb which was sacrificed every day, and fully at the feast of the Passover."

In the "Heavenly Doctrines," Swedenborg says,—

"210. The Holy Supper was instituted by the Lord, that by means thereof there may be a conjunction of the church with heaven, thus with the Lord: it is therefore the most holy thing of worship."

"214. Besides, the Holy Supper includes and comprehends all the divine worship instituted in the Israelitish church; for the burnt-offerings and sacrifices, in which the worship of that church principally consisted, were called, in a single word, *bread*: hence also the Holy Supper is its completion."

These extracts are regarded as sufficient to show that the Holy Supper is a representative sacrament for the Lord's church. It therefore appears to be our duty to do what we have ability to do to preserve its representative character, and to avoid every thing that would violate or impair it. It is necessary for us, then, to go humbly to the Word of the Lord; and when we read his commandment, "This do in remembrance of me," we need to learn what it is that he did, and that he commands us to do, that we may do as we are told to do.

"Jesus took bread." The questions have arisen, "Of what kind was the bread?" "And is the use of any particular kind of bread important?"

In the words with which he instituted the Holy Supper, the Lord used the simple term, "bread;" and your Committee are not aware that there is any passage in the writings for the New Church in which we are directly taught what kind of bread should be used in the Holy Supper. But we are distinctly taught in the New Testament, that the Holy Supper was instituted by the Lord at the time of "the feast of unleavened bread, which is called the Passover;" and we learn from Exod. xii. that the children of Israel were commanded to eat unleavened bread during the time of this feast: it was said to them, "Seven days there shall be no leaven found in your houses; for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land."

The signification of leaven, and of leavened bread and unleavened bread, may be learned from the following extracts from Swedenborg:—

"And he (Lot) baked unleavened bread. That it signifies purification appears from the signification of unleavened, or unfermented. Bread, in the Word, signifies, in general, all food, both celestial and spiritual; thus, in general, all celestial and spiritual things. And that these things should be without any mixture of things impure was represented by unleavened bread; for leaven signifies evil and the false, whereby things celestial and spiritual are rendered impure and profane. It was on account of this representation that it was commanded those

who were of the representative church not to offer any bread or meat-offering in the sacrifices but what was unleavened, as appears in Moses: 'No meat-offering which ye shall bring to Jehovah shall be made leavened' (Lev. ii. 11). . . . It was also enjoined, that, on seven days of the Passover, they should not eat any but unleavened or unleavened bread. . . . That the Passover represented the Lord's glorification, and thereby the conjunction of the Divine with mankind, will be shown elsewhere, by the divine mercy of the Lord. And whereas the conjunction of the Lord with mankind is effected by love and charity and faith, thence those celestial and spiritual things were represented by the unleavened bread, which was to be eaten on the days of the Passover. And it was to prevent the defilement of those things by any thing profane, that what was fermented was so severely prohibited, that they who ate it should be cut off; for they who profane things celestial and spiritual must needs perish. Every one may see that this ceremonial would never have been commanded, conjoined with so severe a penalty, unless this arcanum had been involved therein. . . . Unleavened bread, therefore, is pure love; and the baking of unleavened bread is purification. — A.C. 2342.

"*Leaven shall not be found in your houses.*" That it signifies that nothing of the false shall at all accede to the good appears from the signification of leaven, as denoting the false, of which in what follows; and from the signification of house as denoting good. That leaven denotes the false may be manifest from those passages where leaven and leavened, also where unleavened, are named; as in Matthew, — 'Jesus said, See ye and beware of the leaven of the Pharisees and of the Sadducees: afterwards the disciples understood that he had not said that they should beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees,' — where leaven manifestly denotes false doctrine. . . . As to what further concerns what is leavened and unleavened, it is to be known that the purification of truth from the false with man cannot possibly exist without leavening, so called; that is, without the combat of the false with truth, and of truth with the false: but after the combat has taken place, and the truth has conquered, then the false falls down like dregs; and the truth exists purified, like wine which grows clear after fermentation, the dregs falling down to the bottom. This fermentation, or combat, exists principally when the state with man is turned; namely, when he begins to act from the good which is of charity, and not, as before, from the truth which is of faith. For the state is not yet purified when man acts from the truth of faith: but it is then purified when he acts from the good which is of charity; for then he acts from the will, before only from the understanding. Spiritual combats, or temptations, are leavenings, or fermentations, in the spiritual sense; for then falses are desirous to conjoin themselves to truths: but truths reject them, and at length cast them down, as it were, to the bottom, consequently refine. In this sense is to be understood what the Lord teaches, concerning leaven, in Matthew, — 'The kingdom of the heavens is like unto leaven, which a woman taking hid in three measures of meal, until the whole was leavened,' — where meal denotes the truth which gives birth to good. Also in Hosea: 'They are all adulterers, as an oven heated by the baker: the raiser ceaseth from working the dough, even to its leavening' (vii. 4). Because, as was said, such combats as are signified by leavenings, or fermentations, have place with man in the state previous to a new state of life, therefore also it was ordained, that, when the new meat-offering on the feast of the first-fruits was brought, — the shake-bread, — it should be baked leavened, and should be the first-fruits to Jehovah (Lev. xxiii. 16, 17)." — A.C. 7906.

Without pretending to decide as to the propriety of using leavened bread in the Holy Supper, it seems to your Committee safe and proper to use bread not leavened. The correspondence of unleavened bread is known to be good: it is also known that unleavened bread was used at the institution of the Holy Supper.

It appears desirable to learn how good unleavened bread may be made; and it is hoped that women of the church may turn their attention to this department of the subject. By referring to Exod. xxix., and to its explanation in A.C. No. 9992 and the following numbers, it will be seen that bread, cakes, and

wafers have not the same internal meaning. Some instruction may also be derived from the second chapter of Leviticus.

The Lord took the bread, and blessed, or he gave thanks; and also, when he took the cup, he gave thanks. Your Committee would suggest the propriety of introducing, into the service of the Holy Supper, passages of the Sacred Scripture that bless and that give thanks. Appropriate passages can very easily be selected. In the treatise on "Conjugal Love," No. 16, we read, that, at a heavenly feast, those who stood around the table "uttered together, in a low voice, a prayer of praise to the Lord." This may aid us in deciding what we ought to do.

The Lord brake the bread. The bread *broken* represents the Lord's body, or the divine good of the divine human. From all that we learn from the Sacred Scriptures, we infer that it is right that the bread should be broken, not cut. The Lord brake the loaves when he fed the multitudes in the wilderness; he brake the bread when he instituted the Supper; and, after his resurrection, he was known to the disciples in the breaking of bread.

The following extract is from Swedenborg's "Spiritual Diary," Nos. 2626 and 2627. It was referred to at the last meeting of the Association:—

"In vision there was offered to me a small dishful of bread, cut into square pieces like cubes, which I supposed signified that which the communion of bread signifies, — namely, celestial bread; and I was rejoiced. It was placed near my mouth, that I might eat; and it was held there some time, but was not eaten, since I was in the opinion that that bread signified celestial things. It was told me that bread *broken*, not *cut*, signifies celestial things: for as bread is broken with the lips and the teeth, so first it is broken by the hand before it is eaten; and, since this is according to nature, therefore celestial things are signified by bread broken by the hand, by the lips, and the teeth, and still further into the smallest pieces by the muscles and fibres, and, as it were, by the minutest hands, lips, and mouths of the recipient vessels.

"But bread *cut with a knife* is that which counterfeits what is celestial, and which is nevertheless not celestial, like all that which is effected by art, or which is artificial: wherefore the bread which was offered to me, because it was cut with a knife into cubic pieces, signified filthy delights, concerning which I have spoken above; which delights are thought by those who are in them to be heavenly, whereas they are infernal."

The "Spiritual Diary" of Emanuel Swedenborg was, for the greater part, written at an early period of his illumination. It was not a work that he was authorized to put forth for the instruction of the church; and it long remained in manuscript, under the Lord's good providence, preserved for future use. It is a work of great value: much instruction can be derived from it; and Swedenborg drew largely from it in the preparation of the works that he himself published. Your Committee know of no passage in the writings published by Swedenborg that so strongly presents the wide distinction between the signification of bread *broken*, and bread *cut with a knife*, as the passage that has just been given. But they know of no passage in his published writings that in reality, or even apparently, conflicts with the teachings of this, or in the least invalidates its testimony.

There appears to be no good and sufficient reason why the bread should be cut. Mere convenience does not seem to be enough. The declaration of the Holy Scriptures is explicit, that "Jesus took bread, and gave thanks, and brake, and gave unto them, saying, This is my body, which is given for you: this do in remembrance of me." It seems safest to do as we are commanded.

The Sacred Scriptures plainly show that the wine used in the institution of the Holy Supper was the juice of the grape. We read in Matthew, "And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new covenant, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of *this fruit of the vine* until that day when I drink it new with you in my Father's kingdom." Swedenborg (*T.C.R.* No. 708) writes as follows upon the subject: "That by

wine the same is meant as by blood is clearly manifest from the words of the Lord, 'Jesus took the cup, saying, This is my blood.' Also from these words, 'He washeth his vesture in wine, and his robe in the blood of grapes:' this was spoken of the Lord. 'Jehovah of hosts will make for all people a feast of fat things, a feast of sweet wine:' this was spoken of the sacrament of the Holy Supper, which was to be instituted by the Lord. By the produce of the vine, which they were about to drink new in the heavenly kingdom, nothing else is meant but the truth of the New Church and heaven: wherefore also the church, in many places in the Word, is called a vineyard; and the Lord calls himself the true vine, and those who are ingrafted into him the branches." It is obvious, from these passages, that the wine used in the Holy Supper, emblematic of the Lord's blood, and the truth of the New Church, should be the produce of the vine, or the blood of grapes. It then seems to be clearly our duty to do all in our power to provide wine which is the pure juice of the grape.

We have no authority for saying, and we have no wish to say, that the blessings designed to be communicated by the Holy Supper can in no measure be received, even should there be a departure from the external order that has thus far been indicated. In this respect there may be a difference between the sacrament of a living church, and the rites of the Israelitish representative of a church. He who comes worthily to the Holy Supper will in no wise be cast out. But it is, nevertheless, our duty and our privilege to endeavor to learn from the Word of the Lord, and from the doctrines of his church, what preparations we should make, both internal and external; and we should live in the endeavor to do as we are taught. The Holy Supper is not a mere feast of charity; but is of a more elevated character, and is that in which the "Lord is wholly present, with the whole of his redemption." The external cannot be unimportant in a representative sacrament, which is the holiest solemnity of divine worship.

THOMAS WILKS,
SAMUEL H. WORCESTER, } *Committee.*

INTELLIGENCE AND MISCELLANY.

LETTER FROM DR. TAFEL.

TUBINGEN, Sept. 8, 1867.

MY DEAR SIR, — I write to you a little later than usual, because I did not reach home until Sept. 6, having left London on the 1st.

When I was at Versailles the first time, I was invited to be present at their Sunday meeting of Aug. 2: but the brethren at Paris insisted upon my being with them that day, at their celebration of the Centenary; where also the family of the Count de la Taille, at whose house the Versailles meeting was to have been held, would be present, as well as Mr. Le Boys des Guays and Mr. Harlé. Consequently I met them again at Mr. Minot's room; and found there also, among other worthy persons, the General Rybinsky, once generalissimo of the Polish army, who told me that he had finished his translation into Polish of the "True Christian Religion," but had not yet been able to publish it. Mr. Aug. Harlé was in the chair, and read many

chapters of the Old and New Testament, together with Swedenborg's explanation of the spiritual sense of some of them.

Our French brethren seemed to me to have so much reverence for the Word of God, and for Swedenborg's explanations of it, that they did not attempt to adjoin to them any sermon or discourse. Although Mr. Harlé read very clearly, we could not hear all his words, because the noise in the street was so disturbing; and the heat was so great, that some of us had difficulty in keeping awake. On one of the succeeding days I was again at Versailles, in the family of the count, whose son, though not more than fifteen or sixteen years old, excited my admiration by his religious interest, and by his studies in the comparative science of languages, including the Hebrew. He gave me two books upon the subject, because, as he said, he had no farther need of them, as he had already studied them, and filled them with his marginal notes.

On the 8th of August, our party, consisting of ten persons, left Paris. In this number must be included the Countess de la Taille and her daughter, besides her youngest child, and servant. After having reached London via Boulogne, we went to a French hotel, — Hôtel de l'Univers, — where, notwithstanding its name, there was not room enough for us; and some of us were therefore lodged in a house opposite. The first visit which I made was to the house of the Swedenborg Printing Society, 36, Bloomsbury Street, near Oxford Street, where I found nine volumes of the manuscripts brought already by Dr. Kahl, of Lund. I also received there a card of Mr. H. Thielsen, a zealous member of the New Church in America (baptized there by Rev. Mr. Field), who, according to agreement, had arrived at London from Flensburg in Sleswick, where he has been residing some time past with his mother and sister. I made great efforts to make his personal acquaintance on the morning of the next day: but, as it was Sunday, I could not leave the house, where we were prisoners, before eight o'clock; and then it was too late. I therefore wrote to Mr. Thielsen: but, although he did not leave London till a day or two after we did, my letter did not reach him; but I met him the next day (the 10th) at the introductory meeting at Manchester.

I received an invitation to stay with Rev. Mr. Samuel M. Warren, from America (Devonshire Cottage, Higher Broughton): but, first of all, I directed our cabs to the house of his worthy father-in-law, Mr. John Broadfield, who had procured for all my fellow-travellers private lodgings in my neighborhood; whither he kindly brought us. Mr. Warren's hospitality had filled his house with strangers, among whom were Mr. Bragg, his wife, and sister; Rev. Mr. Field, from the United States; and Dr. Kahl, of Lund, with whom I lodged in the same room, in the same bed; and, after his departure, with Mr. Field. Mr. Warren's gentle and amiable wife, together with the other two ladies, enhanced the charms of brotherly affection, which we found also in the said introductory meeting of Aug. 10, as well as in the many other evening meetings which followed.

At these meetings, beautiful and enlightened sermons, and also sweet songs as from heaven, were heard.

The General Conference, which began Aug. 11, was an open one; where even the ladies were allowed to be present. Dr. Kahl, Mr. Le Boys des Guays, Mr. Harlé, and myself, were declared members of the Conference, and received our particular seats. When the Conference was afterwards enlarged to a general meeting, it was resolved, that, for the celebration of the Centenary, the missionary element should be enlarged; and we, the strangers, proposed that it should be so much enlarged, that, as a suitable document of the Centenary, a public declaration should be given to the whole world, containing the dictates of conscience concerning religion and religious freedom, such as is to be found and acknowledged only in the New Church; whilst, in the public creeds, those universal and essential truths and rights are denied either expressly or in fact: wherefore the declaration here enclosed was adopted and subscribed.

At one of the evening meetings, I was addressed in its behalf by Mr. John Broadfield; and an Address, written on a scroll of parchment, was read by the secretary, and delivered to me; to which I responded, in English, as follows: "I am very much touched by the many tokens of benevolence and kindness which I have received from you; but you know that all merit and all honor belong only to the Lord: to him I give it." Then a similar Address was delivered to Mr. Le Boys des Guays, who answered in French, and said that he was accompanied by his friend Mr. A. Harlé, who then spoke in English. Afterwards we were invited to speak to the meeting; myself in German, which was translated by the Rev. Mr. J. H. Smithson into English.

According to an invitation of my friend Dr. John Nicholson, at Penrith (Fellside), Cumberland, I made an excursion to his residence on the 18th and 19th of August, and found there also his brother, an influential resident of Australia, who, for the first time, that evening rejoiced his brother by the declaration, that, by informing another who had asked him concerning the doctrines of the New Church, he had him-

self come into agreement with those doctrines. On Aug. 19, we had a pleasant farewell *soirée*, at which again beautiful sermons and sweet songs were heard; and between them, as before, tea and other refreshments were served. At some of these meetings, about eight hundred persons were present; but at this one there were about a thousand members of the New Church. All the meetings were held in the large room of the new Mechanical Institute.

On the 20th we travelled, in company with Mr. and Mrs. Bragg and Miss Bragg, and some other members, to Birmingham. We had there a large and pleasant meeting in the church, and afterwards in the schoolroom. We were compelled to address them; and afterwards Mr. Le Boys des Guays and myself were prevailed upon to give an account of the way in which we became acquainted with the doctrines. Also the four ladies, Madame d'Ehrenberg, from Sweden; Baroness Julia von Schilling, from Russia; Miss Philipina von Struve, and her niece Miss Sophia von Manuel, from Berne, — were presented to the meeting, which consisted of about two hundred persons. I lodged in the house of Mr. Hassler; of whom a member of the Manchester Society had said, that he was the noblest man he ever knew.

Some of the manuscripts were shown to the meeting at Manchester: but I was astonished to hear that there are some who believe that they should not be printed; others, that they should be published only in English; while I always had thought, that every New-churchman should wish that every line that Swedenborg has written should be preserved, and made accessible to every one. When I inquired into the reasons of such a surprising opinion, I was answered, that in one of the manuscripts, as in the "Adversaria," *Deus Messias* is used instead of *Dominus*, and that it contains a datum as an important one for Swedenborg, — Dec. 4, 1747. But every one who knows enough of Latin must see that *Deus Messias* is not wrong, and does not mean the Messiah as a peculiar God, but rather the opposite, — that God himself was Messiah, or, in Greek, *Christus*.

With equally good reason, we might infer that Swedenborg, in 1771, had still the idea that *Deus Creator* is one

person, and *Dominus Redemptor* another person, because the "True Christian Religion," § 4, is inscribed *de Deo Creatore*; and § 81, *de Domino Redemptore*. As to the date (Dec. 4, 1747), it proves not that even this passage was written at that date; much less does it prove that the other parts of the same alphabetical volume were written at that time, as other parts of the alphabet could have been written after that article, which is our custom, when we, according to our want, put our thoughts in alphabetical order, where we can begin with Z, and finish with A. But even if that volume was written in 1747, Dec. 4, it proves that it was written after 1745, when Swedenborg was called by the Lord as an apostle; and even after the "Adversaria," in which, however, we already find much information.

After my return to London, I was twice invited to dine with Rev. Augustus Clissold; and was able to accept the invitation on the 23d of August, when he told me that he had been much enlightened by the "Adversaria," because they contain so much information, and true enlargement to the later books. This must be acknowledged; although after Feb. 9, 1747, the last date of the "Adversaria" (Part iv. p. 225), he had a higher degree of illumination.

If we inquire more deeply into the reasons of such strange views, we find it is the fear lest such earlier writings should contain any thing different from the later works, and therefore do injury to the church. But such a fear, if acted upon, seems to me a "testimonium paupertatis." We do not believe Swedenborg's doctrines because he has taught them, but because we see in the same light, with our own proper eyes, that those doctrines are true. The Rev. J. Clowes was at first also of the opinion that the "Apocalypsis Explicata" should not be published, because it is not quite in agreement with the other works; but afterwards he changed his opinion, and was much delighted with the "Apocalypsis Explicata," which he quoted often.

Every one should be enabled to see the progress of development in Swedenborg's mind; and therefore we should have all he has written, otherwise we cannot give even a true biog-

raphy of him. But I am sure, and the articles communicated to you will already have confirmed somewhat, that these manuscripts are of immense value, and should be preserved by all our means, and without delay. Also Mr. Th. Watson said in the "Intellectual Repository," June, 1857, p. 286, "I am also happy to state that the Committee of the Swedenborg Society will take immediate measures . . . to have these manuscripts transferred, without delay, to Dr. Tafel, of Tübingen, that through his . . . exertions they may be printed as early as possible. We may now congratulate our friends, that, through the Lord's providence, the means are provided for accomplishing one important object in celebrating the first Centenary of the New Church; for I think, as you have stated in the . . . Repos. p. 237, that we could not raise a memorial to commemorate the Centenary, that would be more thankfully acknowledged by future generations, than the preservation, through the press, of Swedenborg's manuscripts."

It seemed therefore very strange to me that these manuscripts should be subjected to an examination at Manchester, and much more strange to an examination and judgment upon them of perhaps less than half an hour; and I was sadly disappointed to see that this half-hour was enough for two friends to depreciate their value, from reasons which should rather have served to enhance it. I am sorry to say that I am not yet in possession of them, whereas I had expected to find them here on my return; and that, if I were in possession of them, I am not authorized by the Swedenborg Society to have them copied (although my amanuensis now, during the vacation, would have the best time for it, and therefore, since I had *bona fide* engaged him, has already, eight days ago, offered his services: wherefore I fear that he will accept another engagement; which would be a deplorable circumstance, as he is the only one who is accustomed to Swedenborg's manuscripts, of which he has already copied, under my superintendence, so many volumes), nor to publish them.

The first words I heard after my return to London were uttered against the publication, by a man of influence,

but one who puts the revelations of mediums on the same, or perhaps on a higher, level than those made by Swedenborg; and the last words of another were, "We want only your report on the value of the manuscripts, with an estimate of the expenses of publication." So I was told, after the evening meeting in the Swedenborg Society's house, where Mr. Bateman had very kindly addressed me, and in reply to which I felt moved to repeat the same words which I had previously expressed at Manchester.

For the following day, I had ordered a cab at four o'clock in the morning, to depart at five o'clock with the first train for Folkestone, Boulogne, and Paris; but the cab did not come, and I could not procure another. Then I remembered that Mr. Le Boys des Guays and Mr. Harlé had told me that they could go more cheaply, at eight o'clock in the morning, through Southampton and Havre, and would reach Paris in the evening. I looked, therefore, for such a ticket to Paris; but, after reaching Southampton, I heard with consternation that the ship was not going before midnight of the next day. I employed my time there in translating the English Declaration and the Address of the Conference into German, and in preparing myself for the German General Convention to be held Sept. 6.

I reached Paris on the evening of Sept. 3, Strasbourg on the evening of the 4th, Bruchsal on the evening of the 5th, and Stuttgart the 6th, after eight o'clock in the morning, by dint of rising at two o'clock. At our General Convention at half-past ten o'clock, I found a numerous attendance, and made a speech to celebrate the Centenary; gave a report of the Manchester, Birmingham, and London meetings; and read their Address, together with the Declaration; which was unanimously adopted, with some additions. It was also resolved that it should be printed, and that the next Convention should be held the first Sunday in September, 1858, in the hall of Mr. T. Rommelsbacher, at Stuttgart, at half-past ten o'clock. The Germans are everywhere desirous of seeing the manuscripts published; and not only those brought by Dr. Kahl, but also the others, and the marginal notes of

Swedenborg to the Bible which he used.

I was very glad to observe the sympathy of the General Convention in the United States, in the "New-Jerusalem Messenger," July 11, 1857, where the Journal of Proceedings is inserted; and in Nos. 25, 59, and 60, it is said "that the Convention deem it of great importance that the unprinted manuscripts, *scientific* and *theological*, of Swedenborg, be printed at the *earliest* practicable period; . . . and that next to this is to be desired a completion of the *Latin* edition of the *theological* works of Swedenborg, under the care of Dr. Tafel."

I am happy to say that the second part of the "Vera Christiana Religio" will soon leave the press, and the translation of it is continued; viz., vol. 3; but that, in consequence of the delay concerning the manuscripts, I have also now sent to the press an Appendix to the "Diarium," containing biographical notices of all the persons mentioned by Swedenborg in his "Diary," together with the genealogy of the family of Swedenborg, all written in Latin by Dr. Kahl. Before my departure to Manchester, July 25, I had also ordered, *bona fide*, quite new types for the manuscripts; and should now, if I were at liberty to proceed, order the paper for them. The type reached me some days ago; but the order for the paper must now be delayed. [I should be glad to hear soon how many copies of the Appendix to the "Diary" should be sent to America.]

I remain, my dear sir, with great esteem,

Yours truly,

EMANUEL TAFEL.

OBITUARY.

DIED suddenly, on the evening of the 20th of September, at his residence in Philadelphia, ISAAC C. WORRELL, in the sixty-eighth year of his age.

The Rev. Isaac C. Worrell was born in Oxford Township, Philadelphia Co., Penn., on the nineteenth day of August, 1790. He was educated in the vicinity of Philadelphia, and devoted his earlier years to secular pursuits with notable industry and average success. In the year 1817, he associated himself with the Free-will Baptist Society of

Frankford: but, within two years thereafter, he received the doctrines of the New Jerusalem; and, in 1823, he was ordained into the ministry of the Lord's New Church.

From the time of his ordination, until the year 1834, he officiated as pastor of the Frankford Society of the New Jerusalem, with but little interruption. In that year, he was called to the pulpit of the Second New-Church Society in Philadelphia; which he then filled for about two years, and at irregular intervals, for short periods, during many after-years. In 1836, his services were transferred to the Lancaster Society, for which he preached some six months. In 1841, he commenced to preach for the Delaware-County Society, and labored zealously in that charge for six years. He frequently, during the years of his ministerial life, rendered valuable services as a missionary. At the time of his removal to the spiritual world, he held the office of Vice-President of the Pennsylvania Association of the New Church; and it was expected that he would have been usefully employed, during the present autumn, as a missionary, under the auspices of that body.

Mr. Worrell was married on the nineteenth day of November, 1812; and his wife still survives him, as also three sons and four daughters, all of mature years.

His departure was sudden and unexpected. He had been in attendance, during the evening, upon a meeting of his New-Church brethren, and had walked to his home in seeming health, when he fell and expired at his own threshold.

In private life, he was esteemed for his amiable and forgiving disposition, and the ease with which he could surrender his wishes and desires to those of his fellow-men. As a minister, he was filled with zeal and affection for his calling; and no one could have labored more earnestly than did he to make his preaching effective. In his departure for a higher sphere of life, his family lose a kind and affectionate husband and father; and the church, a minister, whose character, adorned as it was with all the grace of humility and the fervency of zeal, challenged the respect and admiration of his associates.

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SERMON FROM LUKE XXI. 33.

BY THOMAS PECKHAM BODMAN.

"Heaven and earth shall pass away; but my words shall not pass away."

AFTER speaking of wonderful changes, in the course of which men should feel all the pains of fear and doubt and disappointment, the Lord speaks words of encouragement and consolation to all that trust in him, and then says to his disciples, "Heaven and earth shall pass away; but my words shall not pass away."

The words which he speaks concerning these changes have been thought by some to relate to the destruction of Jerusalem; by others they have been considered as relating both to this event and to the destruction of the world, which some men understand to be foretold in these words, and which they expect to be followed by the creation of new heavens and a new earth, — a new material universe.

But it appears from some of these words, that, whatever these changes may be thought to be, they are such as shall be witnessed at the coming of the Son of Man, when he shall appear to judge the world. In the midst of these changes,

while signs and wonders cover the face of the sky, the Son of Man is to be seen coming in a cloud: such is the prediction made in the literal sense of some of these words. But, at the destruction of Jerusalem, these wonders were not seen, and the Son of Man did not appear coming in a cloud. The words are not, therefore, to be considered as spoken concerning the destruction of Jerusalem. Some of these words indicate, in their literal sense, the speedy fulfilment of all of them; but their literal fulfilment has not been seen to this day. From a careful consideration of all of them, we must conclude, that, like the predictions of prophecy, they have spiritual meanings, to which all other meanings are subordinate.

The prophetical predictions concerning the first coming of the Lord were not all of them literally fulfilled, but they were all spiritually fulfilled. Men, understanding the prophecies in a literal manner, expected that the Messiah was to be a new King of the Jews, who was to break the Roman yoke, and re-establish the throne of David; but they were disappointed: and yet we learn from the Gospels that all things written in the Scriptures concerning Jesus were accomplished. As it is with the prophetical predictions of the Old Testament concerning the coming of the Lord, and the new kingdom of heaven to be set up when he should appear, so it is with the prophetical predictions of the New Testament concerning the second coming of the Lord: we are to look to their spiritual meaning, that we may draw from all of them doctrines of life, and perceive, in living according to those doctrines, what is that permanence of the words of the Lord which he declares in saying, "Heaven and earth shall pass away; but my words shall not pass away."

The declaration of the Lord, which we are now to consider, concerning the transitoriness of all things but his words, we are to regard as being made respecting men's thoughts and his thoughts, men's ways and his ways, human imaginations and the eternal realities of divine truth. All the words which he spoke were according to the real truths of the Scriptures that were written before he appeared in the world as a man; but he said many things which are contrary to the apparent

meaning of what we read in those Scriptures. The law of retaliation, the limited law of love to one another, the law of divorce, which the Jews regarded as righteous laws, he condemned; for he said of the law requiring eye for eye and tooth for tooth, that it was not to be kept, and that evil is not to be returned for evil; that loving enemies as well as neighbors is according to his new commandment; and that the easy loosing of the ties of marriage, common to the Jews of that day, was allowed in accommodation to the hardness of their hearts, and that, at the beginning, it was a thing unknown. But still he said that Moses wrote of him, and that believers in Moses would believe in him. And of the law, as declared by Moses, he said that not a jot or tittle of it should pass away till all of it was fulfilled,—till it was seen to be filled with his own life. In Moses, in the prophets, and in the Psalms, he showed his disciples, after his resurrection, things concerning himself. He said of his own words, that “they are spirit and life;” and he commanded his disciples to proclaim his words. Moses and David, and all the prophets of old time, speak of him; and he fulfils all the words that they speak. The evangelists, and the prophet of the Apocalypse, speak of his deeds, and declare his words. And so we see that the whole Scripture, old and new, is made up of his words, which he says shall never pass away.

It is of the Sacred Scriptures that we are to think, when we call to mind what the Lord declares concerning his words, which never pass away; and we are to think of them as containing doctrines taught by the Lord. His doctrines are doctrines of life. They teach us how we ought to live, and from whom comes our help in living as we ought; and how we are to approach him, and ask him for what we need. They reveal to us our Father in heaven, the giver of our daily bread, and our deliverer from evil. They reveal to us heaven and hell, and the means of attaining the one, and escaping the other. They show us the way of life. They tell us why we need to be saved, and how we can be saved. They tell us who is our Saviour, and what he came down from heaven to do, and what it is our part to do as recipients of the benefits of his work

of redemption and salvation. They tell us how he loves us ; and, in telling us this, they tell us how we should love one another, according to his commandment to love one another as he loves us. They show us that the work of believing in him involves the work of giving up our own wills, as our Saviour says he gave up his while he lived as a man on the earth. They tell us how to live so as to know how it can be true that our Saviour, and our Father in heaven, are one. These changes they tell us ; and, in learning from them these things, we learn innumerable particulars which these things include. The Sacred Scriptures are like the sky, in which the naked eye sees many things in a wide space, but in which the eye invested with telescopic power sees many things, where in a small space, without that power, it could see but one. They are like the mineral world, where chemistry unveils innumerable elements in what seemed to be but a simple substance. They are like the world of insect-life, where, without glasses, we see only clouds of minute beings, and these without beauty, and almost without form ; but, with glasses, we see distinctness and individuality and symmetry and elegance and splendor ; and where, in a single being, we see numerous parts, which at first seemed but few. They are like the world of vegetable life, where microscopic sight discovers wonders in the coarse integuments of plants and fruits, and even in the excrescences upon them. They are like a casket containing beautiful gems ; and like the gems themselves, which, in the light, display various beauties of color, according to the directness and intensity of the light in which they are displayed. They are like the human body, which, though presenting to open view a wonderful arrangement of body, limbs, and features, all demonstrating use, and exhibiting beauty in great variety, contains within itself innumerable tissues, each in its own peculiar structure and functions displaying to the instructed mind a world of wonders, to the praise of Him by whom we are so "fearfully and wonderfully made." And the Sacred Scriptures, being such, can be for ever the object of contemplation for the progressive human mind, that opens itself in this world to the light of divine truth, and so begins the everlasting advance towards the

knowledge of the infinite divine life from which our life proceeds.

In coming into the knowledge of the inner things of the Sacred Scriptures, we have to pass through many states, and, in passing through them, to experience many changes. Things which seemed as enduring as the heavens and the earth, are, in the experience of these changes, found to be of comparatively short duration ; not destined to abide for ever, but only to serve, in their temporary continuance, things which are eternal. We find delight in some new idea, and suppose that we have reached at last the very heart of the truth. But we are to come again into states of inquiry. We are to be made to feel that we have not gained all that is set before us. We must see that we must learn more truth that we may do more good ; that we are to find greater breadth on the commandment ; that we have a wider scope of duty, and reach to greater lengths of goodness : for every truth is presented to us, not that we may have more delight in seeing its brightness, but that we may find in the light of it new paths of usefulness, in which we may gather fresh fruits from the trees of life that grow by the wayside. But, on coming to this new state, we experience a feeling of loss. What seemed before to be stable is now seen to be unenduring. It is not the real truth that we have apprehended, that now eludes our grasp : all that is real remains ; and with this all that is new and true coalesces, and becomes one. But mistakes accompanying the thought that we had acquired all the truth will be corrected ; and so many things must vanish ; and the world of ideas in which we lived will pass away, both its heaven and its earth : for our thoughts and feelings with respect to the Lord will be changed ; and so, too, will our thoughts and feelings with respect to the neighbor. And this change will not be effected without some commotion, like the overthrow of cities in the earthquake, like the disappearance of the face of the sky in the darkness of the storm. But we shall survive the shock, and see new heavens above us, and feel a new earth beneath our feet.

Such changes as these are among the changes that are meant by the passing-away of heaven and earth ; and recovery from

the effects of such changes as these is one kind of demonstration of the permanence of the words of the Lord. Even in the regenerate or angelic state of life, there are changes which will attest the truth of the declaration of the Lord: "Heaven and earth shall pass away; but my words shall not pass away." Changes in the life of regenerating men, and changes in the life of regenerate men, — that is, of angels in heaven, — attest the truth that man is a church in the least form, and a heaven in the least form; that he is even a little world; and that in every individual mind there is a theatre for all the divine operations, as well as in the whole church, the whole heaven, the whole world. These changes give to each individual man assurance of the truth taught in the declaration of the Lord: "Heaven and earth shall pass away; but my words shall not pass away." They lead each one to experience the power of the words of the Lord in their spiritual sense. Every one who reads this declaration as the words of the Lord, who believes that it is a testimony by the Lord himself to the permanence of divine truths, to his faithfulness to his promises, to his steadfast mindfulness of his covenant, to his unchanging goodness and truth, in sustaining the spiritual life of all that live according to his commandments, knows that it is true; and he does not need any other evidence of its truth than the work of the Lord within him. He is learning the genuine internal sense of the Sacred Scripture, by experiencing the internal destruction of old things, and the making of all things new; and his mind dwells more upon the meaning of these words of the Lord, with respect to the things of his internal life, than upon their meaning with respect to any thing else. He does not look anxiously to the heavens above him to see them suddenly changed as a vesture, and tread fearfully on the earth lest he should feel it sinking beneath him; nor does he watch for the signs of the approach of these things. He does not spend much time in questioning what is the meaning of the seeming predictions of outward changes, since there is no literal fulfilment of them, and since, because predictions concerning the first coming of the Lord were not fulfilled in his coming, in their literal sense, there is no reason to expect their

literal fulfilment. But though such coming to the knowledge of the words of the Lord as he experiences is indispensable, and though it is experienced by all who are living lives of departure from evil in the fear of the Lord, other kinds of knowledge of the Lord minister to this kind of knowledge. And it is good to have other kinds of knowledge of the words of the Lord; and the Lord has provided means for us to attain it, if we desire to possess it.

He has been pleased to make known what is to be understood by his second coming, and what is to be understood by the destruction of the heaven and the earth, which accompanies his second coming. His second coming in the clouds of heaven is the manifestation of himself as the subject of the Sacred Scriptures, and causing it to be made known, that, when the internal sense of the Sacred Scriptures is known, he is seen to be the subject of them. While he appeared as a man on the earth, he foretold that many would fall into evil of life, and that their love would wax cold; and that false Christs should appear, and many be deceived; and that then he would come. Now, what he foretold came to pass. Even while the apostles were living, there was a great falling-off from goodness and truth; and of this we have abundant proof in their epistles: and, after their time, false doctrines and evil practices prevailed to a great extent, until at length men learned to believe, that believing, without doing the truth, would save them. They had false ideas of our Father in heaven, about his seeing that men needed to be saved, and about the means that he provided to save them, and about the way in which men should avail themselves of his provision for their being redeemed and saved. While these false doctrines held sway over the world, the true meaning even of the literal sense of Sacred Scripture was well-nigh lost for ever. To bring men back to simple belief in the Word was a necessity. The heaven of which men thought must be shown to be no heaven; and the church which they called the church—that is, the doctrines which were taught as the doctrines of the Word—must be shown to have no foundation in truth. These things being done, heaven and earth would pass away, according to the true meaning of the

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declaration of the Lord, "Heaven and earth shall pass away." While men on earth were learning to believe these false things, men in the spiritual world who believed them were associating themselves together, and calling their associations "heavens." In these associations, some, who really desired to live good lives and learn heavenly truths, were to be found associated with those who hated goodness and truth. The breaking-up of these associations, by leading the good to real heavens of angels, and leaving the bad to find their way to infernal societies, was another way in which heaven and earth passed away. But, as men in the spiritual world and men in the natural world found life and peace in learning new things from the Word, it was seen, that, though heaven and earth passed away, his words did not pass away.

In contemplating the fulfilment of this prediction, we can see, that, for a long time, men's minds have been free from a sense of obligation to believe against their reason; that, for a long time, a good life has been regarded as the chief thing in religious character; and that thoughts of the Lord as the giver of life, as well as the teacher how to live, have more and more prevailed in the world. Dogmas are giving place to genuine doctrines; the words of men are felt to have less weight, and the words of the Lord to be the words of eternal life. These changes in theological and religious affairs are too marked for any thoughtful mind to overlook. They indicate a new dispensation of divine truth, under which men can think freely, rationally, and, at the same time, religiously. Some may abuse the freedom of this day; but all have opportunity to secure divine gifts in great abundance, and to appropriate them to the uses of the kingdom of heaven, and to prepare themselves for the blessedness of eternal life. In such a day as this, we need, more deeply than men have needed before, to ponder the declaration by the Lord, "Heaven and earth shall pass away; but my words shall not pass away." In giving up old things of men's invention, we are strongly inclined to invent new things for ourselves, and not to look to the Lord, who makes all things new. More than at any time do men now need to regard the Sacred Scriptures as the words of eternal life, — the

words of the Lord, that are never to pass away. The true glory of this age is the light of the Word: but all cannot see the source of the splendors that blaze around us; and some are apt to think them to be the effect of man's wisdom and might. They only, who endeavor to live more humbly as keepers of the Word, have their eyes prepared to behold the wonders of the Lord, in his raising up the tabernacle that was broken down, and in gathering the outcasts of Israel; giving to men freedom to worship God in spirit and in truth.

Only the imaginary heavens pass away: the real heavens remain, and the earth under them abideth; and the people whose God is the Lord see in them new heavens and a new earth. Falsities in theology lose their hold on human minds; showy exhibitions of mere external goodness—like the casting-in of gifts by the rich men into the treasury, contrasted with the widow's offering of all that she had—can impose upon us no longer. Though we condemn ourselves, we cannot help owning the truth on the subject of genuine faith and genuine charity. And, besides these great changes in the world of human society, we know that there are other changes in which the Scriptures are fulfilled,—changes within us, which make us fear God, as those who have no changes cannot do. We see how we need to go on in the knowledge of the Lord; not resting in past attainments, but seeing that all real goodness, all heavenly usefulness, is progressive; and that, as we do more good, we learn more truth.

Such reflections as these in which we have been engaged this morning show us the excellence of the Word; its fitness for our instruction and comfort here, and its fitness for our advancement in heavenly life for ever. Angels in heaven rejoice in the Word: ministering to the minds of those on earth who love the Word, they feel its power and see its glory. And, among our hopes of heaven in the life to come, none can be more inspiring than the hope of living by the Word as angels live, seeing to eternity that the words of the Lord never pass away.

PROGRESS OF THE AGE IN MUNICIPAL LAW.

Messrs. Editors, — The following Essay was written for the purpose of being read at the Centenary of the New Church at Portland. Having been prevented from being present on that occasion, I place it at your disposal.

A. W. P.

IN no respect, probably, have the new times been more beneficially felt than in the change which they have wrought in the great department of *municipal law*. By this term, I mean to include all that body of law which government adopts, and enforces upon the citizen. Thus defined, it embraces all constitutional codes as well as legislative enactments, and that great mass of unwritten law known as the "common law" of the realm.

It must be evident, upon the least reflection, that in no particular can the great object of the new dispensation be so extensively promoted and secured as in this direction. The essential element of this dispensation is freedom, — freedom of belief, of speech, and of action. This is the great *substratum* which underlies all systems of wholesome reform, and gives activity and growth to all measures of spiritual progress. At the same time, it is also true that this very freedom is in itself evidence of this progress, and thus at once the cause and effect of it.

For the promotion of this great object, — the freedom of the citizen in spiritual things, — we are ever to be principally indebted to the State. To its laws, and the institutions which it upholds and fosters, we are to look for that favor so essential to spiritual growth in the community. Without this, like seed sown among thorns or on rocky ground, good may start into life, but it will soon wither for want of nourishment, or be choked by the weeds of opposition. It is only in the degree that such freedom is enjoyed in the State that man rises to the dignity of his nature, and can justly claim the man's estate or his true destiny.

All real progress in spiritual things in the world, in order to its permanency and success, requires a natural form for its embodiment. All spiritual good must have its corresponding natural outbirth, all thought its expression, all feeling its action, all internal desires their outward manifestation, otherwise they will stifle and die.

It is the great object and end of the municipal law to govern and control the action of the citizen, thus the external of his life. How important, then, that this government should be guided by correct principles, to the end that the spiritual freedom of the citizen may be preserved in its integrity! And, in particular, how very important is it that the State should, by its laws, adopt and enforce no principles of government hostile to this spirit of freedom, or such as are designed for its extinction! The history of the past centuries is but too faithful a witness to the fatal consequences of such a perversion.

It becomes thus a very interesting subject of investigation to watch the changes which have taken place, during the century now closing, in the national codes of laws, and especially in those States where the great principles of civilization have borne sway. It becomes so, not only as a means and cause of spiritual advancement in the future, but also as evidence of that advancement hitherto, and thus of encouragement.

In no respect has the past century been more particularly signalized than in the rapid strides which have been made by governments in the bestowal of free principles upon the citizen. The laws of almost every State have more or less felt the influence, and borne testimony to the efficacy, of the new times. Thus has been realized the correspondential effect of the new spirit which has pervaded the societies of the world. The essential character of God's government and laws is freedom, in its utmost, unlimited extent; and all progress in human governments must be in the same direction. The old obstacles being removed, the nations of the world are more free to adopt the essential elements of true government; and hence we should naturally expect to find the greatest changes in their respective codes. And such we find to be the fact. In every

department of law the greatest changes have taken place, all tending to the principle of freedom, and bestowal of right and justice in the administration.

Foremost in this progress, and most important in the changes now alluded to, is that vast improvement, which, during the past century, has taken place in the great department of *constitutional* law. For several centuries before, there had been occasional steps taken, in the right direction, in the great principles of government: the citizen had now and then extended his measure of freedom and right by extorting from royalty some item of liberty, and thus made some accession to the privileges before enjoyed. Thus the *Magna Charta* had been secured; the writ of *Habeas Corpus*, and other similar grants, had been made. Little, however, had comparatively been done, before the middle of the last century, to bestow upon the mass of mankind their due share of influence and power. Royalty still held its iron grasp upon the body and soul, the will and energies, of the man. For the new era was it left to bring the citizen into the seat of power and royalty, and make him the arbiter of his own destiny. The science of self-government was, as yet, not conceived,—that government which can alone consist with the true principle of freedom; for, until a man is intromitted, as it were, into the government, and thus has an efficient voice in the ordaining of his own laws and institutions, he cannot, in any true sense, be said to be free.

Such an advance was left for the age of the new dispensation to achieve; and the *New World* was selected most appropriately for the scene of its first great development. Providence, it would almost seem, had kept this our soil in its virgin state of purity for the great end of here evolving, in their infancy and weakness, those mighty principles of government, which, in their strength, had the mission to perform, of subduing all the old dynasties and tyrannies of the world. The result has accordingly been most propitious and astounding.

The establishment of our general constitutional government, and that of the thirty-one distinct sovereignties which compose it, each with its own republican constitution, forms the

great crowning-point in the history of the world. Probably no other human event of equal importance, regarding its direct and consequential effects upon the good of mankind, natural and spiritual, has ever transpired since the world was first made subject to man's power. The essential guaranties of all these charters of right are those which insure to the citizen the great principles of religious and moral as well as physical liberty.

Who can begin to conceive, much less to calculate, the vast and never-ending influence which this great measure of American constitutional freedom has already had, and for all future ages will continue to have, upon the good of all mankind?

Aided by our example, and strengthened by our sphere, the spirit of the new times has since been able to effect its mighty work, with more or less success, in almost all parts of the world. The uneasiness and disquietude of the people everywhere, in their submission to oppressive governments, are among the great characteristics of the age. New laws, and grants of right, all in the direction of freedom, are everywhere, even among the most tyrannical powers, continually conceded. The whole American continent is more or less a witness to our assertion. In England, though the form of royalty still remains, yet it is a royalty having merely the show and name of power, while the people are the real governors and the framers of their so-called constitution, using the royal tenant only as their servant to carry their wishes into effect. As has been well remarked by a leading English journal, "The sovereign of England only transacts business through the recognized ministers of the crown; and they have always in view the prospect of their being called to account in Parliament for any negotiations they may enter into. The Queen of England is chairwoman of the great joint-stock company of English citizens." What of the old loaf still remains is destined soon to be thoroughly leavened by the new dispensation. The advance made in the British constitution during the last century has been beyond calculation.

In France, too, a similar, though as yet not so successful, change has taken place. The Napoleon code, the embodi-

ment of the mind of its great originator, is one of the greatest achievements of the kind ever produced in any age or country. It was a great stride in the cause of constitutional law ; at once the cause, measure, and effect of progress in that empire, which speaks in thunder-tones for freedom. Though its great author soon passed away, this monument of his and his nation's greatness still remains, surviving revolutions and changes of government, and held in greatest authority, not only in its own country, but respected abroad as a most magnificent and authoritative code of municipal law.

But it is not alone in the great principles of constitutional law that the influence of the new times is felt. The same spirit pervades the whole mass of laws which the several nations of the world have adopted for the regulation of the private rights of their citizens, and the obligations of the citizens to the government. In the great system of judicial practice, the most important changes are everywhere seen.

The great mass of law, by which the rights of the citizen are determined, is that body of unwritten principles known as the *common law* of the land. This system has been the legacy which each generation has bequeathed to its successor for a long course of ages. The memory and history of man fail to detect its origin. As it came from the hands of its great masters of the sixteenth century, from the legal minds of the age of Elizabeth, as it had been evolved in the Year Books of the previous centuries, and in the records of such old reporters as Jenkins, Kielway, Benloe, and Dyer, and such authors as Littleton and Coke, Plowden and Hale, the system stood forth a massive monument of stern, unyielding principles, of symmetrical parts, but harsh, cold, and relentless. Like the old Gothic architecture of the age, — massive and grand in external show, with its tall arches, its high-reaching pillars, and its firm buttresses, — it was well adapted to fill the eye, and awe the observer ; but, at the same time, it was destitute not only of the graces of beautiful ornament, but also of all the comforts and conveniences of use. In those ages was produced that grand and imposing catalogue of legal maxims, so wonderfully expressed in the law-language of the day, and

preserved to us in the original Latin form, which, for importance in matter, brevity of expression, and force of meaning, true and exact, are without parallel in human composition. Their application was the stern decree which the iron hand of Justice enforced blindly, and without mercy.

Under the softening influence of the new times, how has this harshness disappeared, and been made to give way to the practical demands of society! To say nothing here of the inroads made upon them by legislative interference, courts have everywhere been engaged in fitting these principles to the wants and uses of life. Though they are still regarded as the truthful exponents of law, yet the application is no longer of that unyielding character that demands their enforcement at the expense of justice. In a word, the old form is now filled with a new spirit. While the great Gothic temple commands our awe and admiration by its stately structure, and firm, imposing architecture, yet, at the same time, it is now so embellished with those graces of art and finish, that it commands our love for its beauty and use. The old system was the uncouth yet firm and solid skeleton. This has now been clothed upon by the beautiful covering of muscles and fibres and veins and nerves, and overdrawn by the enveloping beauty of flesh and skin, till the skeleton has assumed all the perfect form of man in the stateliness of his Maker.

Hardly had the new age been ushered in, when the bench was graced by the genius of a Mansfield, under whose administration the old principles of the law began to give way to a more practical construction. Since his time, new progress has continually been made in all branches of the unwritten code. As new wants have arisen under the new phases of society, and new demands made, the judiciary have been on the alert, and ready to obey. The great principles of law and equity, which at first were so variant as at times to be diametrically opposed to each other, have ever been converging, until in several States they have finally coalesced, and become one system. In those States where the two are still kept distinct, equity has infused the greatest amount of its leavening effect upon its brother code. It has even originated, in the common

law, new rights of action, and new remedies, to meet Justice in her demands, to the end that the remedy shall always be co-extensive with the rights of the citizen. The spirit of the new era is everywhere seen diffused throughout the whole mass of the old code.

But it is more particularly to the *statute law* that we should look for the signs of change. As before remarked, the common law is a system of principles antedating the times of the new era, and reaching back to the unknown, unfathomed ages of the past. The duty of the court is to apply and enforce those principles. Theirs is not the duty, or the power even, to overrule or annul them. All the court can do is so to infuse the new spirit into them, that, in their application, they may work no hardship unnecessarily. Theirs it is to soften and bend to the uses and wants of society the principles which were originated for a more rude and sterner race ; to fill the old forms with a new life fitted to meet the wants of the better times of the present age.

But many of the principles of the old law have been found altogether unfitted for the times in which we live. Their form was not even fitted as a tenement for the indwelling of the new spirit. The body, thus too small, distorted, or otherwise unfit for the great soul to dwell in, the legislature steps in, and exorcises altogether. This is one of the rights which our people have secured under their right of self-government ; and it is a right which, in these latter days, has been most frequently exercised. In no respect have the new times been more signalized than by these great inroads, which, by modern legislation, have been made into the old forms and principles of law. Time would fail to even allude to them all.

The manifold branches of industry and business ; the ever-varying rights of individuals in their intercourse with each other, as subjects and officers, as members of diverse trades and occupations, as aliens and citizens ; the regulation of trade, of commerce, of the arts and sciences, and their protection and encouragement ; the modes of establishing and ascertaining the disputed rights of individuals ; and a thousand other matters, — have demanded and received full consideration from the legis-

lative department of government. One has but to read their successive enactments to see the gradual working of the new spirit, and its advancement in the direction of freedom and right. Though at times, in the zeal of party or by mistake, a step backward has been taken, yet following legislatures, chosen anew from the mass, have never failed to put things right at last. No respect for precedent or for party has allowed any enactment, at war with the spirit of the age, long to remain on the statute-book. The spirit of the new times, which is an honest as well as a progressive spirit, is welling up continually in the minds of all men; and its supremacy is just as certain as that the majority give themselves up to sober reflection or listless obedience.

This spirit is one that has the greatest good of man for its end; and, to attain that, it prompts all measures of truth and exact justice, and the shortest and most certain mode of attaining it. Though at times balked, it notwithstanding struggles on for the attainment of its object, and will at length succeed. The car of the new times is rolling on; and woe be to those who remain too long on the track!

The abrogation, in many States, of all set forms of proceedings in courts of law; the abolition of special pleading, — a system of the common law, of most stupendous and imposing grandeur; the laxity now allowed in the introduction of evidence in support or defence of claims; the allowance of interested persons, and even of parties themselves, as witnesses in the trial of causes, — are all movements in the right direction for the establishment of justice and right. These must all be regarded as the outbirths of the new spirit.

The recognition of woman, sustaining the relation of *wife*, as a person having rights in law, is another of the triumphs of modern legislation over the old form of the common law. A *feme covert* was, in the old law, an almost ignored existence: now, in some States, the law allows her an equality of right with her husband, in every respect, as to her property. Whether, in the future progress of society, she shall be endowed with the man's position and responsibilities, remains to be settled. God forbid, that, until she ceases to be a woman, she shall claim to be a man!

The mercy with which the State now treats the poor debtor is another evidence of the spirit of the new era. The abolition of imprisonment for honest debt, in many States, and the liberal exemption of the debtor's property from attachment and execution, have done much to remove a dark stain from the letter of the old law.

In the same connection may also be mentioned the abolition of odious and degrading punishments. The pillory and the stocks, the whipping-post and maiming, have, in most — we *could* properly say all — civilized communities, given way to the Christian spirit of the times.

The entire separation of law from the subject of divine worship, and thus the separation of the Church from the State, is one of the last great triumphs of the new age. Complete freedom in religious matters, free from regulation by State laws, is the goal which all civilization must ultimately reach. It is the great essential doctrine of life in all true government. Many States have already reached it; and their influence is bound to hasten on the day of the universal emancipation of the Church from the State.

But time fails me to go further over the long catalogue of change which the new era has imposed upon the old dynasties. The whole mass is in a ferment, and undergoing the leavening process. It will continue, until, in the course of time, we may confidently predict that human laws shall become at one with the divine, and thus in conformity with the great principles of justice and truth.

NOTICE OF AN ESSAY ON CLASSIFICATION BY LOUIS AGASSIZ.

No. II.

In the paragraphs quoted in the last number of the Magazine, the author of this work lays down the following principles; namely, that there is a classification in the animal kingdom which is not at all the invention of human minds, or the result

of physical causes, but the work of God; that the groups in that classification have a real existence in nature; and that each has its own distinct, peculiar character.

He adopts as the best outline of this classification, as far as it is known, the following grouping: The kingdom is divided into four branches; each branch into classes; each class into orders; each order into families; each family into genera; each genus into species, and within the species are the individuals.

In the second chapter he gives the characters of these groups. Under the head of Species are the following general views:—

“Before attempting to prove the whole of this proposition, I will first consider the characters of the individual animals. Their existence is scarcely limited, as to time and space, within definite and appreciable limits. No one, nor all of them, represent fully, at any particular time, their species: they are always only the temporary representatives of the species, inasmuch as each species exists longer in nature than any of its individuals. All the individuals of any or of all species now existing are only the successors of other individuals which have gone before, and the predecessors of the next generations: they do not constitute the species; they represent it. The species is an ideal entity, as much as the genus, the family, the order, the class, or the type: it continues to exist, while its representatives die, generation after generation. But these representatives do not simply represent what is specific in the individual: they exhibit and reproduce in the same manner, generation after generation, all that is generic in them, all that characterizes the family, the order, the class, the branch, with the same fulness, the same constancy, the same precision. Species, then, exist in nature in the same manner as any other groups: they are quite as ideal in their mode of existence as genera, families, &c., or quite as real. But individuals truly exist in a different way: no one of them exhibits all the characteristics of its species, even though it be hermaphrodite; neither do any two represent it, even though the species be not polymorphous; for individuals have a growth, a youth, a mature age, an old age, and are bound to some limited home during their lifetime. It is true, species are also limited in their existence: but, for our purpose, we can consider these limits as boundless; inasmuch as we have no means of fixing their duration, either for the past geological ages, or for the present period; whilst the short cycles of the life of individuals are easily measurable quantities. Now, as truly as individuals, while they exist, represent their species for the time being, and do not constitute them; so truly do these same individuals

of its clearness, of the heat within which raised it from ice, of the force which draws its particles together,—and then look for the causes of these ; and our minds are turned to the Source whence all causes flow. A blade of grass meets our eye amid a field of blades ; its roots reach out in soil which has been formed by ages of crumbling rocks and mouldering plants ; the winds bring it sustenance from far-off countries ; and the heat that warms it into life, and the light that yields its green, have come from the sun, and crossed the orbits of planets on the way : and so, from the growing blade, our thoughts wander far and wide over the world in which it grows. But look at it alone ; see its graceful form, its bright color, its wonderfully woven tissue ; then rise to the life which is pressing in and expanding it ; then look off to the life of other plants ; and then take another step upward toward the Source of life.

This is the way in which things come to our minds, because it is the way in which they exist. Every thing material is immediately dependent upon God for its being, and so looks, as it were, upward toward him ; and it unites with all other material things to make up the material world, and so looks outward to things around. The same is the law of human life : for one of the two great commandments directs us to God ; the other, to our neighbor. This principle, thus vague as a matter of common experience, becomes clear and defined in the light of the doctrine of degrees. From that doctrine we learn that the natural world is the lowest of a series of planes of existence, each continuous in itself and distinct from the others, but related to the others by a full correspondence, — such, that the natural world is an outward form, an effect, an image, of the planes above. Or, in other words, being, as it flows from God, takes upon itself an outward form, and makes with it the celestial plane ; then, descending one distinct step or degree, takes on an additional outward form, and makes with it the spiritual plane ; then, again descending another distinct step or degree, it takes on another form, and makes the celestial-natural or spiritual-natural plane ; and finally puts on the last and most external form, and rests as it were in the natural

world; the outward forms, or recipient vessels, like the being itself, coming from God. This *same* discreteness of the degrees, and continuity of each, cannot exist in either one plane; but they are imaged in each, and are, in some form or other, everywhere the law of existence. Is not their image in the system of grouping before us? A member of the animal kingdom, by the addition of certain characters, becomes a member of a branch; by the addition of another set of characters, it becomes a member of a class; and so down, until, in the individual, all the characters of all the groups above are united and ultimated. Is not here an image of the law of degrees, according to which, being, as it flows from its source, takes on, through a series of planes, new and distinct characters at each, till it is ultimated in the natural world? Again: is not the discreteness of the degrees imaged in the distinctness of the groups, which differ, not by quantity of any one character, but in the kind of characters?

According to the law of degrees, as we rise from one plane to another, and the external coverings are dropped off, the interior and essential characters of being stand out more and more prominently, and the outward form becomes more and more subordinate. The essential characters of an animal's being belong not to the body, but to the life within. If, then, the principles of the grouping before us truly take their origin in principles of the law of degrees, as the external characters are dropped off in rising from one group to another, the characters of the life will stand out more prominently; that is, while the characters of the lower groups have more reference to the outer world and to the body, those of the higher groups are more interior, and belong more exclusively to the life within. The author nowhere teaches this. He takes a classification which has grown up in the practice of naturalists, and which they deem to be of their own creation, and shows, that, so far as it is correct, it really exists in nature; and that each group in it has a being as real as that of any material thing; and that this comes not from any operation of physical causes, but from the mind and hand of the Creator. He aims to prove the reality of the groups by showing characters in the

structure and form of the body which distinguish each. It would have added little to the proof, in the eyes of scientific men, if he had brought out the characters of the life of the animal; for the science of the present day is almost exclusively occupied with matter, and in considering animals, with their bodies. The vital principle, as it is called, is considered as something added to the body to set its machinery in motion; and life, as the essential part of the animal, — itself organized, and giving to the body all its characters, — is nowhere known among scientific men. Even when viewed in its external manifestations, it is regarded as too abstract to yield results of any great scientific value; and, beyond the external habits of the animal and the functions of the body, life is generally spoken of as a hidden force. Science might say, that something like muscular and sensitive tissues and their action distinguish animals from plants, but would hardly refer to delight and instinct as doing it.

Perhaps, then, science must be brought to acknowledge more fully that there is order in nature independent of physical causes or the inventions of human understanding, by means of its external manifestations, before the deeper principles of that order can be received. This will, indeed, be a great step; and this the essay before us aims to bring about.

The author, in different parts of the volume in which this essay is published, gives us some means of learning what would be the effect on the grouping if the characters of life had been brought forward. This is especially the case where he applies his principles to practice, which he does in giving the classification of Turtles.

The individual is distinguished by the most external characters, such as have arisen in the incidents of its relations to the outer world, and are connected with place and time. As it has a material existence, it is subjected to material influences. It must also be more or less distinct in the qualities of its life; for we know, that, of those animals with which we are familiar, no two of the same species have the same disposition: but these distinctions are of a subordinate kind.

The species has no complete material existence, and thus is

not affected to any great extent by material causes, and is independent of the influences of time and place. Still, many of its characters belong to the skin, which is the outermost covering, and which stands between the rest of the body and things without. They are differences in color, in proportion of parts, in the length of the hair, and others, such as make the animal a part of the scenery of nature, and fit it, without any intervention of its own will, to the constant or regularly changing conditions of the surrounding elements. The characters of life — such as the choice of particular kinds of food, the willingness to associate or to live alone, and the like — are above those of the individual, but are still very subordinate and external. In describing the genera of Turtles, the author takes, as the principal parts upon whose details of structure the genus rests, the jaws, the bill, and other dependent organs used in seizing food, and in eating, — that is, those which belong to the voluntary part of nutrition; and, in the description of the genera of one of the families, we find the following: —

“It thus appears that there are among Turtles natural groups founded upon the organs with which the animals take their food, and upon them only. These groups unquestionably are genera.”

The bodily characters, then, which distinguish this group, are such as are immediately connected with the animal's delight in food, and with its voluntary action in getting it.

The characters of form which are given in the description of the families of Turtles seem to be connected generally with the voluntary defence; that is, with the shunning what would be contrary to the animal's delight.

The order itself of Turtles, and its sub-orders, seem to be based mostly upon the organs of locomotion; that is, upon the organs which the animal uses in seeking what will gratify its delight.

Even from these few imperfect *data*, it appears, that, as we rise higher in the grouping, the characters of life become more prominent, and their external manifestation — that is, the characters of the body — take a more and more subordinate place. If this is really the case, the principles of this system of classification have a most striking likeness to principles in the law of degrees.

If we would appreciate the full value of our subject, we must remember that this system of grouping has grown up in the practice of generations of strong minds, devoting their energies to the study of the facts in nature; and that much of it is founded upon the observations of all people, in all ages, upon the organized beings around them. Let us, then, take another view of it in the light of New-Church philosophy.

The essential and innermost parts of the life of an animal consist of delight and instinct; and, of these, the delight is the deepest. The whole life is made up of these two and their derivatives. They are not mere entities without quality; but, like any other existing thing, they are made up of distinct parts, and are fully organized and complete in structure and form. Of this organization we know but little, except as we see it manifested in the body and in bodily action, and in the operations of our own soul. The delights and instincts come from the spiritual world. They take on, one by one, external forms, until, in the complete body, we see the complete earthly form of the spiritual organization within; and, in its structure, we see an image of the structure of that organization. This influx of spirit into matter is according to the law of degrees: for all being flows outward in the natural plane in a way which corresponds to its descent through the higher planes to its own; that is, by distinct steps. At one step, one series of delights takes on their external form; at the next step, another series takes on its external form; and so on, until all are ultimated in the material body. We can see some of these steps in the natural plane of our own life. We feel natural delights in our soul. We know they enter the brain and nerves, and then the organs of sense and motion; and something fully corresponding to them makes up the life of the nutritive system; that is, of the organs of digestion, absorption, circulation, secretion, respiration, and others whose function it is to take matter from the outer world, elaborate it, and build up the organs which are the more immediate recipients of life. The force which drives the blood through the body corresponds to delight; and the care with which the absorbing vessels take up the proper matter, and with which the tissues appropriate what

they need, corresponds to instinct; and, in general, the action in all the functions of the body corresponds to delight, and the manner of acting to instinct. The heart, where action is strongest and most predominant, corresponds to the will, which is the seat of delights; and the lungs, where the blood is purified, and where there is a constant care and attention, as it were, in selecting from the air the proper materials in proper quantities for the blood in all its changing states, correspond to the understanding; which, in animals and in the animal part of our own life, is instinct.

It is delight and instinct which characterize the animal kingdom, and distinguish it from the other two great divisions of nature; and delight and instinct, fully ultimated, and clothed with material forms, make up the complete individual animal. Do not the steps by which they take on, series after series, the external characters in becoming a complete individual animal, correspond to those by which series after series of external characters are added in forming the groups within the kingdom down to the individual? But since, as said above, the life of an animal flows outward, and takes its external forms according to the law of degrees, then it seems, at least, that the grouping, in the system of classification before us, arises from the existence in the relations of animals of that same law; and that thus it is, to some extent at least, really founded in the laws of the order of the animal kingdom.

Animals in the world correspond, we are taught, to affections; or, what is the same, to delights in the soul. Each natural delight springs from the innermost of the natural plane of the soul, and proceeds outward to action. It first takes on a perception of the gratification which its object will yield; then, a thought concerning the qualities of that object; then, a more particular examination; until, by successive additions through the senses, it gets the necessary external forms; and, through the muscular system, it becomes a complete material act. If the prompting delight corresponds to that which makes an individual a member of the animal kingdom, do not the steps by which it proceeds outward to act correspond to those by which the individual becomes a member of

one after another of the groups? and does not the complete action correspond to the complete individual? If so, all the delights in the natural plane of one soul correspond to all the delights which make up the interiors of the animal kingdom, and all the acts of one human life correspond to the individuals of the animal kingdom. By this, the correspondence of the rest of the natural world with human life is not at all excluded: for, as an animal has matter with laws and properties, in common with minerals, and growth and reproduction in common with plants; so the animal kingdom, in a way, represents the whole natural world, and corresponds to all the delights in the natural plane of the human soul, with their progress outward through successive steps, and, in the individuals, to all the outward actions of a human life. As the individuals of the animal kingdom, and their lives, are ever changing, while yet the kingdom preserves its unity and the laws of its existence; so the acts of a man, and their prompting delights, are ever changing, while yet his outer and inner life preserves its unity, and the laws necessary to its being. The animal kingdom is constantly receiving its being from above: so is human life. To both, it descends through the higher planes, according to the law of degrees; and, in both, it proceeds outward to its external forms according to the same law, which is the law of all being, and which takes its rise in the character of Him from whom all being flows.

So far, then, as we know the order which governs the relations of animals with one another, we may see in it a likeness of the deeper principles of the order of life and being which flow from the essential truths of religion. Such is the true use of all science and philosophy; and, whatever may be the objects of the laborers in science, to this end is Providence leading their labors; and the New Church on earth will find, that, as fast as she is willing and ready to do it, she can show her children, in the order of nature, an image of the laws of their being, and of the laws which the Creator of all, their Father, gives them in his Word to guide their daily lives.

J. E. M.

NEIGHBORLY LOVE.

ONE very good sign of genuine neighborly love is the willingness to acknowledge, and the ability to appreciate, the good qualities which others possess. It is the nature of neighborly love to seek out and encourage good qualities in others; and not only to refrain from exciting the evil passions of others, but to endeavor, as far as possible, to lead them away from whatever may excite them. Self-love looks with contempt upon all besides itself: it really esteems no one, and only pretends to esteem those whom it can make its servants, tools, and accomplices. Neighborly love seldom fails to see something in another to esteem,—some good which we ourselves do not possess, or which we do not possess in so great a degree, and in respect to which we can esteem the other as better than ourselves; and, if it does not find it, it pities, but does not despise, still less hate, the unfortunate object of its regard. For not only is the good of every one of our neighbors somewhat different from our own, but true charity is modest and humble in the appreciation of its own goodness, and willing to exalt that of the neighbor above its own. Thus even those who are really highest of all do not seem to be looking down from a height upon their brethren, as beneath them, but as one with them in the work of doing good each according to his ability.

D. H. H.

EXTRACT FROM SWEDENBORG.

THERE are several reasons, concerning which I had information from heaven, why it pleased the Lord to be born, and to assume a humanity, on our earth, and not on another. The principal reason was because of the Word, in that it might be written on our earth, and, when written, be afterwards published throughout the whole earth, and, when once published, be preserved to all posterity; and that thus it might be made manifest, even to all in another life, that God was made Man.—*E. U.* n. 113.

JOURNAL OF THE THIRD ANNUAL MEETING OF THE OHIO GENERAL SOCIETY OF THE NEW CHURCH, HELD AT CINCINNATI, SEPT. 25, 1857.

CINCINNATI, O., Friday Morning, Sept. 25, 1857.

THE Third Annual Meeting of the General Society of the New Church in Ohio was convened in the New-Church Temple, in Cincinnati, this morning, at half-past ten o'clock.

The meeting was opened with reading from the Word, and prayer, by Rev. J. P. Stuart.

On motion of Mr. Carpenter, a Committee was appointed on the Order of Business and the Religious Services during the session. This Committee was made to consist of Messrs. Giles, Richards, and Stuart.

The Society then adjourned till seven o'clock this evening.

Friday Evening, seven o'clock.

The Society met pursuant to adjournment; and the meeting was opened with religious service by Rev. J. P. Stuart.

The evening was set apart for hearing the missionary reports, and for a general consideration of the missionary cause.

Mr. Stuart offered some remarks concerning the past operations of the Society in the missionary work, giving his own experience as to the best methods, and a general account of his own labors during the past year; and, at the close of his remarks, presented the following report:—

Rev. J. P. Stuart's Ministerial Report.

URBANA, Sept. 24, 1857.

To the General Society of the New Church in Ohio.

Dear Brethren, — Since our last annual meeting, I have been constantly engaged in the work of the ministry; and beside my duties at Urbana as pastor of the society, and as instructor of the classes in college who are studying the higher philosophy of the church, I have visited several other places, for the purpose of preaching the Word and administering the ordinances. During the year, I have instituted two societies of the church; have administered the Holy Supper eight times; have baptized forty-five persons, of whom seven were adults, and thirty-eight children; have administered the rite of confirmation to six persons; have solemnized one marriage; and have officiated at three funerals.

According to the order of the General Society, in June last I extended the license of Mr. W. G. Day to preach as a probationer for the ministry; and application has now been made for his ordination.

All of which is respectfully submitted,

J. P. STUART.

Mr. Day also presented the following missionary report:—

Missionary Report.

To the Ohio General Society of the New Church.

Dear Brethren, — During the past year, I have been partially employed in the duties of a licentiate in the district of the General Society. My labors have been principally in the northern portion of the State. I have visited several different places; preaching the doctrines of the church, circulating the books, receiving subscriptions to the General Convention, and the periodicals of the church.

I have preached in all twenty-two times, — three times in Rockport, four times in Clyde, four times in Bowling Green, twice in Bryan, once in Bellefontaine, seven times in Urbana, and once in Cincinnati.

In these and other places, and along the lines of travel, I have furnished books and tracts; selling some, and occasionally distributing others when they were needed. The list of the books sold includes almost all of the theological writings of Swedenborg, books on his life, the Compendium of his writings, together with many copies of the Liturgy, and a variety of the collateral works of the church.

I have received and forwarded subscriptions to the funds of the General Convention, amounting to \$57.60; also to the "New-Jerusalem Messenger," \$75.25; to the "Magazine for Children," \$16; to the "New-Jerusalem Magazine," \$35; and to the "Intellectual Repository," \$5.

Under the auspices of the Committee on Statistics, appointed at the last annual meeting, I have begun the work of making out a general report of the population and membership of the New Church in the district of the General Society. This report includes a list of societies, with the number of members and the New-Church population in connection with them, together with several other particulars concerning the state of the societies, and also a list of places where there are receivers of the doctrines; showing the number of avowed receivers, the name of one, the number of children, the meetings for worship, ministerial attendance, &c. In the places where I am engaged, in the northern part of the State, I have prepared a record of the different families in the church. In this there is a column for the parents in the family, another for the children, another for the birthday, another for the name of the minister by whom they were baptized, a column for the occupation, and another for remarks, in which the deaths which have occurred in the family are noted.

This record is now nearly completed for the several places in the northern part of the State; and it is submitted whether the completion of it for the entire district of the Society would not make an interesting and profitable document.

As to the general condition of the church in the north, I may say, that there is a steady improvement in the efficiency of its organization, and increased love for its worship, some accessions to its members, and a renewed zeal for the propagation of the heavenly doctrines.

The society in East Rockport has held regular meetings for worship during the past year in their temple; and they have had the visits of a missionary once a quarter. They now desire to raise a sufficient support to command the services of a minister, at least half the time.

In Clyde there have been some accessions to the circle of receivers; while one of their number, an affectionate believer of the heavenly doctrines, has been removed to the spiritual world. But, even in this event, the loss is regarded as more apparent than real; for it is felt that her removal from the society here is to a higher plane of being and a more interior life, where her influence may be more freely exercised and more fully felt.

The receivers in Clyde have held regular meetings for worship during the past year, generally in a private house; but, whenever a minister is present, the meetings are held in the Universalist church, which has been kindly tendered. They have had the visits of a minister once a quarter, and on some special occasions beside. They have lately made arrangements for a more efficient organization; and they expect to have their circle of receivers instituted into a society of the church during the coming month of October.

In Bowling also the preliminary steps are being taken for the institution of a society. Their number has been increased by the addition of three receivers from abroad; and their population, including children, numbers about thirty-five. There is a growing desire in the community to hear the doctrines; and their occasional worship is well attended. The chants and selections from the Word are used in worship; and they have a regular liturgical service, for which they have a growing affection. The meetings have hitherto been held in the Methodist church; but they are now fitting up a hall, to be used for the present as a regular place for worship.

Bryan, in Williams County, is a new place in the church. Here there are four avowed receivers of the heavenly doctrines, and others who are reading them affirmatively with interest and affection. In August last, I visited the brethren in this place, in company with Mr. George Williams, of Bowling Green. We staid over the sabbath; and I delivered two discourses on the doctrine of the Lord. The meetings were well attended, although the weather was very stormy and unfavorable; and the discourses, as far as could be ascertained, were well received.

As far as my own observation has extended, the present year has been accompanied with many blessings for the church in this district of the General Society. Among these we may note an increased affection for the church at large, a greater delight and more participation in her worship, and a more abiding zeal in the propagation of the heavenly doctrines.

It is the desire of the receivers in the northern part of the State to have the regular attendance of a minister for as much of the time as they are able to command his service; and they desire him to do for them, in a general way, what a pastor does for a single society. And they prefer to divide their contributions between the local and general uses of the church; giving as much as they can to provide for worship and preaching in their own several localities, and also giving something to provide for the general uses of the church, and for sending the missionary into new and destitute places, which otherwise could not be visited. And it is suggested that this distinction be recognized in the plans and operations of the General Society.

All of which is affectionately and respectfully submitted,

WILLARD G. DAY, *Licentiate*.

Mr. Giles read the following letter from Rev. J. H. Miller, which, in connection with the accompanying extract from the "Messenger," constitutes —

Rev. J. H. Miller's Missionary Report.

SUNNYSIDE, MONROE Co., O., Sept. 15, 1857.

To the Rev. O. Giles, President of the Ohio General New-Church Society.

My dear Brother, — I see, in the "New-Jerusalem Messenger," a notice for the annual meeting of the Ohio General New-Church Society, to be held in Cincinnati on the 25th, 26th, and 27th of the present month; and, as my appointment at that time is fixed and published for Pomeroy, I cannot be with you on that occasion. I hope you will have a good and useful meeting, that you may devise wise means for the general dissemination of the doctrines of the New Jerusalem. The friends of the church may meet together: but they cannot very well see the immediate wants of the New-Church societies and isolated receivers; and I suppose they can no more provide for their wants in regard to preachers than they can provide pastors for Cincinnati, Boston, New York, or other places, so far as choice is concerned. The people must choose for themselves.

The Ohio General Society, however, may do what the General Convention is doing in some measure, and what many of the Old-Church societies are doing for what they call their "Home Missions," — provide to meet the deficiencies of the salaries of their preachers. This appears to me to be reasonable, and altogether an act of true charity, as well as an act of justice.

It is altogether derogatory to the character of a New-Church minister and missionary to go to those places only where the people are able to give the most money. Wherever there are New-Church people who are willing and anxious to have preaching, however poor they may be, they ought to have that preaching; and the wealthy members should supply their lack of service in regard to money. I have several places in my circuit that are poor, yet anxious to have preaching, and the ordinances regularly administered. I lately sent an account of my missionary labors to the "New-Jerusalem Messenger;" which, of course, you have seen. In that statement, I forgot to add two other places where I regu-

larly visit and preach; viz., Warren County and Montgomery County. One of these places, added to those I mentioned in the Magazine, makes the distance something over six hundred miles. At present, my time is all occupied.

From the middle of April, 1856, to the middle of April, 1857, I received from the friends where I preach, \$267.45; and my travelling expenses for the time were \$40.21; leaving me, for my salary, \$227.24. So far, this year, my salary has been paid in proportion to the time.

As it is utterly impossible to travel in a buggy among the hills of Monroe and some other counties, I travel on horseback, which prevents my carrying books.

I may here say, that the New-Church friends everywhere receive me with kindness; and they collect together at the several meetings, which are truly religious festivals. These meetings come round, on an average, once in two months, except in Warren and Montgomery Counties, where it is once in three months.

Hoping that your meeting at Cincinnati will be crowned with every blessing,
I remain your friend and brother,

J. H. MILLER.

SELMA, CLARK Co., O., Aug. 25, 1857.

To the Editor of the "New-Jerusalem Messenger."

My dear Sir, — This morning I arrived at home from an extensive missionary tour, being the second I have made since the fourth day of last April. My first tour occupied three months, and the last one just six weeks. My circuit is large; embracing, in one round, over six hundred miles. And I am happy to say that the New Church is everywhere prospering. There is less opposition to the doctrines, and a greater disposition to listen favorably to the truths of the New Dispensation, by those belonging to other denominations, or who belong to none. But the best feature of the prosperity of the New Jerusalem is, that Newchurchmen, generally, are coming more and more into the practical life of the principles and doctrines of the church.

The following are the chief places where I visit and preach: Ross County, and places in adjacent counties; the Rutland Society, in Kygerville and Pomeroy; the society in Sunfish and neighborhood, in Monroe County; the society in Belmont County; and that of Steubenville, and the Powell Place; besides intermediate places along the way.

I travel principally on horseback, which gives me an opportunity of visiting isolated receivers; and the ordinances are generally administered at each visit.

Last Friday I was called upon to officiate at the funeral of our old and much-respected friend and brother, Mr. James Mellor, of Wheeling, Va., who died Aug. 19, at the age of seventy-two, after one day's sickness that confined him from business. I suppose an obituary notice will be furnished by some friend for the "Messenger."

In passing through Marietta, I called to inquire for our excellent friend and New-Church brother, Eli Ijams, and found that he left this natural world, I think, the 26th of last May, no notice of which I had seen.

The whole of my time, including every Sunday, is fully employed in the missionary field or pastoral visits. It seems to be a settled conviction in the minds of our New-Church friends, that quietly and peacefully proclaiming the truths of the New Jerusalem by books and preaching, administering the ordinances, and living a good and useful life, are all that are necessary to the prosperity and ultimate triumph of the Lord's New Church.

Very truly your brother,

J. H. MILLER.

Mr. Giles then followed with some remarks on the success of the missionary operations, and the need of further support.

Mr. Giles, from the Committee on the Religious Services and Order of Business, announced the appointments for the following day; after which the Society adjourned till to-morrow morning, ten o'clock.

Saturday Morning, Sept. 26, 1857.

The Society met pursuant to adjournment; and the meeting was opened with religious service, conducted by Mr. Day.

On motion of Mr. Candy, the missionary reports, which were presented on the previous evening, were ordered to appear with the Journal.

Mr. Stuart presented a donation of thirty copies of the "Life of Mr. Wm. M. Chauvenet," from Prof. Chauvenet, of Annapolis, Md., for the use of the Society.

The Secretary was directed to express our thanks to Mr. Chauvenet for the donation; and the President was authorized to distribute them.

Mr. Stuart, from the General Council, presented the following application of Mr. John Curtis Ager, of Contoocook, N.H., to the General Society, for a license to preach the heavenly doctrines:—

CONTOOCCOOK, N.H., Sept. 14, 1857.

To the General Society of the New Church in Ohio.

Being desirous of contributing my mite to the support and establishment of the Lord's kingdom on earth, and feeling it my duty to improve the opportunities that may present themselves for extending a knowledge of the heavenly doctrines, and believing that, according to true order, this should be done by the authority and sanction of some general body of the church, I humbly ask that you confer upon me a license to lecture upon the doctrines of the New Jerusalem, in accordance with the Constitution and Rules of your Society.

I apply to the General Society of Ohio, because I am yet a student of the Urbana University, because there is no general body of the New Church in New Hampshire, and because the members of your Society are best acquainted with my life and character, and therefore best qualified to judge of my fitness for the position.

Fully conscious of my inability and unworthiness, I ask you to decide whether I am fitted for the duties and requirements of such a position; and, whatever may be your decision, I shall be content with it.

Respectfully yours,

JOHN C. AGER.

On motion of Mr. R. S. Canby, the application was granted; and the Ordaining Minister was directed to issue the license.

Mr. Stuart also presented the following papers, containing an application of the societies in East Rockport and in Urbana for the ordination of Mr. Willard G. Day into the ministry of the New Church:—

ROCKPORT, O., May 10, 1857.

At a regular meeting of the New-Church Society in Rockport, Mr. James Nicholson was called to the chair, and Israel D. Wagar appointed Secretary.

The question of Mr. Day's ordination was taken up, and considered; and the brethren expressed their minds in freedom.

The following resolution was presented, as expressive of the feelings and wishes of the brethren, and adopted unanimously:—

Inasmuch as Mr. W. G. Day has visited us at stated times during the year past, and has preached as a licentiate and probationer for the ministry; and inasmuch as we are pleased with his efforts, and believe that he would be an efficient and useful minister in the New Church; therefore—

Resolved, That we recommend him to the General Society of Ohio, and request his ordination into the ministry of the New Church.

Signed,

JAMES NICHOLSON, *Pres.*
ISRAEL D. WAGAR, *Sec.*

At a meeting of the Church Committee, representing the New-Church Society of Urbana, held June 2, 1857, a paper was read by Rev. J. P. Stuart to said

Committee from the New-Church Society at Rockport, O., proposing to apply to the Ohio General Society for the admission of Mr. Willard G. Day into the ministry of the New Church by ordination; and as he is a member of this Society at this time, and has, in all his relations to it, sustained himself as a worthy receiver, therefore —

Resolved, That we cheerfully concur with our Rockport brethren, and would recommend Mr. Day as one who is qualified to perform the duties of a minister in the New Church.

AMOS A. RICHARDS, *Sec.*

On motion of Mr. Giles Richards, the application was granted; and Mr. Stuart was authorized to introduce Mr. Day into the priesthood by ordination.

Mr. Giles presented the following report of the General Council, which was accepted and adopted: —

Report of the General Council.

To the General Society of the New Church.

Brethren, — Since the adjournment of the General Society, the Council has held four meetings, — one on the 1st of September, 1856, in Urbana; and three in Cincinnati, — one on the 11th of June, and the other two on the 24th and 25th of September, 1857.

The most important things which have come before this Committee for their consideration are the following: —

1. The publication and distribution of the Journal of the last meeting of the General Society, and the President's Address.

2. The formation of a Board of Missions, to whose care was intrusted the whole subject of missionary operations.

3. The appointment of delegates to the General Convention.

4. Renewing the licenses of Mr. Willard G. Day, and Mr. J. M. Hibbard, of Athens.

5. Granting a license to preach to Mr. John C. Ager, of New Hampshire.

6. The presentation of Mr. Willard G. Day to Mr. Stuart for ordination into the first degree of the ministry.

The Journal of the last meeting was published in the "New-Jerusalem Magazine" and the "Messenger," and also in a neat pamphlet-form, and has been very generally distributed among the receivers in the State.

Rev. J. H. Miller has been engaged as missionary during the whole year. We regret that we have not a more detailed report of his labors, as we have no doubt he has much to communicate that would interest every one who loves the heavenly doctrines.

Mr. Day has been engaged about one-third of the time during the past year, principally in the northern part of the State; and you will learn from his report the extent and success of his labors.

There has been an increase in the amount of sales at the Book Depository during the last, over the previous, year; and we regard this as the beginning of a most important use.

In taking a general review of the efforts to disseminate the heavenly doctrines in our State during the last year, we find much to cheer and encourage us. We believe there has been more actual work accomplished than in any previous year since the doctrines of the New Church were first taught in our State. There is less prejudice against them, and a more general desire to know something about them. There is also a greater degree of interest manifested among the receivers themselves. They appreciate more fully the great spiritual use of meeting frequently for worship, and instruction in spiritual truths; and, as they value these advantages more highly, they are more desirous of providing the necessary means to secure them for themselves, and to offer them to others.

There seems also to be an increasing tendency to union in our efforts. We know that all who love the heavenly truths of the New Church have the same

end in view; and, as it is similarity of ends that conjoins, we feel confident that some slight differences of opinion, with regard to the best means of obtaining those ends, cannot long or widely separate us.

There seems to be no serious obstacle, then, in the way, to prevent us from moving steadily on, permanently securing all the ground we have gained, and gradually extending our efforts to places where our doctrines are not known.

To do this, however, efficiently and successfully, we need many things, but none which the Lord has not put it in our power to provide.

1. We need more men to act as missionaries and colporters. There are many large towns in the State, in which the doctrines of the New Church have never been publicly taught. Every town and village ought to be visited, that every one who hungers and thirsts for the truths the Lord has communicated to us may have the means of obtaining them.

2. We need a more general distribution of our books and tracts and general literature. There are a great number of Germans in our State; and some of them, we have no doubt, would receive the doctrines with more or less fulness, if they were presented to them in their own language.

3. But these uses cannot be performed without means. Our missionaries must be supported. If tracts are distributed, they must be paid for; and one receiver has as much to gain or lose by the performance or neglect of this duty as another. It does not seem to be according to the principles of justice, that those who perform this work should bear the greatest part of the burden of its support, as they are now compelled to do, or remain at home. There are probably very few among the most wealthy members of the New Church who would think they could give one hundred dollars a year for the general dissemination of our doctrines. How, then, can the missionary—who receives only two or three hundred dollars for his services, when, by any ordinary occupation, he could obtain four or five hundred—afford to give so much? But, if *all*, old and young, would give something regularly, systematically, there would always be enough in the treasury of the church to perform all these general uses in an efficient manner, and many a hungering and fainting soul would be fed and strengthened; many who are in doubt and darkness would be brought into a state of confidence, and their darkness dispelled by the clear light of truth. We therefore commend it to the General Society, as one of the most important uses it can perform, to devise some practical mode of obtaining sufficient means to disseminate our doctrines, without the burden falling heavily upon any one.

C. GILLES, *President*.

Mr. R. S. Canby presented the following, which was adopted:—

Whereas the following preamble and resolutions, touching the education, preparation, and qualification of suitable young men for the ministry, were offered in the General Convention at its last meeting, and referred for consideration to the Committee of Ministers; namely,—

“Whereas the New Church needs an efficient and well-trained ministry; and whereas there is not at present any well-defined method of supplying this constantly pressing and increasing want; and whereas the education, preparation, and qualification of suitable young men for the ministry of the church is one of the appropriate uses of this general body; therefore—

“*Moved*, 1st, That this duty be devolved upon a Standing Committee or Board appointed by the Convention, and acting under its auspices;—

“*Moved*, 2d, That this Board be authorized to collect and disburse money for this use; to provide means of ministerial education, either in connection with some of the theological seminaries now existing, or by the foundation and endowment of a school of the kind under the control of the Convention, or by the employment of the services of the ministers of the church who are now officiating as pastors of societies, or otherwise;—

"Moved, 3d, That this Board be directed to proceed to the duty assigned them, and to appoint such agencies as they may find necessary in the completion of this work, and that they present a detailed account of their transactions to the Convention at its annual meetings;"—

Therefore Resolved, That we fully approve of these resolutions; and that we earnestly hope that some efficient plan for the accomplishment of this use may be adopted by the General Convention.

On motion of Mr. Stuart, Mr. E. Hinman, of Coleraine, was admitted as a member of the General Society.

On motion, it was *Resolved*, That all receivers of the heavenly doctrines who are or may be present are invited to take seats in this meeting of the Society, and to participate in its deliberations.

Mr. Giles Richards offered the following resolution, which was adopted:—

Resolved, That, in consideration of the delay necessary in digesting a permanent plan for raising funds for missionary purposes, a subscription-paper be headed and circulated, with the hope that twenty-five persons may be found who will give twenty dollars each for missionary objects during the present year.

Mr. Richards offered the following additional section to the second article of the Constitution, which was adopted:—

"SECT. 3. — Any society of the New Church may become a member of this body by vote of the same, and may be represented by delegates; and every society thus admitted shall be entitled to two delegates, and one delegate in addition for every ten members."

The Society then went into an election of officers for the ensuing year, with the following result:—

President Rev. CHAUNCEY GILES.

Secretary Rev. WILLARD G. DAY.

Treasurer Mr. DAVID GWYNNE.

Members of the Executive Council.—R. S. CANBY, CHAUNCEY GILES, W. G. DAY, JOHN CANDY.

The following resolution, offered by Mr. Day, was adopted:—

Resolved, That the General Council be directed to appoint annually suitable persons to deliver addresses, before the general meetings of the Society, on appropriate subjects.

On motion of Mr. Canby, Bellefontaine was fixed upon as the place of our next annual meeting, and the last Friday in September (Sept. 24), 1858, as the time.

Mr. Giles, from the Committee on Statistics, made a verbal report concerning the operations of the Committee during the past year, and the plans for the future.

The report was accepted; and Mr. Day and Mr. Miller were added to the Committee.

The Society then took a recess for religious service; and it was—

Voted, That, after the religious services to-day and to-morrow in connection with this meeting, the Society stand adjourned, as above provided.

On Saturday morning, at eleven o'clock, Mr. Day conducted the public worship of the Society, and preached from Isa. lx. 18.

On Sunday morning, at the opening service in the Temple, Mr. Giles, in behalf of the General Society of the New Church in Ohio, presented Mr. Day for ordination; and Mr. Stuart proceeded to introduce him into the first grade of the New-Church ministry by ordination: after which, Mr. Stuart concluded the morning service, and preached from Matt. viii. 20.

CHAUNCEY GILES, *President*.

WILLARD G. DAY, *Secretary*.

C O N S T I T U T I O N .

Declaration of the Object.

INASMUCH as the grand designs of the New Jerusalem cannot be accomplished by individuals acting alone, nor by societies in their separate capacity, nor, indeed, in any way except by union of effort on a scale commensurate with the work to be done, — which work is the enlargement of the church, and the regeneration of its members, — we have concluded to form a General Society of the New Jerusalem, and to invite all receivers of the heavenly doctrines in Ohio, and in the adjacent parts of Pennsylvania, Virginia, Kentucky, and Indiana, and others, to unite with us in this movement. The ends which we seek are, —

First, The formation of a plane of social intercourse, the mutual interchange of thought and intelligence, and the cultivation of religious sympathy, among brethren of the church who are remote from each other.

Secondly, The propagation of the faith by the work of missionaries and colporters, and the sale and distribution of the books, tracts, and periodicals of the church.

Thirdly, The proper qualification, arrangement, and authentication of the ministry.

Fourthly, The performance of the general uses that may arise in the movement of the church, or that may be referred to us by societies and isolated receivers, and that may accord with the acknowledged functions of the general societies of the New Jerusalem.

For the accomplishment of these ends, we desire to be formed into a General Society of the New Church, and to adopt the following CONSTITUTION: —

ART. I. — *Name.*

This body shall be called the General Society of the New Church in Ohio.

ART. II. — *Membership.*

SECT. 1. — The doctrines of the New Church are, — 1. That there is one God; that in him is a Divine Trinity, called the FATHER, the SON, and the HOLY SPIRIT; that these three are distinct, and at the same time united in him, as the soul, the body, and operation are in man; and that the ONE GOD is the LORD JESUS CHRIST. 2. That saving faith is to believe in him as the Redeemer, Regenerator, and Saviour from sin. 3. That the Sacred Scripture is Divine Truth; that it is revealed to us as a means by which we may distinguish between good and evil, by which we may be delivered from the influence of evil spirits, and by which we may become consociated with angels, and conjoined with the LORD. 4. That we must abstain from doing evil, because it is of the devil, and from the devil; and that we must do good, because it is of God, and from God. 5. That in abstaining from evil, and doing good, we are to act as of ourselves; but we must, at the same time, believe and acknowledge that the will, the understanding, and the power to do so, are of the LORD alone.

SECT. 2. — Any individual, of a good life, who acknowledges these fundamental doctrines, may become a member of this body, either by signing the Constitution, or by signifying to the Secretary his wish to be enrolled as a member, or by vote of the Society when in session, and by contributing annually to the funds of the body as the LORD may prosper him or her.

SECT. 3. — Any society of the New Church may become a member of this body by vote of the same, and may be represented by Delegates. And every society thus admitted shall be entitled to two Delegates, and one Delegate in addition for every ten members.

ART. III. — *Organization.*

SECR. 1. — There shall be a President, Secretary, and Treasurer, who shall be chosen annually, and shall hold their offices until their successors are appointed, and whose duties shall be those usual to such officers.

SECR. 2. — There shall be a Standing Committee of twelve members; one-third of whom shall be elected annually, and who shall be denominated the General Council of the Society; and whose duty shall be to hold such meetings as they may determine, to devise ways and means for accomplishing the designs of the Society, to have in all respects the powers of the Society itself during the interim of its sessions, and annually to report their transactions to the General Society.

ART. IV. — *The Ministry.*

The same general order and arrangement of the ministry shall be adopted which prevail in the associations and other collective bodies of the church in connection with the General Convention.

ART. V. — *Conclusion.*

Special and Standing Committees may be appointed from time to time, by the Society or its General Council, when such provision is necessary; and all matters not herein provided for, and that accord with the general design of this body, may be determined by vote at any regular meeting.

INTELLIGENCE AND MISCELLANY.

LETTER FROM DR. TAFEL.

TÜBINGEN, Oct. 1, 1857.

MY DEAR SIR, — The Centenary of the New Church has been made known in the German journals, without any doing of ours. At our meeting at Stuttgart, Sept. 6, there must have been a reporter of the Roman-Catholic journal called "Deutsches Volksblatt," which is published at Stuttgart; for, in its number of Sept. 10, there was an article on the New-Jerusalem church, containing a report of my discourse, but not a true one: wherefore I sent an article in reply, correcting eighteen errors, which appeared yesterday, without any remarks. From the report of the above-mentioned paper, a shorter one had appeared, as it seems, in the "Weser Zeitung;" for, in the "Universal Gazette," of Augsburg ("Allgemeine Zeitung"), of Sept. 18, I read such an article, credited to the "Weser Zeitung:" wherefore I sent an article in

reply, which was inserted in the number for Sept. 24, as a "reclamation from Würtemberg;" and, as our friend at Schweinfurt wrote me that a similar piece had appeared in the "Nuremberg Correspondent," I sent to that journal a like correction. Similar articles appeared, as I heard, also in a newspaper of Frankfurt, and in another of Switzerland.

I am now in possession of the manuscripts, consisting of nine volumes in folio, — two very large, and seven smaller ones. Four of the latter are already printed. The remaining five volumes may furnish eight volumes octavo, of twenty-five sheets each. There are, besides, other manuscripts at Stockholm, not yet sent, as well as the marginal notes to the Bible he used. The largest volume has on the back the inscription, in golden letters, "Index Biblic. Vet. Test., tom. i., ii." It seems, therefore, to have been bound first in two volumes, as, after the last

word of the alphabet ("Zona"), there are continuations of many articles, for which there was no more room in their place, — pp. 1-200.

Between the two parts, there are two sheets, filled in part with some numbers and a few remarks; which, however, are fragments of sheets pasted on white paper to preserve them, and to connect them with the volume. On the paper fragment pasted on the last page of vol. i. is the following remark: "1747, 4 Dec. st. v. dies gaudii et nuptiarum" ("day of joy and nuptials"); whence, at first sight, it was concluded that at least this first volume was completed Dec. 4, 1747. But this cannot be said; since, in an alphabetical index, the single articles are written according to the wants or occurrences of the author; and the last article may have been written first; or the author may have written such an observation at the end, as a convenient place, at any time during his labor.

We see, also, that not only the single articles, but also their parts, were written at different times, as it pleased the writer to continue them according to new observations. But even if we could suppose the paper fragment to belong really to vol. i., and to have been written at its conclusion, it is of a later date, and has greater authority, than the "Adversaria," the latest date of which is to be found on the last page (part 4, p. 226), and is Feb. 9, 1747; and although it is acknowledged by competent judges that the "Adversaria" is a work of great value, and contains much information not to be found in any other work of Swedenborg, we must say that this "Biblical Index" is of a still higher value, because it shows a higher degree of illumination, which we shall see, if we compare its spiritual explications with those of the "Adversaria;" for instance, that of Adam and of Eden, inserted on p. 366 of the "Intellectual Repository."

From these articles, it could be inferred that the term *Deus Messias* ("God Messiah") occurs; whilst, in the works published by Swedenborg, the Lord is always called *Dominus*. But it has already been said that *Deus Messias* is not a wrong expression; and that it means not a second person in God, but rather the contrary, as "God in Christ;"

and, indeed, it is identified with Jehovah in a certain passage, where the article begins, "Jehovah, Jehovi, Dominus Jehovi, pro Deo Messia quia omnis divinitas in ipso. Esaj. xxv. 7, Quis Deus præter Jehovam? (Jehovah, Jehovih, Lord Jehovih, are used for God Messiah, because all divinity is in him. Isa. xxv. 7, Who is God save Jehovah?)"

It is only to be regretted that this largest volume contains no more articles, but excludes the proper names. Nevertheless, it contains much information, and gives us also Swedenborg's translation of the Old Testament, — that is, of Moses, the Prophets, and the Psalms, — and some parts of the New Testament, especially the Apocalypse; which translations are to be found under the single words occurring in them, which is a great advantage. In these manuscripts, too, we find the very fountains, or roots, of his notions and meanings; and I can even say that the works written by himself cannot be sufficiently understood without the knowledge of these manuscripts.

To give only one example: When I was translating No. 575 of the "True Christian Religion," I was somewhat perplexed to find therein, Isa. xxxiv. 15, the Hebrew word *Kippos* translated by *merula* (blackbird; French, *merle*), which does not harmonize with the character of the other animals mentioned in the passage. Nevertheless, Mr. Le Boys des Guays translated it by *merle*; and the English translator of 1846, by "great owl;" Mr. Moët, *le merle*; the first German translation of 1786, *der Igel* (the urchin); the second translation of 1796, *der Brachvogel* (the plover); the third, which was that of the late Mr. Hofaker, *die Amsel* (the blackbird). But, if they had consulted this manuscript, they would have found, "Merula, Isa. xxxiv. 15, *vide Serpens*" ("see serpent"); and, under the word *Serpens*, a correcting explanation, in these words: "*Merula, lege acontias, vel jaculus serpens, quod nificaturus et positurus, et dein collecturus ad umbras, pro malis erumpentibus ex damnatorum odiis inter se, quæ in diras eorum phantasias intrabunt. Esa. xxxiv. 19*" ("*Merula* [or blackbird], read *acontias*, or darting serpent, that it will build its nest, lay, and gather under its shadow; by which

is signified evils rushing forth from the hatreds of the damned among themselves, which will enter into their direful fantasies. Isa. xxxiv. 19"). The authorized English translation has also "great owl;" and Luther, *der Igel* (the urchin). The translators quoted by Swedenborg, as Castello, Tromius, Tremellius, and Seb. Schmidius, all have *merula*; whilst the present translators are quite sure that this is a false translation, but that of Swedenborg's "Biblical Dictionary" the only true one. For instance, Gesenius says, in his "Thesaurus Philologico-criticus Lingue Hebraice et Chaldaice" ("Philologico-critical Treasury of the Hebrew and Chaldaic Languages") of 1842, "Nil dubitantes, accedimus Bocharto [Hiero. iii. p. 19, Lips.], qui . . . esse censet . . . serpens jaculus, *ἰκνορία*, serpentis genus, quod in jaculi modum prosiiliens mordet; . . . nost. *Pfeilschlange* : vid. Boch. l. c., qui et aliorum conjecturas perstrinxit" ("Without hesitation, we agree with Bochart [Hiero. iii. p. 19, Lips.], who thinks that it is a darting serpent, Gr. *ἰκνορία*, a kind of serpent, which, leaping after the manner of a dart, bites; in our language [i.e. German], *Pfeilschlange* : see Bochart, l. c., who also has reproved the conjectures of others"). Wherefore also De Wette, Kraus, von Meyer, and others have *Pfeilschlange*, *Schiessschlange* ("darting serpent," "shooting serpent"). Many will say that it makes no difference in reality to us, whether it be translated *merula* or *serpens jaculus* : but, in the Word of God, not a word is a matter of indifference; and we possess the Word only as far as we understand its true meaning. But the matter has also a more general point of view. Every intelligent theologian, if he has our editions and translations, will infer, from this and similar examples, that Swedenborg was not superior to his age, and, especially in his translation of the Bible, dependent upon that of S. Schmidius; and that the Swedenborgians are a sect which, quite as much as others, close their eyes against science; whilst, in our case, we can now prove the contrary by quoting from the "Biblical Dictionary." This large work, marked in the "Intellectual Repository," p. 365, as vol. x., gives

much information concerning the natural and spiritual senses of the Sacred Scripture; but the above-mentioned example shows, that it is also important as giving Swedenborg's translation of the Bible. The other four manuscripts have also the same importance respecting his translation of the Bible.

The next is another large volume, marked in the catalogue, p. 367, as vol. xvi., and having on its back "iii. 5;" being a verbal concordance of the New Testament in alphabetical order, in which the sayings of the evangelists and apostles are collected under different rubrics, for the most part without any farther explanations. There is, however, an appendix of three pages on the "Religio Græca" (Greek Religion), which is the more interesting because I have not found any similar information on the subject in any of his other works. Before the beginning, there is the observation, "Quod Jehovah in Veteri Testamento, et Dominus in Novo, dicatur Dominus dominorum et Rex regum" ("that Jehovah in the Old Testament, and the Lord in the New, is called Lord of lords and King of kings"), "n. 9167," which means No. 9167 of the "Arcana Cœlestia," Exodus, part ii., published in 1754. We have here the passages of the New Testament brought under their proper heads; and, if the passages quoted in any work published by him present ambiguities or errors, we can recur to this source: for doubtless, if he inserted them, he had before him this manuscript, composed by him to give the data, or *premissa*, of a proof by induction. The remaining three smaller volumes may be considered a supplement to this work, of which volumes one is marked in the above-mentioned catalogue as vol. viii., and has on its back the inscription, "No. 39, Index Bibl. Nom. Propriorum" ("Biblical Index of Proper Names"); and begins, after some remarks, with the title, "Nomina Virorum, Terrarum, Regnorum, Urbium" ("A Register of Names of Men, Lands, Kingdoms, and Cities mentioned in the Sacred Scriptures"). It contains notices of these names to be found in the Holy Scripture, together with some remarks. The two other small volumes, marked in the catalogue

as vols. ii., iii., form one work, and have on their back, vol. ii., "40, ii., Index Biblicus;" vol. iii., "41, iii., Index Biblicus." These three volumes have also, as it seems, the tendency to give a sufficient knowledge of the literal sense of the words of the Holy Scripture as the basis of its spiritual sense, and are therefore also worthy of being preserved by publication, and used by the lovers and students of the holy Word of God.

From these circumstances, it will appear that the manuscripts at present in my possession have, as they are, already a great value for the church; and their publication will be necessary to give us a basis for the spiritual sense, and will enable us to compose a Bible in Swedenborg's Latin translation. But their usefulness will be greater, if, instead of publishing them as four different works, we should issue them as one work: to which arrangement they themselves seem to invite us; for the "Index Biblicus" of the Old Testament contains not only the Five Books of Moses, the Prophets, and the Psalms, but also the Apocalypse; while vols. ii. and iii. contain the Books of Joshua, Judges, Samuel, and Kings; and the "Index Biblicus" of the New Testament contains only the Four Gospels, with an article on Mary the mother of Jesus, and another on Mary Magdalene; whilst the Index of Proper Names comprises the whole Bible, that is, those parts of it which really belong to the Word of God, with some exceptions relating to the Paralipomena, and, in the largest volume, on Job; from which circumstance we derive confirmation that these books were written after the "Adversaria," which include also other books of the Old Testament. Besides, the character of the handwriting of many articles and their continuations is that of the later years, and not so easily to be read.

It would not be any thing new, if we should issue these five volumes as one work; for this has also been done with the four volumes already printed, which are brought into one, and are in strict alphabetical order. Nor would it be new, if we should give to these manuscripts the highest possible usefulness, by adjoining in his own words, from his printed works, everywhere, the

wanting spiritual significations included in *signa interpellationis* []. It became necessary to make such additions even in the reprints; for undesignedly there were sometimes words omitted, which were nevertheless required by the context, and therefore supplied from others of his works; but those additions were always indicated, as were the necessary corrections. By so doing, we should supply what is expected.

The receivers everywhere are looking earnestly for a "Dictionary of Correspondences," written by Swedenborg himself; but, in their present condition, those manuscripts are not such a dictionary, because the spiritual significations are not always given, and sometimes only from a general point of view. The expectation which I have spoken of was excited by Dr. Kahl's words, inserted in the "Intellectual Repository," p. 265, where he says, in a letter to me in 1841, "This Index, as you will see from examples, is more complete than Nicholzen's 'Dictionary,' and more useful than Beyer's 'Index,' which cannot be used without possessing all the works of Swedenborg. . . . It appears to me as though this work could be used as a *janua totius systematis*, that is, 'a door to the entire system,' and render the study of the internal sense of the Word, and of the doctrine of correspondences, more easy. I wish to see this 'Index' printed as soon as possible."

To show what we have to expect from it, I have also communicated the articles which he sent me as specimens; and they are inserted l. c., pp. 365-7; in which also occurs the term "God Messiah." To satisfy, therefore, this just expectation, I have declared that I would collect with pleasure the spiritual significations, as far as they are still wanting, from all his works (or, rather, to complete my collection), and to adjoin them in the manner above proposed, *i. e.*, included in []; and, of the whole work afterwards, if printed, an abstract translated into English could be made, whilst the whole work would remain for such as understand Latin, and are desirous of inquiring more deeply into the Holy Scripture.

Although I am not yet able to publish these manuscripts, I have pur-

chased new types for them, and also engaged the same amanuensis who has already copied so many volumes of Swedenborg's manuscripts. The five volumes at present in hand will make, I suppose, when printed, eight volumes.

I remain, my dear sir, with great esteem, yours very truly,

EMANUEL TAPPEL.

DEDICATION OF THE GERMAN NEW-CHURCH TEMPLE IN BALTIMORE.

It is well known to our readers generally, that the Rev. Arthur O. Brickman, who made a public declaration of his reception of the doctrines of the New Jerusalem about four years ago, and who has since been licensed, and also ordained, as a minister of the New Church, has been preaching to a small society of Germans in Baltimore. This society, aided by subscriptions from our New-Church friends in various parts of the country, has erected a small church in that city during the past year. We understand it is a neat structure, furnished with a Tabernacle, or Depository, for the Word, in the middle of that end of the church which is opposite the audience, having on one side a Pulpit, and on the other a Reading Desk, and a Communion Table and Baptismal Font in front.

The house was dedicated on the Sabbath, Oct. 4, 1857. On this occasion, the other New-Church societies in Baltimore suspended their worship; and Rev. Samuel H. Worcester assisted Rev. Mr. Brickman in the dedication. The services were partly in German, and partly in English; the former being conducted by Mr. Brickman, and the latter by Mr. Worcester. The following is the Order of Exercises, at each step of which an appropriate selection from the Word was read by the minister:—

1. The Word brought in, and placed in the Tabernacle, or Depository.
2. The Lord's Prayer.
3. The Word carried to the Pulpit, and there opened.
4. Lesson from the Word, — Rev. xxi.
5. Lesson from the Word, — Isa. lx.
6. Water poured into the Baptismal

Font, and the Table prepared for the Lord's Supper.

7. A copy of the "True Christian Religion" placed on the Reading Desk.

8. Hymn, composed for the occasion by Rev. Mr. Brickman.

9. Dedictory Address, in German.

10. Doxology (Book of Worship, p. 23).

11. Address, in English.

12. Chant, — Isa. lx. 1-5.

13. The Faith of the New Heaven and the New Church ("True Christian Religion," n. 1-3).

14. The Sacrament of Baptism administered.

15. A Marriage consecrated.

16. The Holy Supper administered.

17. The Ten Commandments, with responses.

18. An Anthem.

19. The Benediction.

We hope to have a full description of the house, to lay before our readers.

SOCIAL MEETINGS IN BOSTON.

THE Social Meetings of the Boston Society of the New Jerusalem will be held in the Vestry of the New-Jerusalem Church, on the following Thursday evenings, at seven o'clock:—

1857.

Nov. 19. — Lecture by Sampson Reed.

Dec. 3. — Sacred Music.

" 17. — Lecture by John Westall.

" 31. — Lecture by Theophilus Parsons.

1858.

Jan. 14. — Lecture by T. H. Safford.

" 28. — Lecture by C. A. Dunham.

Feb. 11. — Lecture by William Rogers.

" 25. — Lecture by E. H. Abbot.

Mar. 11. — Lecture by J. H. Wilkins.

" 25. — Lecture by Jos. Andrews.

Apr. 8. — Sacred Music.

" 22. — Lecture by E. A. Gibbens.

These meetings are intended to promote social intercourse among those interested in the doctrines of the New Church; and each meeting will close with a chant.

The Lectures will commence at half-past seven o'clock *precisely*.

JAMES REED,	} Committee.
EDWIN H. ABBOT,	
JOHN DRAN,	
EDWIN A. GIBBENS,	
F. O. WHITNEY,	

INSTITUTION OF A SOCIETY OF THE NEW
CHURCH AT BOWLING GREEN, OHIO.

WE learn from Rev. J. P. Stuart, that, on the 16th of November, he officiated at the institution of a society of the New Church at Bowling Green, O., consisting of nineteen members.

Mr. Stuart adds, "A spirit of devotion to the principles of the New Jerusalem — a spirit of order and harmony — pervades this little band of brethren. They live in a new part of the State (Wood County), and have but recently moved into that place. They have regular worship on the sabbath, and have engaged the services of Mr. Day for a certain part of the time. Mr. Day was present at the institution of the society, and administered the rite of Confirmation to eight of the young people, who are now members of the society."

TRAVELS IN THE HOLY LAND.

(Continued.)

JERUSALEM, Sunday, April 15, 1865.

THE greater part of Zion is now without the walls of the city, and is occupied by the different sects of Christians as a cemetery. We were shown here the graves of the Latins, the Greeks, the Armenians, and the Persians, each clustering together, but without enclosure. Near by is a little enclosure with locked door, in which are the graves of those of our countrymen who have died in the city; but I did not enter it. Lower down, on the slope of the Valley of Hinnom, is the English cemetery. Close to the entrance, on the inside, they are erecting a plain but good-sized building, to be used as a school connected with the Protestant mission. There are but some twenty graves in the yard, which has a few olive-trees in it, and some pleasant beds of flowers. We find Jews here, too, dressed in their best clothes, and strolling about to enjoy the holiday.

Re-ascending the slope of Zion, we entered by the Zion Gate, near the Tomb of David, and soon found ourselves in front of the Armenian convent, the most extensive one in all Jerusalem. We found the church expensively and elaborately decorated

with gilding and pictures, and now nearly full of worshippers, all of whom had left their shoes at the door, after the Eastern custom, having come to witness the ceremony of the washing of the feet of the twelve apostles by the bishop. A long series of prayers were read in the Armenian language, occupying nearly an hour after our arrival, during which we walked about the church and the convent yards, and then ascended to a platform on a roof of one of the buildings, from which we got a view of the whole of this immense establishment. We saw several pigs about in the court-yards, and the usual number of solemn, long-faced cats, with cropped ears. The garden has some fine pine-trees, the first we had seen since leaving England; but we did not enter it.

On returning to the church, we found the washing of feet had begun, and stopped to see it over. There could not be a greater contrast than that between the lesson of humanity taught by Christ in washing his apostles' feet, and the gorgeous pomp and display on this occasion. The church was crowded with bare-footed and half-ragged worshippers, mostly wearing torn and dirty turbans; and the altar was decked out with all the gold and finery that the church could command. The bishop's dress exceeded in splendor any I remember seeing at Rome last summer, being literally brilliant with gold and jewels from top to toe; and he was so bolstered up with these stiff, clumsy robes, that it was with great difficulty that he could kneel down and dip his hand in the basin, after having it kissed by the man who represented the apostle. We turned away in disgust before the thing was half over, wishing to have some more pleasant association to carry with us from Jerusalem than any to be found here.

In this connection, I will say what there is to be said about the Church of the Holy Sepulchre, and the ceremonies we have witnessed there during Passion Week, and then dismiss the subject. The building is all in sight from our lodgings; and we visited it before breakfast the morning after we arrived, and many times since, first to see the place, and afterwards to see the people who throng there. The sepulchre itself is

enclosed in a marble monument, some twenty-five or thirty feet high, under the large dome of the church, and occupying an area some twenty feet by thirty on the floor. It is covered all around with votive offerings, in the shape of pictures, gilt lamps, &c., so as to almost hide the architecture. On the side where this monument is entered, facing the Greek chapel, are hung several dozen elegant silver and gilded lamps, the gift of the Latin, Greek, and Armenian churches; and in front of all is erected the grand altar, on which Mass is said, and the sacrifice of the Eucharist made. Near by is a stairway leading up to a chamber some twenty-five feet above the floor, believed by all true pilgrims to be the Mount Calvary; the identical spot of the crucifixion being marked by a socket in a gold plate, behind which a highly ornamented altar is placed, and over which lamps are always kept burning. A monk stands ready to sprinkle with holy water all who approach this spot; and here come men of all nations of Asia and Europe to prostrate themselves. In another part of the church, but a few steps distant, we were shown where the Empress Helena is said to have recovered the true cross, some three hundred and twenty years after Christ; its position being revealed to her by a dream. You descend into a vault to see this place, where there is another little chapel, with its altar and never-failing lamps. Sundry other holy places are distributed at convenient intervals about the church, in front of all which we generally found several pilgrims kneeling. Directly in front of the entrance-door is a marble slab, called the Place of Anointment, where the body of Christ was laid out before burial. It is polished by the kisses of thousands of pilgrims, who never enter the church without thus showing their devotion. A row of candles stands at each end of it, some twelve feet high, and from three to six inches in diameter, with sockets and sticks in proportion.

The Latin and Greek, the Armenian, Coptic, and Syrian churches each have separate chapels, decorated according to their means or taste. That of the Greek church is the most gaudy, and displays more gold than the others. The ceremony of the washing of the feet of the Greek pilgrims was to come off on the

first day after our arrival; and we found the little area in front of the church, where it was to take place, crowded with spectators some four hours in advance. They were hoisting each other by ropes upon the terraces and house-tops about the area to witness the ceremony, and swarmed like bees all over the neighboring houses. The approaches to the church were so crowded, that I found it difficult to get out, on my way home, some three hours and a half before the ceremony, and was glad to break loose from the crowd before it became more dense.

The next day we went to hear the *Miserere* sung by the monks, and found no trouble in getting front seats on some temporary benches, even after the singing had commenced. About a hundred and fifty persons, mostly Europeans, were present, seated like ourselves, and a few hangers-on behind; but most of the church was empty. The singing was very fine, and different from any thing I had ever heard before. We only wondered why more people were not there to hear it. But they were reserving their strength for the evening. Directly after the singing stopped, the altar in front of the sepulchre was cleared away, and the seats likewise; and a new scene commenced. The passage around the sepulchre under the great dome was speedily thronged with a half-ragged crowd of Greek pilgrims, who, forming in companies of six or eight, began to race around the sepulchre as fast as their legs could carry them, throwing up their arms, and yelling like maniacs, and knocking down whoever stood in their way. I contrived to dodge these fellows, but not without one or two narrow escapes, and got out of the church on my legs at last.

The ceremony of the crucifixion and burial of Christ was to take place in the evening; and we all went down again after dinner, not as pilgrims, but out of curiosity to see what was to be seen. When we arrived, the church was fuller than ever; and we had to elbow our way about to get at the Latin chapel. Here a procession was forming, with a choir of little boys near its head, who sung anthems in Latin at intervals. A large wooden cross was borne aloft in front, with the figure of Christ, carved in wood, fixed to it with large wooden nails. The procession was formed, and

followed by hundreds of pilgrims of all nations, each bearing a lighted candle. I recognized among them several of my countrymen and English acquaintances, all Protestants, who expressed some surprise that we did not take a candle, and follow them: but I could not; and my companions were none the more disposed to do so. A sermon was preached successively in the several languages of modern Europe, also in modern Greek, Armenian, and Arabic, as the procession moved about the church, and proceeded to the chapel called Mount Calvary, where I saw the last of it. The figure of Christ was afterwards formally taken down; carried to the marble slab by the entrance-door, where it was anointed; and afterwards laid in the sepulchre, as I was told by those who waited till some time after midnight to see it all.

I walked and picked my way about the different chapels and passages of the church for an hour or two, observing the costumes and attitudes of the hundreds of Greek, Syrian, Armenian, Coptic, and Roman pilgrims, with whom every place was thronged; and never did I witness such a strange spectacle. They had all come prepared to spend the night, and were squatting or lying about on the floor in *piles*. Women and children of all ages were encamped in the Greek chapel, the floor of which was quite covered with them. They wore, as usual, but a small amount of clothing; and that looked as if it had been dragged through the streets a month without washing. Their robes and mantles had once been white cotton, but had now assumed various hues, according to their age. In the middle of each group was a jug of water and some coarse bread, which they attacked at intervals between their naps, as their appetites suggested. What with the squealing of half-smothered babies, the snoring of old women, and the confused murmur of voices, some talking Arabic, some Greek, and some Armenian; and what with the exhalations from the hundreds of unwashed bodies and dresses that were piled together in such a promiscuous way, with so little ventilation, — I was glad to make my escape, and rejoice in silence that I was not a pilgrim in the same plight, bound to spend the night watching the sepulchre.

The next day we saw something more disgusting than every thing before. It was the day appointed for the miracle of the Greek patriarch, who is believed to call forth original and divine fire from the Sepulchre of Christ, from which the thousands of pilgrims endeavor to light their candles; making a rush that has often proved fatal to some of them, and occasioned the death of some three hundred from suffocation about ten years since. To avoid such occurrences in future, the Turkish authorities, who hold the keys of the church, send in a strong guard of soldiers to preserve order on the occasion. We entered the church about one o'clock, an hour before the miracle was to take place, and elbowed our way with some difficulty to the space around the sepulchre, under the great dome. Here we found the same sort of demoniacal performances that had driven us out of the place the day before. The excited Greeks were racing and jumping about in companies of eight or ten, throwing their bodies into various painful attitudes, and swinging their heads, arms, and legs in every direction. They were half naked; and what clothing they wore was filthy beyond expression, and torn in all directions. They were reeking with perspiration from the violent exercise, and looked more like a party of American savages in one of their war-dances, than Christians in the very country where Christ lived, taught, and died. There was a circle kept clear about the sepulchre by two rings of Turkish soldiers with fixed bayonets; and between these rings the raving Greeks tore about, often lifting one of their number from the floor, and carrying him about standing on their shoulders, yelling like wild-oats. This scene continued for over an hour after I arrived; during which time I elbowed my way about, and came near being knocked down by these mad savages more than once. I found then, as at other times, that men wearing a respectable European dress were better treated in a crowd than the natives and Eastern pilgrims. Wherever I went, the crowd yielded to let me pass; and we could always pass the guard of Turks, where no one else could. About half-past two, the savages were stopped, as if they had had their share in the proceedings of the day; and a proces-

sion of monks and priests was formed in the Greek church, proceeding to the sepulchre, where long prayers were read. The patriarch then entered the sepulchre, and soon handed out the miraculous fire by a lighted torch. The crowd had by this time become most dense all about the body of the church; and motion was impossible. I had secured a place where I could see tolerably well; and the sight was perfectly horrible. A terrific rush was made towards the sepulchre in all directions: but the crowd was intersected by lines of armed soldiers in various directions, who beat about them lustily with raw-hides and with the but of their muskets; thereby preventing these poor Christians from squeezing each other to death in their eagerness to reach the holy fire. Every man, woman, and child among the Eastern pilgrims carried a candle, or a bundle of them, which soon became ignited by the fire, which was passed over the heads of the crowd in a twinkling. Not five minutes had elapsed after the first appearance of the flame at the door of the sepulchre before thousands of tallow-candles were blazing and smoking, and dropping melted tallow, all over the church. The poor creatures would plunge the flame into their mouths, singe their hair, and stuff it into their bosoms, as if to absorb its miraculous properties in their persons. The air had been bad enough before; but the candle-smoke now made it intolerable: and I beat and thrashed my way out as soon as I could. By dint of pulling, thrusting, kicking, shouting, and a liberal exercise of all the strength I could muster, I succeeded in reaching the door in advance of the greater part of the crowd, who were all as eager to escape as myself; and all used the same means, leaving every man to look out for himself. I felt, as I passed along the narrow streets towards my lodgings, as if it were a disgrace to be called a Christian among such a crowd; and looked, with a degree of respect I had never before entertained, towards the dignified and stoical faces of the Mussulmans, who stared at me with contempt on every side. No wonder that they despise the Christian religion and its followers, who demean themselves in a manner that we had just witnessed.

If such are the only associations connected with Christianity in Jerusalem, I should wish I never came here. Indeed, there will be as much of the painful as the pleasant connected with all my recollections of the city and its modern inhabitants; among which, none are so far from our ideas of being Christians as those who bear the name. Indeed, if the alternative were forced upon me, to embrace the faith of Islam, or to join any branch of the Christian church which took part in the ceremonies we had witnessed, I should have chosen the former, as being most in accordance with my feelings and belief, as well as the least corrupted form of the original faith taught by Jesus himself.

The next day after this being Easter Sunday, we repaired to the church in the morning; to attend High Mass, chiefly in order to hear the singing of the anthems. The *Kyrie eleison* and the *Gloria in excelsis* were very finely executed; but the parade of gilded white satin dresses, and the long Latin prayers, were as tedious as usual. I left about ten o'clock to attend service at the English church, — a very neat and tasteful little building on Mount Zion, where we found an audience of some two or three hundred already assembled. It was a source of no small satisfaction to witness a form of worship so simple as that of the Protestant church, after what we had seen; but the sermon was sadly wanting in life, which might have been made so instructive, with such a subject, and on such an occasion, — the anniversary of Christ's resurrection, — and on Mount Zion too, within sight of the whole of the Holy City. The choir sang as if they were afraid somebody might hear them, — a contrast with the clear, open-mouthed singing of the Catholic chants. We had been invited to attend service here by our Consul-General for Syria, — a Mr. Wood, from New Hampshire, — whose office is at Beirut, and who had called on us the day before. He is a slow and rather thick-headed old fellow, and had found, as he said, that our countrymen were generally in bad repute here in Palestine, from the unfortunate quarrel that had arisen between some fanatical American missionaries and the English consul, —

an affair he had come here to settle. He said he was anxious to show to the English at Jerusalem that there were some different sort of people in America from those Millerites with whom they had come in contact, and therefore wished to have all of us appear at church; which we looked upon as a very singular reason to give for a very common piece of civility.

On the second morning after our arrival at Jerusalem, we all ascended the Mount of Olives before breakfast. We went out by the St. Stephen's Gate, on the east side of the city, which we first traversed. The goats and sheep, which are kept inside the walls at night, were just going out to pasture in great numbers upon the rocky hills about the city.

The descent from this gate into the Valley of Jehoshaphat is abrupt and steep, being about a hundred feet perpendicular. The channel of the brook Kedron is crossed by a stone bridge at the bottom; near which is the grotto, or cave, called the Tomb of the Virgin Mary. It is entered by going down fifty steps under the surface. A spacious chamber is found at this depth, ornamented as is usual in Roman-Catholic chapels, and lighted by the never-failing altar-lamps. We were shown to a little closet behind the altar, where is a marble slab, elevated some three feet above the floor, and looking as if made for a sink. This is said by the monks to be the veritable sepulchre of the mother of Jesus, and is worshipped by all the believing pilgrims, as one of the shrines at which they are bound to kneel in the deepest reverence.

[To be continued.]

OBITUARY.

JAMES H. MAGWOOD, of Charleston, S.C., was removed to the spiritual world on the 16th of July last. Mr. Magwood — better known as Col. Magwood — was a full receiver and firm

believer of the doctrines of the New Church; and had been so nearly all his life, having been initiated into a knowledge of them in his youth, by his uncle, Dr. Robert Magwood, one of the earliest receivers in that State. Mr. Magwood was affable, open, free, social, and warm-hearted, in his intercourse with others; and his general life and conversation were marked by strong conscientiousness, and trust in Divine Providence. In his mind, the doctrines of the church seemed always to be uppermost; and it is believed he earnestly endeavored to live according to them. His general life and character were distinguished by great kindness, and by generosity even to a fault. In his society and conversation there was much to love, and to furnish the theme of kindly remembrances. He was forward in presenting the doctrines of the church, earnest and confident in his advocacy of them, and open and free in expressing his belief and his views; but he was liberal to others, and treated their opinions and convictions with respect.

Mr. Magwood inherited a large estate, consisting of a plantation with many slaves. The possession of these slaves was always the great trouble of his life, and an all-absorbing call upon his conscientiousness. His firm belief, whether right or wrong, was, that, in the present state of things in this country, their condition could not be improved by emancipation; and, before the tribunal of his conscience, these slaves had been placed in his hands by Divine Providence, for him to keep, and treat kindly, as their master, guardian, and father. How to do this was always to him a matter of perpetual anxiety.

Mr. Magwood was a constant student of the doctrines of the New Church, and was highly respected for his knowledge of them by his brethren of the Charleston Society, among whom are persons both of distinction and ability. After the decease of Capt. Knight, he was the President of that Society till his own departure.

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[No. 7.

SERMON FROM MARK XI. 23.

BY REV. J. P. PERRY.

"For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe, that those things which he saith shall come to pass, — he shall have whatsoever he saith."

It is evident to every one, in the exercise of a sound rational mind, that we are not to understand these words in any merely literal sense; for the Word is given for no such purpose as the removal of earthly mountains. It is given for the purpose of leading men to heaven. The faith which it teaches never looks downward, but always upward. It never seeks to do wonders in the natural world, but always to do wonders in the spiritual world, and thus at the same time also in the spirit and life of man. It cannot even think about questions relating to this natural world alone; and it cannot find any thing in the Word of God that leads it so to think. It sees every thing in the light of a spiritual meaning and a spiritual use. And it cannot rationally see any thing in any other light; for this is the only light by which it can see any thing at all, or by which it desires to see any thing. When we are in the exercise of this faith, we can think about spiritual mountains, and also about

the means of removing them ; and we can see clearly the things about which we are then thinking, if we look at them in the light of spiritual ends and uses. But, in this light, we shall see it to be entirely irrational to apply spiritual teaching in such a way as to obtain no spiritual use from it, or even to occupy the thoughts in any such direction, when the Word of God is the subject of consideration.

As the Lord did not utter the instructions of his Word in such a way as to make them complete in any merely literal sense, so also he did not speak in any loose or imperfect metaphorical language. There sometimes are to be found comparisons and metaphors in the literal sense of the Word, it is true ; but the application of the common rules of human language, in the interpretation of these, does not give us the spiritual sense, but only a more perfect understanding of the literal sense itself, within all the parts of which a spiritual sense is contained. And the literal agrees with the spiritual by correspondence, which involves infinitely more than any similes or metaphors, of merely human thought and language, ever did or ever can contain.

This can be understood best by means of examples from the Word itself. Thus, in the text of the present discourse, the words of the Lord are to be understood from and according to the correspondence, and from the consequent signification, of *mountains* and of the *sea*, together with a true spiritual application of what is said about removing a mountain, about casting it into the sea, about not doubting in the heart, and about that faith which in the preceding verse is called "faith of God."

It is common to speak of some states of the mind as elevated states. This mode of expression does not mean, and is not understood to mean, that one state of the mind is literally any higher than another ; for the mind is not thought of, when such expressions are applied to it, as a thing of magnitude, or as consisting of parts or states in several different locations, one of which may be at some literal distance from another, and thus may be by the side of another, or above it, or below it. But still the mind is really thought of in some way, and some intel-

ligible idea concerning the state it is in is conveyed to every one, when it is said that the affections, or the thoughts, or the states of the mind, are elevated. The common understanding of this mode of expression does not grow out of any mere accident, or mutual consent, or established usage; for these, each of them and all of them, lead to various different modes of expressing the same thing, and also to various ways of understanding the same expression in different parts of the world: but it grows out of a real and an intrinsic propriety in the expression itself, which is founded on the actual correspondence of things in nature with things in the mind, which all men consequently, to some extent, receive and understand alike. Hence it is that the expressing of certain states of mind by calling them *elevated*, of others by calling them *low*, of others still by calling them *large* or *expanded*, of others by calling them *small* or *contracted*, and of many others in a similar way, by ascribing the qualities of natural and external things to the mind itself, as if they really belonged to it, is common, with little variation, in all languages. Thus, for example, the natural idea of height, or elevation, though expressed by many different words in different languages, and also by several different words in the same language, still expresses in substance one and the same quality of mind, whatever may be the word employed, or in whatever language.

But this common understanding of expressions derived from correspondence, though universal among men, is nevertheless very general and obscure in its form. Thus, in the case now before us, all men have at least a general and obscure idea concerning something which may properly be called elevated in the mind; and it may be that nearly all men would agree, as to some particular traits of some men's characters, that they are truly elevated; and a few, probably, would be able to form some definite conception of the whole, taken together, of what is high and noble in these traits of character. But even these few (aside from those who are instructed in the science of correspondences) cannot tell us what particular element of the high and noble in character that quality is by which the whole is elevated, or rather by which we are led to think of it in this

way, or why we think of it as high and lofty rather than under some other form.

By the science of correspondences, which is now in some measure made known for the use of the New Church, we are taught that all things in the natural world correspond with things in the spiritual world: and thus we learn, at the same time, that all things which exist in the natural world exist in the spiritual world also; but that, in the spiritual world, these things are all representative of internal things, or of things in the mind itself.

The mind itself, or the states of love and of wisdom, or of affection and of thought, are the substantial realities in the spiritual world. All outward things are there merely subordinate to inward things; that is, to the states of the mind itself. So long as these inward states remain the same, in any particular society of angels or spirits, the outward condition of things around them continues to be the same also; but, if the states of mind become changed, then the condition of outward things becomes changed also, and to a precisely corresponding extent. And, as far as the states of mind are fixed and permanent, so far the outward spiritual world, or that part of it, is fixed and permanent also; but, as far as the states of mind are changeable, so far the outward scenery of the spiritual world, or of that part of it, is changeable in consequence. And hence it is that heaven is eternal, even in its outward forms of existence, because it is the abode of eternal life. The solid mountains of this our natural world, in the course of unnumbered ages, must wear away, and be changed; while the mountains of God in heaven will still remain the same, and shall never be moved. And yet, in the midst of this eternal security, there is, and ever will be, a series of perpetual changes. But the changes in heaven are all such as give delight, and such as indicate progress in wisdom and love; and, in all parts of the spiritual world, the changes which occur, whether they bring delight or disappointment, are such as agree with the changes in the mind itself of those to whom they come.

Such being the constitution of eternal things in the spiritual world, it follows that what we call *space*, in the natural world,

must exist in the spiritual world also, but that it is there only and always a correspondence with something in the minds of those who live there. Those who are *near* each other, as to their states of mind, in that world, must also be near each other in the space which there appears; and those who are *distant* from each other there, as to their states of mind, must be distant from each other in the space also which they perceive externally between them. The space and distance thus perceived in that world are in correspondence with the states of the mind as to the affection of good. Those who love the same good, or nearly the same good, are together, or near to each other, in the relation of space; but those who do not love the same good are separated, and space intervenes between them: and, if the different kinds of good which they love are not at all alike, then the distance to which they are separated is great. And, in all cases, the distance of one place from another, and of those living in the one from those in the other, in that world, is exactly in proportion to the nearness or distance of the relation or connection existing between the kinds of good that are loved and pursued in the two places.

But there are several ways in which the good of one place may differ from that in another, in the spiritual world. One way is in the amount of the good, or the intensity of the love by which the good is embraced. This difference is represented, and its degrees distinguished, by distance east and west. Those in that world whose love is most intense are provided with dwellings in the east, because this is toward the morning and the rising sun. Another way in which the good of one place there differs from that of another is in the degree or amount of intelligence or wisdom with which it is received. This difference appears in the form of distance to the north or to the south. Those whose good is received in the clearest light of wisdom are provided with dwellings in the south, because this is toward the noonday, or toward the sun in his clearest light.

But there is yet another way in which the good of one region in the spiritual world differs from that in another. This is not so readily understood by most persons as the two preced-

ing ; but it is even more important to be understood, and should therefore be studied by means of its correspondence in the natural world, which is involved in the correspondence of mountains and hills, and in the signification of mountains and hills in the Word.

This difference is defined as the difference between good and truth ; and the distance by which it is represented, and by which its degrees are distinguished, is the distance of elevation, or of the height of one region above another. That which is elevated is in *good* : that which is below, relatively viewed, is only in *truth*. Or that which is above is in the good of *love itself* ; but that which is relatively below is only in the good of *faith*, or in that good in which it is kept and preserved by means of *truth*, instead of being able to stand in the good itself simply for its own sake. We may know what this difference is from our own experience : for we know by experience that we do good at first through the force of truth, when otherwise we should not do it at all ; but (if we have persevered in so doing) that afterwards we become able to forget, as it were, the dictates of truth, because our former distaste for the good is overcome, and because the love of the good itself, which we have acquired, now leads us freely and spontaneously to do it.

This lifting up of the mind out of a state of servile obedience to truth, and into a state of willing obedience to the good itself for its own sake, — this is what constitutes all real and true elevation of character. This is the definite meaning of all distance upward, spiritually viewed, which the science of correspondences reveals to us, and which never before (since that science was lost) has been understood at all, excepting in a most general and obscure way ; and this is the meaning which we are to receive, and apply to life, when we read of mountains, of hills, of height in general, and especially of Mount Zion, in the Sacred Scriptures.

But there is one thing more also to be understood, before the correspondence and signification of mountains can be fully apprehended. The states of our minds are not permanently our own ; and they do not form a part of that in us which is to remain, and which is to make our eternal state in the other

world, until they become a part of our actual life. A mere state of mind may indeed, with propriety, be called elevated, if its quality is such as to be rightly so expressed; but if this elevation is merely a state of the mind, and not of the life, then the elevation of it is like that of a man floating by transient means in the air, who is most certainly destined very soon to descend again, and to remain at last on the solid ground: whereas, if the elevation of the mind is in the life also, this is like that of a man who ascends a mountain of solid earth, and afterwards remains and dwells in the same elevation. The life we live is represented in the spiritual world by ways and roads, and by travelling in them. When the road ascends a mountain, the ground beneath represents that by which we are permanently sustained in life (if we remain upon it); that is, the ultimate or lowest things on which we stand, in the life which we are living. Mountains, therefore, signify the good of love in life.

This is the signification of mountains in the internal sense of the Word, excepting in those passages in which the subject treated of is evil instead of good; but, in all such passages, the signification is directly opposite: for all good correspondences are capable of being turned into evil; and, when they are turned into evil, they still follow the laws of correspondence nevertheless: and so they are made to represent that particular evil which is the exact opposite of the good to which they properly belong, and into which this good itself is turned when it is perverted.

The opposite or evil sense of mountains is that which must be applied in the present case. By "*this mountain*," which, as it is said in the text, may be removed, and cast into the sea, by faith, is meant not the love of good, but the love of evil; and also not the confirmation of good love in a good life, but the confirmation, or tendency to confirmation, of evil love in an evil life. That is, in general, an evil state as to the love in our own minds, and not any merely external obstacle or difficulty, is the kind of mountain that is to be removed by the faith described in the text.

But the appearance of the whole thing to ourselves, when

we are in the evil, is very different from the reality. We do not seem to ourselves to be in evil ; and, if we become aware of any difficulty (as we sometimes do), then we attribute the difficulty to other causes, and are not willing to see, and in fact do not see, that it originates in our own evil state of mind and of life.

And yet something of the form of mountains, or of elevations of some kind, is still present in our mode of viewing our own state, though we view it falsely ; and thus something of correspondence remains in the ideas of our thoughts on the subject, however much we may pervert it. We do not, indeed, at first, see the mountain of evil rising up in our path as an obstacle to our progress : but we see it in a way still worse than that, and in a way that affords, in reality, still less of prospect that we shall make any progress beyond it ; for we see ourselves, in our own imagination, lifted up toward heaven. We put the mountain of evil under our feet, and suffer ourselves to be deceived by the false support it gives us. The state of evil love in our own mind thus, in its first effect, assumes the form of a lofty elevation, according to its correspondence, and, bearing us on its summit, entirely prevents us even from beginning to make any progress toward heaven, or from standing where we can begin ; for we must first of all descend, by a path precipitous, dangerous, and extremely undelightful, to the valley below, before we can take a single step in the right direction.

But we are sometimes brought suddenly and violently down to the state of humiliation ; and then we see the mountain in another aspect. Then it rises before us in the shape of a vast and insurmountable difficulty. We cannot stir a step, without the necessity, as it then seems to us, of climbing the rugged heights before us ; and this we feel unable to do. But still, as most commonly is the case, we do not regard the mountain that lies in our way as the outbirth of evil in ourselves, but only as an external obstacle. We do not repent, and put away our own evils ; but we complain, and sink into despondency, and think we should go along, and do well, if only we had the freedom of going our own way. Thus the mountain

itself is the same thing it was before ; and we view it in essentially the same light, only that, instead of thinking ourselves on the top of it (where we still desire to be), we think ourselves cast down and ill used, and shut out from the good which we imagine we would do if only we had a fair opportunity of using our own strength, which we regard as sufficient.

Thus, in both these cases, — that is, whether we regard ourselves as above all fear and danger ; or whether we feel the difficulty, and regard it as coming from external causes, — the principle is the same. The real difficulty, in both cases, is in our own state of life ; and the form it assumes, in both cases, is that in which we are led to look elsewhere than to repentance and reformation for the means of advancement toward the good which we seek. But the truth is, that nothing can impede us in the path of spiritual life, excepting our own evils. External difficulties may be hard to be overcome, as far as our external life is concerned. Bodily pain is pain, to the good as well as to the evil. Misfortune, poverty, bereavement, distress, and affliction of all kinds, are evils to the natural life ; and sometimes they are obstacles in the way of our course in this world, so great that we cannot overcome them. But none of these can do harm to our spiritual life, unless they are connected with evil in our own spirit and life. Even the influences of infernal spirits cannot reach us and affect us, excepting so far as our own state of mind opens the way, and gives them access.

By the words, "*Be thou removed, and be thou cast into the sea,*" is signified the sending back of evil to the infernal regions from whence it came. By "*the sea,*" in a bad sense, is signified hell ; or, more particularly, that part of the hells is signified which is characterized by the dominion of false persuasions, and which is the opposite of the faith spoken of in the text, and in the verse preceding it : for water, in a good sense, represents natural truth, or truth in the form of science or religious knowledge ; and the great collection of water in a sea represents the mass of scientific truth in general, out of which, as an unfailing supply, faith is drawn ; and the sea, in a bad sense, represents the opposite of this.

What is meant by the sending back of evil to the hell from which it came is not readily understood, unless it is understood that all life is from the Lord, and that all good life comes to us mediately through angels, and that all evil life comes to us mediately, and by perversion of what is good, through infernal spirits. The affections and thoughts of our minds are not by any means original with ourselves ; but they all come by influence, in one way or another, and are sent back to their sources when the influence by which they approach us is rejected, and thus when no place for them is found in our minds.

We may be aided, perhaps, in the practical understanding and application of this point, by considering the case of influence exerted by one man in this world over another. Suppose we are thrown in the way of an evil man, whose influence, or power of persuading and leading others, is great ; and the question is, what we will do with such a man, or rather with the evil that is continually emanating from him. There are two essentially different ways in which the case may be met. One way is merely to regard the evil as our enemy, laying to its charge all the evil that comes from it to ourselves. Looking at the case in this light, our great desire must be to put down, or to extirpate, the evil itself in the man from whom it comes ; and this not indeed for his own good, but to relieve ourselves of a danger and a grievance. Thus we regard the evil as an external thing relatively to ourselves, and try to remove it by an external removal of that which might lead us astray. But the other way, essentially different from this, is to regard our own state of mind, and especially the state of our affections or love, as the real source of all our danger, and to shun and to resist the evil and its influence on account of our proneness to fall before it. This is not, by any means, the same thing as to ascribe the origin of the evil to our own independent action ; but it is most properly described as the sending back of the evil to its source. In thus sending it back, we confess that it is from hell, and that all good is from the Lord alone. When we are in this state of mind, we do not desire that those who are in evil should remain in evil ; but, on the contrary, we desire them to be brought out of it. But

it is for their sakes, and not our own, that we desire this. So far as we are concerned, we desire only to gain the power of dismissing them, without being injured by them; and we are willing to let them go in peace, and to let them remain in the evil if they cannot receive the good. We throw back the evil influence that comes from them, knowing that its origin is evil in them, and that it must return as evil upon them; and we are not angry with them on that account, but suffer it to be as it is until they can be truly—that is, internally—reformed. We know that the Lord does not assail even the most evil in the hells, and that he does not attempt, in any case, to drive them out of the evil they are in. We know that all, in the other world and in this, as far as it is possible, are by him left in freedom in all the things he is doing for them for their good; and we know that in this, as well as in other things, we ought to be like him, and to do as he does, to the extent of our power.

By the words, "*and shall not doubt in his heart, but shall believe, that those things which he saith shall come to pass,*" the same kind of faith is meant as that which is called in the preceding verse "*faith of God*" (the English version has it "*faith in God*;" but "*faith of God*" is the literal translation). This faith is not faith alone, but is the faith of charity: for it is described by the words, "*and shall not doubt in his heart*;" by which the *heart*—that is, the will or love—is plainly shown to be the origin of the faith intended. And, when this faith is called "*faith of God*," it seems evident that such a faith as God will give, or a faith that is from him and not from ourselves, is what is meant; and the faith that is from him is a faith such as he approves, the end of which is a good life, which is a life of love and charity.

This faith is the only genuine and true faith, and is everywhere meant in the Word whenever faith is spoken of as that by which salvation is effected. It is not a blind faith; it is not presumption; it does not shut its eyes either to the greatness of the difficulty to be overcome, or to the greatness of the help from above that is needed; it does not presume on the absence of danger, nor yet on the sufficiency of its own strength

to meet the danger : but its trust is in the Lord ; and its trust in him is not merely a vague and an indefinite confidence that he will do whatever is needful, but it is a confidence in the known and actual methods of operation by which the Lord is present with men, and by which he is endeavoring to reform and regenerate them, and thus to save them. It is a practical faith ; it is a faith that puts its trust in the Word, in the Commandments, in the means of grace, and in the assistance of the Holy Spirit operating in and through all these, and enabling us to live a good life ; it is a faith that abandons all trust in self, that flies from all evil influences, and that earnestly embraces and appropriates all good influences, and prizes the means through which these are given as more desirable than all other things on earth.

By the concluding words, "*he shall have whatsoever he saith,*" is signified that success is absolutely certain, if we endeavor, in the exercise of this genuine and true faith, to put away evils, and to live a good life : for by the removing of mountains, which is here said to be in the power of faith, nothing else is meant but putting away our own evils ; and the end of doing this is that we may live a good life. Genuine faith relates to these things of life, which are spiritual things, and not in any degree to natural things, excepting as to their spiritual uses ; and, if this is seen and understood, it will appear that the promise of the Lord in the text is true and faithful, and that it will be fulfilled in the experience of such as desire it.

But the mountains of evil that lie between us and the heavenly land must be encountered, each one of them in particular, before they can be removed out of the way. They will not be removed all together in one mass, and while we are yet at a distance from them, but only one at a time, and each one in its turn, when we seriously undertake to surmount it, and to leave it behind us, and not before any such effort is made by us. We may, indeed, sometimes lose sight of the mountains that are at some distance from us ; and then we may imagine that we never shall encounter them again : but they will in this case still remain hidden from our view only by the mists that lie between, or perhaps, in many cases, by the masses of obstruc-

tion that lie nearer to us ; and, if we are really making progress on our way, we shall see them again, larger, nearer, and more formidable, than before ; and then, lest we stumble and fall in the dark shadow, or lest the ascent should be too difficult for us, the Lord will be near to help us, according to our faith in him.

We do not know how much of evil is in us before it comes forth into life ; but, when it does come forth into life, then, if we are truly following the Lord, we shall seek out the particular forms which it assumes in our life, and shall put them away one by one, and so as to surmount them, and so as really to leave them behind, or to send them back to hell, from whence they came, while we go on our way : and thus, by the faith which is of God, all the evils that beset our path will gradually disappear, and be removed out of the way.

The forms of evil to be put away are very numerous. Thus, for example, the evil of anger, in any or in all of the various forms which it may assume, must be sought out, and in the strength of the Lord must be overcome, and put away. This evil may rise before us like a mountain, in such a way as to deceive us in regard to the true origin of the obstruction it throws in our way ; for anger tends to shut our eyes to our own evils, and to open them wide to the evils of others. We shall be in danger, therefore, of ascribing our hinderance in the way of life to others, and not to the evil manner in which we meet them, and in which we suffer ourselves to be affected by them. Or we may not even know that we are hindered in our course, but may be lifted up by the evil so as to stand aloft above all danger in our own imagination. But we must seek the causes of all this as they exist in our own heart and our own life, and then put them away.

Similar things might be said of other evils, as of revenge in all its forms ; of envy in all its forms ; of hypocrisy in all its forms, and especially in the affairs of daily life ; and of any thing in us that we desire to conceal from the view of others, through fear of giving them an evil opinion of ourselves. What would we do if all that is in us were plainly to be seen in our very face and outward appearance by all around us, as

is the case in the spiritual world? And yet our spirits are thus seen in that world even now. And we need not fear to see ourselves as we are seen, if only, when we see the evil, we are willing to put it from us, and thus to make that use of the sight of it which will enable us to look above ourselves, and to see, and also to receive, the things of faith and of love from the Lord.

This particular self-examination, and the discovery of our own evils, or of that very evil to which we are at the present time most exposed, is referred to in the text by the words, "*this mountain*." By *this* mountain is meant the mountain now in the way. And hence we may learn, that the Lord's promises relate especially to our greatest difficulties and dangers. That which rises up as a mountain just before our eyes, in our very path, the shadow of which is darkest, and the removing of which seems the most difficult to be effected, — this is what is removed by the "*faith of God*."

HEAT THE CAUSE OF ATTRACTION.

BY JAMES SCOTT.

[The following paper, which is to be succeeded by two others on the same subject, comes to us from a source which entitles it to the careful study of our readers. We are happy to afford them the opportunity of examining the views which are here presented; though we have not been able to give them sufficient examination ourselves to express any decided opinion in regard to the doctrines which they contain. — Eds.]

1. It is known in the New Church, that every thing which exists in the natural world corresponds with something existing in the spiritual world, and that every principle operating in nature corresponds to some spiritual principle; that the natural thing or principle is connected with the spiritual, as an effect with its cause, or like a body with its soul, — was created from it, and subsists in connection with it, and, without such connection, would cease to be, as the body dies, and falls to decay, when the soul is separated from it. The correspondence is so

entire, that whatsoever can be predicated of the one is true of the other ; insomuch that, if we knew all the laws of correspondence, we might, from a knowledge of spiritual things, directly investigate the principles of natural science ; and *vice versa*, from what we see in the natural world, might read directly in the book of life. Such knowledge, we are informed, existed in the earliest times, when the men of the Most Ancient Church held immediate intercourse with angels, and had little regard to the things of sense, except as a mirror in which they could see the things belonging to eternal life.

2. Among the correspondences with which we are acquainted, none is more familiar or more general than that of heat and light with love and wisdom. We know that life is love ; that Divine Love, or the Lord himself, dwells in the spiritual sun, which is the first proceeding from himself ; that love and wisdom proceed as heat and light from that sun to warm and illuminate the spiritual world, with all the beings and objects therein contained ; and so, in like manner, that the sun of the natural world is pure fire, and that natural heat and light proceed from that sun to warm and illuminate all things in the natural world. We know these generals, with many of the particulars growing out of them. And since love is the life of man, and the cause of spiritual attraction conjunction and power, does it not follow, that heat, which corresponds to love, is the cause of cohesion, of gravitation, of attraction in general, and of motion, in the natural world ?

3. We shall assume these things as true from their spiritual correspondence, and then seek for such evidences as can be adduced to establish them as truths to the apprehension of the natural and philosophical mind.

4. *Definition.* — Heat, or the caloric of the chemists, is an imponderable, impenetrable, elastic fluid, having attraction for ponderable matter.

5. *Its Attraction.* — That it has such attraction appears from its rushing in and constant adherence to all substances with which we have any acquaintance, whether they be solids, liquids, or aeriform bodies ; and that it goes freely from any one of these, in which it exists in excess, into all the surrounding

substances, until there is exact equilibrium among them all. One substance receives more rapidly or in larger quantity than another ; but when each has acquired its peculiar proportion of the excess, and all are equally warm, the equilibrium is established, and the heat is at rest in them all.

6. *Its Fluidity.* — That it is a fluid appears from its thus freely flowing into solids through their interstices, as water flows into a sponge.

7. *Its Elasticity.* — This is shown in the great quantity which can be compressed into a small space ; as when a ball of iron is heated to redness in a furnace, and, as soon as the power which holds it in compression — namely, the fire — is removed, it flies off again into the surrounding space, being denser near the ball, and rarer and more rare in the distance.

8. A somewhat different instance of its condensation takes place in the melting of ice. The heat required to melt a pound of ice into a pint of water, which still remains just as cold as the ice, is enough to boil three gills and a half of the same water, communicating to it a hundred and eighty degrees of temperature. The water in this case (I mean the water just melted) has acquired a new *capacity for heat*, as it is called. The heat becomes latent ; so that, though the supply be cut off, and the water remain in contact with the ice, it will not yield up a particle. But it is not to be supposed, I think, that the heat loses any of its elasticity. Perhaps there is such a change in the arrangement of particles in the water as admits the heat into closer union with them, and thus that the increased elasticity from greater compression is balanced by increased attraction from this new and more intimate relation. The case is not at all peculiar. Whatever it be among the endless variety of bodies which renders one more and another less susceptible to the ingress of caloric, it is certain that the water has undergone a change which has enlarged its capacity in this respect.

9. Now, in order to acquire some little idea of the degree of condensation in this heat of fluidity, let us compare it with that which enters water in still another form ; that is, water converted into steam. The circumstances attending this conversion

are quite analogous to those just mentioned when ice is converted into water. A very large amount of heat is required to fill the increased capacity of the steam, which becomes latent in it, and which does not heat it above the temperature of the boiling water from which it is generated ; and, accordingly, it does not part with this heat to the water, as the ice-cold water does not part with its latent heat to the ice. The quantity of latent heat in steam is about a thousand degrees ; so that what is contained in one pound of steam at atmospheric pressure would heat a thousand pounds of water one degree : and this is exclusive of the heat received in melting, and of a hundred and eighty degrees received since, before it began to boil. There is one remarkable difference in the two cases : the water is a little denser than the ice ; whereas one pound of such steam occupies, I think, about the space of eighteen hundred pounds of water.* A simple calculation from these data will show that the same heat (a hundred and forty degrees) which is latent in a pound of water, made latent in one-seventh of a pound of steam, will occupy about two hundred and sixty times the space which it occupied in the water ; and, if we assume a density of latent heat in steam fourfold greater than in the uncondensed solar rays near our earth, it will follow that those rays must be more than a thousand times condensed to form the latent heat in water. The remainder, or that which existed in the ice, is perhaps ten times greater still. Certain calculations have been made in regard to it, but nothing satisfactory as yet. What power is able to hold this very elastic fluid in these states of high condensation ? Answer : Its attraction for the ponderable matter in its varying states of ice, water, and steam. Doubtless this attraction varies only according to fixed laws, and remains constant under like circumstances.

* It is proper to notify the reader, once for all, that these sheets are written without access to suitable works of science ; and that hence the writer is obliged to trust for the most part, for facts and figures, to an uncertain memory. This would be unpardonable, if the design were to teach such things critically ; and it would doubtless be more satisfactory to reader and writer to have such data laid down with the precision which the present state of scientific knowledge would allow : but since general principles alone are in question, and those having the means and inclination can make exact calculations for themselves, it is hoped the want of such precise accuracy may be thought excusable.

10. *Heat a Substance.* — It has been much disputed among philosophers, whether heat be really a substance, or only an active quality in other substance. In most of the states in which we perceive its effects, there is evidence of great activity and power : but, where there is action, there must be something which acts ; for neither action nor any other quality can be predicated of nothing. Heat is something which, in a thousand forms, can be pretty accurately measured ; as that, for instance, already mentioned, which becomes latent when ice is melted. The quantity remains ever unchanged : it may be shut up and imperceptible for months and years ; and, when liberated by freezing the water, there it is, the same as before, and, under like circumstances, exhibits over again the same activity and power.

11. The most simple method of measuring the absolute quantity of heat is, I believe, by the calorimeter, in which it is made to combine with ice, and is wholly absorbed in the water produced ; and the weight of water so melted is the measure of the heat. As an example : An ounce of hydrogen, while burning, combines with eight ounces of oxygen, and the product is nine ounces of water. The combustion is made in a box surrounded by ice, at thirty-two degrees Fahrenheit, so that none of the heat of combustion be lost ; and, deducting nine ounces from the water obtained, the remainder is the portion from the melted ice, and measures the heat set free from the two gases. It was imperceptible in the ice-cold air ; exhibited violent action during the transition ; and remains equally imperceptible in the ice-cold water.

12. *Its Impenetrability.* — Heat, in common with other forms of matter, has the quality which is termed “ impenetrability.” It occupies space, and occupies it exclusively ; so that no other substance can be in the same space at the same time. This appears from considerations already adduced, and from others which will follow.

13. *Expansive Power.* — One of the effects of heat most universally observed is the expansion which it causes. When bodies are subjected to the influence of accumulated heat, it enters into all their substance between the particles of which

they are composed, and, by its elasticity, drives them farther asunder. At first sight, this fact seems opposed to the idea of heat being the cause of cohesive attraction, and to suggest the contrary idea of repulsion ; but it will be found that there is no incompatibility between the two. Its attractive force towards the matter causes it to enter, and to crowd itself in the more, the more abundant it is : at the same time, not only does the accumulation without press the body together, but the accumulation within, in its endeavor to attach itself to all the particles, — most to those nearest, and less to the remote, — operates as a cement, or bond of union between them. The sum of all these compressing forces, acting in one direction, is counteracted by the antagonistic force of elasticity acting in the other ; and thus the whole mass settles into a state of equilibrium. On the other hand, when the heat is withdrawn, and the body grows cold, it contracts, and the particles approach each other, and, being nearer, the less force is required to hold them in strong connection ; while there is also less elastic force within to hold them asunder, yet so that the equilibrium always remains. Could the heat be wholly abstracted from within and around the substance, then, if the theory here assumed be true, the slightest force would be sufficient to dissipate the whole, like downy particles blown away by a breath. In all our experience, the colder a body is, the harder it is, or the stronger its connection ; and probably this rule would hold until the particles were in actual contact, the chinks alone being well filled, and that, after this, each subsequent extraction of heat would weaken it.

14. *Heat Imponderable.* — This appears from the failure of the most careful experiments made to detect its gravity. A cannon-ball, cold or red-hot, weighs the same. Water and steam, with the large quantity of latent heat contained in them, weigh just as much as the ice of which they are composed ; and so also do the oxygen and hydrogen gases, with still larger quantities of heat.

15. The meaning, however, of the statement, that heat is imponderable, can only amount to this, that while it presses towards ponderable bodies, and draws them towards itself (for

action and re-action are equal), one mass of heat is not attracted by another. But, if heat causes gravity, then the weight of an object is the force by which that object is drawn towards the heat in the earth and its appendages, added to the force by which the earth is drawn towards the heat in that object; and therefore the object *does* weigh somewhat more in consequence of the heat within it. While a pin falls to the earth, the earth falls upward to meet the pin. But how much? Just as much in proportion as the heat of the pin to the heat of the earth; or, what is the same, as the weight of the pin to the weight of the earth. The proportion may be easily stated in figures; but no wonder it has not been detected by experiment.

16. Since it is to be proved that heat is the cause of gravity, and since our earth is the theatre where the effects of gravity are chiefly noticed by us, — experiencing them as we do every moment of our lives, — it may be expedient here to show the extreme probability, not to say certainty, that there exists an accumulation of heat amounting to an ocean of fire within the earth's crust. We shall find it convenient to begin with the grosser aerial atmosphere encompassing the earth, and the heat contained in that. We have seen how heat exists in steam (n. 9); driving its particles so far asunder, that there ceases to be hardly any perceptible resistance to motion among themselves. Quite similar is it with the gases of which our atmosphere is composed, except that, in the steam, a small diminution of temperature, or increase of pressure, condenses it again into the liquid state; whereas the two principal gases of the atmosphere, and several others, are not so condensed by any degree of cold or pressure with which we are acquainted.

17. Let us follow the aerial fluid to its extreme distance from the earth, and extreme separation of its particles, and thence again downward to the opposite extreme of greatest condensation. These fluids are without cohesion, and may be conceived of as consisting of very minute independent parts, not points, but invisible organized particles, each having its own modicum of heat condensed around, if not within, itself. They are prevented from indefinite expansion by external

pressure, by their mutual attraction, and by their general attraction towards the earth. Suppose a small portion of air near the earth's surface to be heated : it will consequently expand, and, becoming thus specifically lighter, will rise ; for the colder and denser air, more strongly attracted, presses under it, and buoys it up : at the same time, the sensible heat is diminished ; for, as it rises, the pressure above is lessened, causing still further expansion ; and the same heat occupies a larger space, so that a greater quantity is required and employed in the office of holding the particles of air in connection ; and, in short, such is the balance of forces, according to what was explained (n. 13), that less heat has liberty to escape, or remain sensible. The air retains, however, its *relative* temperature, or relative expansion, above the surrounding portion ; for that is under equally diminished pressure : and thus it continues to rise, and, provided there be no counteracting current, and nothing to prevent the ordinary and regular gradation of diminishing density and heat in the column through which it is moving, will still rise, until its density becomes indefinitely little, forty or fifty miles high. It will do so the more especially, since the increasing cold gradually condenses more and more of such moisture as it held in solution, when the thousand degrees of latent caloric therein is yielded up to the air, still more warming and expanding it, and increasing its upward velocity, or, at the least, counteracting the process by which otherwise there would be a slow approach toward equalization ; but, when at rest in this highest point of elevation, it gradually gives off to its far-off neighbors the little advantage it retained, and becomes intensely cold. It may be compared with the man who is at the greatest remove to which he can withdraw from the church, to which the earth corresponds. Deprived of social sympathy and communion, he is in spiritual solitude and spiritual cold.

18. Disregarding the rapid poleward currents in this thin air, as not affecting our present inquiry, let us again descend. These isolated particles, however lonely and cold, retain some little connection with the earth, which still attracts them, or gives them such weight as they have ; and they rest with their

weight, through the medium of the interposed caloric, on those below, and these on others, and so on, the weight of the superincumbent mass, at every point as we descend, compressing the portions below, and, by compression, warming them. The amount of this pressure, and of the condensation exactly proportioned to it, have been calculated with great exactness. At fifty miles high, it is computed at about five grains to the square inch ; at twenty miles, not far from three ounces and a half ; at fifteen miles, a little more than a pound ; at seven miles, three pounds and three-quarters ; at three miles and a half, seven pounds and a half ; and, at the level of the sea, fifteen pounds. Fifteen pounds is the weight of a column one inch square at bottom, and slightly enlarging with the radii from the earth's centre, reaching quite to the top of the entire atmosphere ; and the other weights mentioned are those of the parts of that column above the given heights.' The temperature also varies in some proportion with the pressure and density : and this shows us why mountain-tops are cold, and, even in the midst of the torrid zone, at less than five miles high, covered with eternal snows ; why a column of warm air, ascending, grows cold, and, descending, becomes heated.

19. But let us descend lower still. If we may suppose there are crevices in the earth's crust through which air can penetrate (and it does penetrate, though slowly, through water itself : and it can hardly be imagined, I think, that there are not sufficient interstices in the more solid portions ; for, if not, there must be a perfectly air-tight barrier extending through all latitudes and longitudes quite round the globe) ; if there are such openings ; and if, moreover, the air remains elastic under every pressure, — then its density must increase from the same causes, and according to the same law, as we descend below the surface. At the surface, a pint of air weighs between nine and ten grains : at thirty-five miles below, following the same calculation, it must weigh a pound and a quarter ; that is, one-quarter part heavier than water. At forty-two miles, the density would be five ; and, at fifty miles, heavier than all known solids, which, accordingly, must float above it : but, long before this, it would become of a glowing heat, and so

constitute an ocean of fire.* Not atmospheric air alone, but other elastic fluids, are affected in the same way, the density of each varying exactly as the pressure, and, as is known, freely mingling with each other, whatever their different densities. Furthermore, some or all of the solids, subjected to this intense heat, may perhaps be decomposed into more primitive elements, and all become mingled in the central ocean.

20. It is, however, reasonable to suppose that these gases lose their elasticity, and become liquefied, at a certain depth. Steam, as already remarked, is condensable by pressure, and that not very great. Some of the gases are condensed in the same way: and even carbonic acid, always found in the atmosphere, and which, under ordinary circumstances, seems as permanently elastic as any other, has been condensed by being generated in a strong iron vessel; in which case it exists under immense pressure, and, when liberated, bursts forth with great force and velocity; and then, some portion escaping in vapor, the remainder becomes a solid, resembling snow in appearance, and so cold as readily to freeze mercury placed in contact with it. With the knowledge of facts like these, it requires no great stretch of fancy to imagine that all the gases may in like manner become liquid under pressure sufficiently increased. Let us suppose, then, that all the gases of the atmosphere become liquid at about forty-two miles and a quarter below the level of the sea, and that then, like other liquids, they are not much further condensed by additional pressure, and we shall thus have in our minds an ocean of liquid fire by itself, or in combination with other melted substances, constituting the central portions of the globe, and indeed the entire globe, with the exception of a comparatively thin skin at the surface, called the crust, made expressly for our happy dwelling-place while here below; and we shall have the average density of the globe, as certain nice experiments and calculations have shown it, somewhere near five times and a half the weight of water.

* It is a well-known fact, that the earth does grow warmer, the farther we descend. The increase has been stated at one degree Fahrenheit for every fifty or sixty feet. Another proof in point is the burning lava, so often thrown from volcanoes in every climate.

21. These experiments consisted in balancing the weight of particular mountains against that of the earth in general, by observing how much the plumb-line was drawn from the perpendicular by the attraction of the mountain, or rather, doubtless, by an observation nicer, and perfectly equivalent ; and then, estimating the weight of the mountain from its known composition, the weight of the globe was determined. Several such experiments have been made by eminent men, not differing widely in their results ; and the average of them all is, as already mentioned, about five and a half.

NIGHT AND MORNING.

THE cloudy curtains of the night
Above us are outspread :
The morning dawn shall break them through
With heavenly gold and red.

There is no night so long and dark
That morning cannot break,
Its misty shadows chase away,
A cheering day to make ; —

No night of sorrow so forlorn,
So starless, near despair,
But Faith's triumphant eye shall catch
Some gleam of heaven-light there.

That darkest and most dreaded night
Which closes o'er the tomb,
But heralds on immortal day
In our eternal home.

D. H. H.

THE SCIENTIFIC RECOGNITION OF SWEDENBORG'S DOCTRINE
OF FORM.

IN a late number of the "National Review," which is an English periodical conducted with much ability, occurs what seems to us a singular illustration of the adoption into science of Swedenborg's principles. This must, of course, take place when the church is established; and there is much evidence that it is beginning now. To understand the extract below, it should be stated that it is part of an essay on physiology. In previous pages, the writer has considered how the organization and growth of animals take place; and judges it to be by what is called differentiations and integrations: that is, the foundation and beginning of all life, vegetable or animal, is in the form of minute cells or drops, far too small to be seen without powerful instruments. When many of these are found, some begin to *differ* from the rest: thus a part goes out from the body, and forms a limb; and of these some *differ* from the rest, and form a hand; and of these, at a later time, some *differ* from the rest, and form a thumb; others, a forefinger; and so forth, until these differences are carried out completely, and the whole body is formed. But, in order to do this, when cells enough to form a heart, lungs, an eye, an arm, or hand, exist, they *differ* from all the rest; but they are like each other in the adaptation to this use; and then they come together and make a *whole*, which act is called an *integration*, from the word "integer," which means whole. The lowest animals are exceedingly simple, because the differentiation and integration are very slight; and, in proportion as they are carried far, the body approaches perfection, and all its parts and members, whether large or small, are completed.

After showing this, the writer goes on as in the extract below. His illustrations are not particularly good; but it is a remarkable thing, that a writer, who evidently (from the other parts of his article) knew nothing of Swedenborg, should distinctly announce that *sociology*, or the science of society, and *physio-*

logy, or the science of organized animal and vegetable bodies, are so closely connected, that they must be studied together, and permitted to illustrate each other.

"It is becoming clear, that the general principles of development and structure displayed in all organized bodies are displayed in societies also. The fundamental characteristic, both of societies and of living creatures, is, that they consist of mutually dependent parts; and it would seem that this involves a community of various other attributes. Most men, who have any acquaintance with the broad facts of both physiology and sociology, are beginning to recognize this community of attributes, not as a plausible fancy, but as a scientific truth; and we are strongly of opinion, that the parallelism will by and by be seen to hold to an extent which few at present suspect. Meanwhile, if any such parallelism exists, it is clear that physiology and sociology will more or less interpret each other. Each affords its special facilities for inquiry. Relations of cause and effect, clearly teachable in the social organism, may lead to the search for analogous ones in the individual organism, and may so elucidate what might else be inexplicable. Laws of growth and function, disclosed by the pure physiologist, may occasionally give us the clew to certain social modifications otherwise difficult to understand. If they can do no more, the two sciences can at least exchange suggestions and confirmations; and this will be no small aid. The conception of 'the physiological division of labor,' which political economy has already supplied to physiology, is one of no small value. And the probability is that it has others to give.

"In support of this opinion, we will now cite cases in which such aid is furnished; and, in the first place, let us see whether the facts of social organization do not afford additional support to a doctrine set forth in the foregoing part of this article.

"One of the positions we have endeavored to establish is, that, in animals, the process of development is carried on, not by differentiations only, but by subordinate integrations. Now, in the social organism, we may see the same duality of process; and, further, it is to be observed, that the integrations are of the same three kinds. Thus we have integrations that arise from the simple growth of adjacent parts that perform like functions; as, for instance, the coalescence of Manchester and its calico-weaving suburbs. We have other integrations that arise, when, out of several places producing a particular community, one monopolizes more and more of the business, and leaves the rest to dwindle: as witness the growth of the Yorkshire cloth-districts at the expense of those in the west of England; or the absorption by Staffordshire of the pottery manufacture, and the consequent decay of the establishments that once flourished at Worcester, Derby, and elsewhere. And we have those yet further integrations that result from the actual mi-

gration of the similarly occupied parts; whence result such facts as the concentration of publishers in Paternoster Row, of lawyers in the Temple and neighborhood, of corn-merchants about Mark Lane, of civil engineers in Great George Street, of bankers in the centre of the city. Finding thus that in the evolution of the social organism, as in the evolution of individual organisms, there are integrations as well as differentiations, and, moreover, that these integrations are of the same three orders, we have additional reason for considering these integrations as essential parts of the developmental process, needing to be included in its formula; and, further, the circumstance, that in the social organism these integrations are dependent on community of function, confirms the hypothesis that they are thus dependent in the individual organism.

“From a confirmation thus furnished by sociology to physiology, let us now pass to a suggestion similarly furnished. A factory, or other producing establishment, is an agency for elaborating some commodity consumed by society at large, and may be regarded as in some measure analogous to a gland or viscus in an individual organism. If, now, we inquire what is the primitive mode in which one of these producing establishments grows up, we find it to be this: A single worker, who himself sells the produce of his labor, is the germ. His business increasing, he employs helpers, — his sons, or others; and, having done this, he becomes a vender not only of his own handiwork, but of that of others. A further increase of his business compels him to multiply his assistants: and his sale grows so rapid, that he is obliged to confine himself to the process of selling; that is, he ceases to be a producer, and becomes simply a channel through which the produce of others is conveyed to the public. Should his prosperity rise yet higher, he finds that he is unable to manage even the sale of his commodities, and has to employ others, probably of his own family, to aid him in selling; that is, to him, as a main channel, are now added subordinate channels; and so on continuously. Moreover, when they grow up in one place, as a Manchester, a Birmingham, or many establishments of like kind, this process is carried still farther. There arise factors and buyers, who are the channels through which are transmitted the produce of many factories; and we believe that primarily these factors were manufacturers, who undertook to dispose of the produce of smaller houses as well as their own, and ultimately became salesmen only. Under a converse aspect, all the stages of this development have been within these few years clearly exemplified in our railway contractors. There are sundry men now living who illustrate the whole process in their own persons, — men who were originally navvies, digging and wheeling; who then undertook some small sub-contract, and worked along with those they paid; who presently took larger contracts, and employed foremen; and who now contract for whole railways, and let portions to sub-contractors. That is to say, we have men who were originally workers, but have

finally become the main channels out of which diverge secondary channels; which again bifurcate into the subordinate channels, through which flows the money (that is, the nutriment) supplied by society to the actual makers of the railway. Now, it seems well worth inquiring whether this is not the original course followed in the evolution of secreting and excreting organs in an animal. We know that such is the process by which the liver is developed. Out of the group of bile-cells forming the germ of the liver, some centrally placed ones, lying next to the intestine, are transformed into ducts through which the secretion of the peripheral bile-cells is poured into the intestine: and, as the peripheral bile-cells multiply, there similarly arise secondary ducts emptying themselves into the main ones; tertiary ones into these; and so on. Recent inquiries show that the like is the case with the lungs, — that the bronchial tubes are thus formed. But, while analogy suggests that this is the original mode in which the organs of vegetative life are developed, it at the same time suggests that such does not necessarily continue to be the mode: for, as we find, that, in the social organism, manufacturing establishments are no longer commonly organized through the series of modifications above described, but now mostly arise by the direct transformation of a number of persons into master, clerks, foremen, workers, &c.; so the approximative method of forming organs may in some cases be replaced by a direct metamorphosis of the organic elements into the destined structure, without any transitional structures being passed through. That there are organs thus formed, is an ascertained fact; and the additional question which analogy suggests is, whether the direct method is substituted for the indirect method.

“These parallelisms might be multiplied; and, were it possible here to show in detail the close correspondence between the two orders of organization, our case would be seen to have abundant support. But, as it is, these two illustrations will sufficiently justify our opinion, that the study of organized bodies may be indirectly furthered by the study of the body politic. Hints, at least, may be expected, if nothing more. And thus we venture to think that the inductive method, usually alone employed by physiologists, may not only derive important assistance from the deductive method, but that it may further be supplemented by what may be termed the sociological method.”

NOTICE OF AN ESSAY ON CLASSIFICATION BY LOUIS AGASSIZ.

No. III.

PERHAPS we may get a clearer understanding of the questions discussed in this essay, in regard to the existence and source of the order in the animal kingdom, if we compare them with like questions in regard to the existence and source of the civil order of society. To this order we have to accommodate our whole conscious life. We know its power, from its often-felt binding restraint ; and a glance over our own life, or the general life of society, shows us that its sway is as broad as it is powerful. It takes the purposes of the unregenerated soul, which in themselves are full of wickedness and strife, and bends and guides them into a form of morality and peace ; and to the regenerated soul it gives an outward form which is an image of the heaven within. All men are born into entire selfishness ; but the great mass of society are trained up, by the laws of civil order, to an external life of comparative virtue and industry, which may indeed be a cloak for selfishness within, but which may also afford the recipient vessels of heavenly, spiritual life. Without it, man could not be regenerated, and the object of his life on earth could not be fulfilled.

We cannot, then, deny the existence of this order ; but the nature of its existence, and the source whence it flows, are as much subjects of doubt as the nature and source of the existence of the order in the animal kingdom. The appearance is, that civil order, as shown in the laws of society, is merely a device of human minds to protect themselves from harm, and to enable them the better to gratify their desires ; and that the order of the animal kingdom, as shown in the systems of classification, is a device of human minds to enable them to arrange before them facts which in themselves are disconnected. The appearance in one case is as deceptive as in the other. All rational views of history confirm religious faith, in regarding the order of society as the work of God, and not of men ; for what man, or set of men, have made it ? The essential parts of it are from ages gone by, where, one by one, they have

taken form, and thence passed down to us. While men have been striving for wealth and power and fame, its aim has been to promote useful industry, peace, co-operation, and moral growth. Selfishness has guided the human instruments by whom it has been built up ; but it is itself full of the spirit of love to the neighbor. Men have striven in blindness to attain their own narrow ends, which regarded only themselves and their short time ; but it has been guided in its growth by a wisdom which has provided for the good of all for the time being, and for all time to come. While men have been roused from listless idleness only by their bodily wants ; while they have been spurred to a more steady toil by the rod, and might has determined whose the fruits should be ; while the owners of the soil have forced all but the bare necessities of life from those who tilled it ; and while both laborer and consumer have yielded to the greed of modern commerce whatever it could grasp, — the spirit of use has been steadily pouring in to the laws of property, insuring the fruits to the laborer, and framing society here upon the plan of society in heaven, where use determines the place that each man holds. While kings and peoples and classes have been striving for power and for freedom to do what they willed, government has been falling from the hands of men, and passing to the control of written laws, which extend the rule of right and justice instead of the rule of human will, and which thus aim that the Lord's kingdom may come, and his will be done on earth as it is done in heaven.

Is this order, then, the work of human minds, — an order which everywhere conflicts with the natural delights of the human heart, and which, in itself, is above the full comprehension of all men ? Who but the Divine Providence could have given unity to the action of so many ages of human lives, and brought out from their contending passions and purposes such a system ? It may be said that it has been evolved from the human soul by external circumstances alone. Have external circumstances such love and foresight as to follow man in all his wanderings, and to guide him in freedom toward the right, and that, too, with a wisdom far above his own ? This would

be to call the outer world God, and to place men under its control. It may be said that the Creator made the soul and the world, and gave to each a set of laws such that they might act and re-act upon one another so as to bring about these results without any further care of his own. But we know that every thing gets its being from God, not through the past, but directly; each moment receiving it from him. Nothing of his works goes on, without him then and there present. And the laws of all being come, with the being itself, directly from him, — the laws of matter, as well as the laws of the inner life of the human soul; and thus, too, come the laws of human action, and, among them, the laws of civil order.

This order may at some times and places be under the control of one human will, and that the will of a despot, as the soul is often under the desolating sway of one ruling passion; it may be under the control of the will of a few men, as the soul is often divided between several of its passions; and it may be under the control of the will of the multitude, as the soul is often distracted by the multitude of its evil delights. Still it gets its source from the same Being, — Him “who maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.” It is only an appearance that it is from human minds, just as it is an appearance that the power to do wrong exists in him who does wrong from himself. It is, indeed, adapted to all the states and conditions of man; and thus he chooses, to some extent, the way in which he will receive it, and the character which it has when it reaches him. When he regards not God, and depends upon self, it takes the form of the arbitrary action of human will, and is filled with human perversions. When he seeks to obey the rule of right, — that is, the rule of God, — it becomes filled with the principles of right; then it is in the image of the order of heaven, and this is the all-wise system of guidance which the Lord holds out over such as will follow him.

Civil order, then, has a being as real as that of any individual man, and from the same Source. This is why the country is, in her way, the neighbor to be loved; this is why her laws are to be obeyed above any thing merely human; and this makes

it a sin to do violence in any way to her, as much as to do violence to one of our fellow-men.

He who looks upon civil order as a thing of human creation cannot see the real virtue of patriotism, or the real sin of disobedience to law. "What men have made," says he, "men may overthrow. The laws are our tools; the officers, the servants of our wills; the government, a thing which we tolerate for our own interest, and which for our own interest we will sustain and defend." To such a man, patriotism is a kind of extended selfishness, dictated by what he considers to be an intelligent view of policy. This, it is sad to say, seems to be the prevailing view in the theories of government now commonly taught; and the contest as to the source of the authority of government seems to be a contest as to what human will that authority shall flow from, — whether it shall be from the will of the people, of a privileged class, of a monarch, or of all combined. It is a contest of men for power. In past times, it was more confined to kings and chieftains and lords: now a widening intelligence is spreading it broadcast among the mass of civilized men. But the lust of power which gives birth to it is as bad now as then. It becomes no more innocent by being more widely spread. It is filled with the same haughty independence, the same disregard of God, the same pride in human strength. It is carrying its blight from the palaces of princes to the cottages of the people; and where will innocent, heartfelt patriotism find a home, when driven thence?

But intelligence is not the natural ally of pride and the lust of power. It may be pressed into their service for a while; but its real mission is to make men more humble, and more dependent upon the Source of all truth. The people may use it to oppose the tyranny of kings and aristocracies, and strive by it to establish the tyranny of the many; but, above the tumult and clash and destruction of this contest, its own true voice is heard, "Not one man, not few men, not many men, not man at all, but God, should rule the country in the principles of right and justice which he gives to all who will accept them."

Among the people who hear and heed this lesson, patriotism is no longer a glorying in the proud structure of their own hands ; it is a love for their country's laws, because they are the means through which Providence gives them their rights and duties, — the means of serving God and their fellow-men. Such a people would not strive to go in their own way, but to follow in the way of truth ; and this they would seek to learn from the only Source of truth, — the Word.

The study of the order of human life, when we acknowledge its true Source, will turn our minds to Him who is "the way, the truth, and the life." So, too, will the study of the order of nature, if we acknowledge its true Source.

The author who has devoted his life to the study of civil affairs, who brings all the knowledges obtained from his own observation and the observation of others to show the true nature and source of civil order, does for the philosophy of his science what the author of the essay before us does for the philosophy of the science of natural history. The one shows that the true principles of civil order are not at all the inventions of human minds, nor the result of the action of external circumstances upon the soul, but that they are from God ; that they are parts of the all-wise system of guidance which he holds out over men ; and that we are to find, not to create ; to obey, not to rule them. The other shows that there is order throughout the relations of the members of the animal kingdom, not the work of human minds, nor the result of physical causes, but the established system which is introduced and maintained throughout the relations of animals by Him who makes and sustains the animals themselves. There is, however, one marked difference between the work of the two authors. The naturalist studies the principles of order as they are applied to beings which have no control over them, and which cannot, therefore, alter them in any way : he has a perfect original ; and the faults of his work are entirely the faults of the translator. The student of civil affairs has to deal with the principles of order as they exist among beings who are free to receive them as they come from God, or to alter and pervert them ; and he has constantly to distinguish between what they have got from their

Source, and what from man. Still the principles in themselves are always the same, — the everlasting principles of right and justice which arise in the character of Him who alone is perfectly good and just ; as the principles of order in nature, however they may be understood by men, are in themselves always the same, — the form which the Divine Wisdom gives to the work of Divine Love.

It is often said that the individual man alone truly exists, and that society and its institutions are merely artificial human structures. But, if the principles of civil order are from God, the institutions which are established by them have their being from the same source. It is true, they are sustained by the aid of the free, conscious action of man. So is our natural life sustained by the aid of our free, conscious action ; for, if we did not feed and clothe and otherwise take care of the body, it would die. But what we do is only a small part of all the operations which combine in sustaining it : myriads of functions are carried on within, over which we have no control, and which our minds cannot comprehend. It is the same with society : we have to co-operate in sustaining it ; but the life which comes to it through the soul and through the spiritual world carries on all its more vital functions without our conscious aid, and without our knowledge. One of the first things in the structure of society, which strikes our attention, is the grouping of its members into larger and smaller communities. For example : In our country, the largest community is the nation, which has its own characters ; the next is the State, which has its own characters ; then the county, which has its own characters ; and so down to the individual man, who bears in himself all the characters of all the communities to which he belongs. In other words, one kind of rights and duties make a man a member of the nation ; another kind of rights and duties make him a member of the State ; and so down, till from all the communities to which he belongs he gets his whole civil character. Is not this perfectly analogous to the grouping of the animal kingdom, where the groups have each its own distinct characters, and where the individual becomes a member of the kingdom by one kind of characters, of the branch by

another kind, of the class by another kind, and so down, till in itself it bears all the characters of all the groups to which it belongs ?

This system of relations of individuals to groups, and of groups to one another, is universal : it is the way in which the parts enter in to make up any one thing. It seems, at first sight, to be too simple and general to yield any important results in regard to the true principles of order ; but its breadth and simplicity make it the safer means of illustration, wherever its existence is well proved, and its character well defined. The leading aim of the essay before us is to prove and define it as it exists in the animal kingdom.

Swedenborg gives us the first great law of grouping, in the law of degrees. It is according to this law that the soul is distinguished from and related to the body, the spiritual world distinguished from and related to the natural world, and the parts of each distinguished from and related to one another. It groups the life of man into affection, thought, and action ; it groups the heavens into the highest, the middle, and the lowest ; and it groups all things into ends, causes, and effects. It is the law by which the parts enter in to make up the whole of God's works ; and it is so, because it is the law by which the parts enter in to make up his own being. It arises in the distinctness and unity of his love, his wisdom, and his action. All grouping must, in some way, depend upon this law. We have already tried, in a former article, to trace the dependence in the classification of the animal kingdom. If we were correct there, it is easy to find it in the same way in the division of society into communities.

J. E. M.

JOURNAL OF THE MASSACHUSETTS ASSOCIATION OF THE NEW
JERUSALEM.

ABINGTON, Thursday, Oct. 8, 1857.

THE Presiding Minister being absent, the Secretary called the meeting to order at ten o'clock, A.M.; and Rev. Warren Goddard was chosen Chairman of this meeting.

The Delegates presented their certificates; and the following Ministers and Delegates were found to be present:—

BOSTON. — Messrs. S. Reed, J. H. Wilkins, William B. Pike, William J. Cutler, A. T. Lowe, L. Little, J. Andrews, Benjamin Worcester, T. Henry Safford, R. Curtis, N. M. Keen, G. T. Hawley, J. Reed, J. Dean, and Gilbert Hawkes, *Delegates*.

BRIDGEWATER. — Rev. Thomas P. Rodman, *Pastor*; and Messrs. Holmes Sprague, Ephraim H. Sprague, Philo Keith, Ralph Copeland, and Joel Shedd, *Delegates*.

ABINGTON. — Rev. Joseph Pettee, *Pastor*; and Messrs. Jeremiah Towle, Edward W. Cobb, James Pettee, C. A. Dunham, and Calvin Faxon, *Delegates*.

NORTH BRIDGEWATER. — Rev. Warren Goddard, *Pastor*; and Messrs. Samuel Dike, A. Bisbee, B. H. Eaton, W. N. Harlow, A. S. Phinney, and D. H. Howard, *Delegates*.

EAST BRIDGEWATER. — Messrs. Charles Mitchell, Jonah Edson, J. A. Rogers, and J. Chamberlain, *Delegates*.

YARMOUTH. — Rev. J. P. Perry, *Minister*; and Mr. F. Matthews, *Delegate*.

WEST BRIDGEWATER. — Messrs. N. Leonard and Azell Copeland, *Delegates*.

FALL RIVER. — Mr. John Westall, *Delegate*.

PAWTUCKET. — Mr. Joseph A. Woodward, *Delegate*.

BROOKLINE. — Rev. T. B. Hayward, *Minister*.

Rev. Adonis Howard, and Mr. T. O. Paine, *Licentiate*, of East Bridgewater, were also present.

It was *Voted*, That members from the several societies, who may be present, be requested to take seats in the Association until the delegations are filled.

It was *Ordered*, That the religious services this morning be assigned to eleven o'clock, A.M.

Ordered, That the lecture be delivered at half-past two o'clock, P.M.

The Chairman laid before the Association the following letter from a newly organized society of the New Church in Brookline:—

BROOKLINE, May 8, 1857.

To Rev. THOMAS WORCESTER, Presiding Minister of the Massachusetts
Association of the New Jerusalem.

Dear Sir, — At a meeting of the Brookline Society of the New Church, held on the 6th instant, I was instructed to communicate to you the following vote:—

Resolved, That this society make application to the Massachusetts Association of the New Jerusalem, at its next meeting, to be admitted a member of that body.

D. H. ROGERS, *Secretary*.

Whereupon, on motion of Mr. Sampson Reed, it was unanimously —

Resolved, That the Brookline Society be received as a member of this Association, and entitled to all the privileges of the other societies.

Reports were then presented and read from the societies in Boston, Bridgewater, Abington, North Bridgewater, East Bridgewater, Yarmouth, Fall River, and Brookline.

The Treasurer's Report was presented, read, and accepted.

A Nominating Committee was raised to report a list of candidates for officers of the Association for the ensuing year. This Committee consisted of Messrs. Wilkins, Dunham, R. Copeland, Rogers, Westall, Matthews, Phinney, Leonard, and Woodward.

The hour of eleven having arrived, Mr. T. O. Paine officiated at public worship, and preached a sermon from Isa. lxx. 21, 22.

The Colportage Committee presented its Report; which was read and accepted.

The Colporter, Mr. C. A. Dunham, presented and read his Report; which was accepted.

The Chairman stated, that, on the day previous (Oct. 7), the Joint Committee of Ministers and Laymen had had a session, at which an application had been received from Mr. Benjamin Worcester for a license to preach; that said application had been considered, and the license issued.

Mr. Paine asked information as to whether Licentiates were acting-members of the Association. After some conversation, a motion was presented by Mr. Little, to which amendments were offered by Messrs. B. Worcester and J. Reed; pending the consideration of which, the Association adjourned to half-past two o'clock, P.M.

Afternoon Session.

The Association met, and the roll was called.

Mr. Charles A. Dunham delivered a lecture before the Association, on "Order, as necessary to the Growth of the Church."

The motion in relation to Licentiates was then taken up; and the following substitute was adopted: —

Whereas some ambiguity, or obscurity, seems to us to exist in the Constitution of the Association, with regard to the duties and rights of Ministers and Licentiates; therefore —

Resolved, That the Joint Committee of Ministers and Laymen be requested to report upon the subject at the next meeting of the Association.

The Committee of Nominations reported a list of candidates for officers and committees of the Association, for the ensuing year. The report was accepted; and the nomination confirmed, as follows: —

Presiding Minister. — Rev. Thomas Worcester, D.D.

Secretary. — Rev. T. B. Hayward.

Treasurer. — Mr. William J. Parsons, of Boston.

Committee of Laymen. — Messrs. John H. Wilkins, Sampson Reed, Theophilus Parsons; Luther Clark, Ralph Copeland, Benjamin Hobart, George Phinney, Jonah Edson, N. S. Simpkins, B. S. Hale, Warren Bird, Clark Sherman, Nahum Leonard, John Westall, George W. Swazey, and William A. Wellman.

Colportage Committee. — Messrs. Sampson Reed, Benjamin Worcester, Adoniram Bisbee, George Phinney, and Lewis G. Lowe.

Committee on Religious Education. — Messrs. John Westall, Sampson Reed, Rev. Thomas P. Rodman, James Reed, and Benjamin Worcester.

The following, offered by Mr. B. Worcester, was adopted : —

Resolved, That, for each future meeting of the Association, the Committee of Ministers be requested to prepare, or cause to be prepared by one of their number, for the religious services of the meeting, an Address, or Discourse, specially adapted for the occasion.

The Committee of Ministers nominated Mr. Edwin H. Abbott as principal, and Mr. James E. Mills as substitute, to deliver a lecture before the Association, at its next meeting. This nomination was confirmed.

Rev. Mr. Rodman presented the following ; which was adopted : —

Resolved, That the subject of a Sabbath-school Teachers' Association be committed to the Committee on Religious Education.

Voted, on motion of Mr. Wilkins, That the next meeting of the Association be held in Boston, in April next, on the day of the Annual Fast.

After the chanting of the first Psalm by the whole congregation, the Association adjourned.

T. B. HAYWARD, *Secretary*.

Report of the Boston Society.

Since the last meeting of the Association, the following persons have become members of this society : Priscilla L. Hosmer, Julia A. Palmer, Stephen Harris, Sarah C. Harris, Huldah A. Fernald, Harriet M. Pitman, Charlotte Pool, Sarah E. Trafton, Martha Worcester, Sarah Carter, Emily A. Carter, Sidney T. Nulley, William B. Pike, George Ropes, John Williams, Leonard Fryer ; and Lydia Collins has had her relations removed from the Portland Society to the Boston Society ; — making, in all, seventeen new members.

Mrs. Lucy H. Anderson and Miss Welch have departed to the spiritual world.

The pastor has baptized twenty-three persons, and officiated at nine weddings.

The operations of the sabbath school have been suspended for some weeks ; but it has now recommenced for the season, with the usual number of pupils.

The society contributes one hundred dollars for colportage.

All which is respectfully submitted,

JOHN H. WILKINS,

Chairman of the Church Committee.

Boston, Oct. 8, 1857.

Report of the Bridgewater Society.

One infant — Gustavus Jackson Lowe, son of Lewis G. Lowe and Joanna Lowe, members of our society — has been baptized. Our minister has officiated at the baptism of two other infants, — Mary Eleanor Whitcom, daughter of William Rufus Whitcom and Mary Cornelia Whitcom, of Bridgewater ; and Samuel James Gerard, son of Richard Gerard and Ellen Gerard, of Warwick, B.I.

Five persons have been confirmed, — Mrs. Mary G. Turner and Mrs. Bethiah Spooner, and Martha Cushman, Mary Edson, and Ellen Shedd. Mrs. Spooner, and her sister, Martha Cushman, have since become members of the society.

One of our members — Mrs. Joanna Keith — has departed from this world. She was one of our oldest members : and she is remembered for her love of the doctrines and worship of the church, and for her many kindly traits of character ; especially for her unabated interest in the young, for sympathy with them, as well as benevolent concern for them.

Mr. Simeon Leonard, formerly a member of this society, but for some years past connected with the Middleborough Society, has also left this world. He was a diligent reader of the heavenly doctrines; and his life gave evidence of endeavor to live according to them.

Besides the services at the funerals of these persons, our minister has conducted the services at the funerals of three adults and five children in this town, not connected with our society; and one funeral in Warwick, R.I.; and one in Pawtucket.

Our Sunday school is conducted as usual; but it meets at noon now, to accommodate the children who live at a distance from the place of worship.

Our minister has just finished a course of lectures on the Ten Commandments, and is about to commence another on some other principal portion of the Word. The lectures are to be given on Sunday afternoons or evenings. Something more didactic than sermons give opportunity for communicating seems to be required for a part of the members of our congregations; and, in lectures upon extended portions of the Word, the requisition may be met.

The Decalogue, the Beatitudes, the Lord's Prayer, the Miracles, the Parables, the Messages to the Seven Churches, and the Description of the New Jerusalem, appear to present good subjects for lectures of the kind intended to be given here.

Report of the Abington Society.

Since the last meeting of the Association, there have been two added to our society; viz., Mrs. Irene Jackson and Mr. James Pettee.

Our pastor has officiated at one wedding, and two funerals; and has baptized four persons, — one adult, and three children.

It is probably known to many of you, that steps were taken last spring to fix upon some time for having the General Convention meet somewhere in Plymouth County. There was a Committee chosen in our society to correspond with the other societies within the county on the subject. The result of this correspondence was a meeting of delegates from the several societies, who, after considering the subject, came to the conclusion, that it was not expedient to have the next meeting of the Convention here; but they hoped to be able to invite them to meet here in 1859.

We learn with much pleasure that efforts are being made to establish an institution in the town of Waltham, for the purpose of educating the children and youth of the New Church. We feel that such an institution, located and arranged so as to come within the reach of the New-Church people generally in this vicinity, would be of great utility both to the church and to the community. We hope that the efforts will be crowned with success.

Our society contributes thirty dollars to the use of colportage.

For the society,

J. TOWLE, *Secretary.*

Report of the North-Bridgewater Society.

We have had preaching for twenty out of the twenty-five sabbaths that have intervened since the April meeting of the Association. Our pastor has officiated thirteen times; Mr. Beaman has preached for us twice; Mr. Pettee, Mr. Rodman, Mr. Paine, Mr. Fernald, and Mr. John Worcester, once each. Five sabbaths we have had no preaching, — two of them while Mr. Goddard was absent at Convention.

One person has joined our society; so that we now number sixty-three.

The pastor has married two couples; baptized one adult and one infant; attended six funerals; and administered confirmation to one person, — Mr. John Mills, of Sharon.

Perhaps we are not capable of judging what degree of progress we have made, if any. Still we feel encouraged to hope that we have not retrograded.

Our new house of worship has been the means of bringing a considerably larger number within the hearing of the truths of the church than were accustomed to hear them previously. This, we presume we have a right to hope, will tend to their own good and that of the church; though we cannot so soon realize any fruit of the newly broken ground. We every day see and learn, however, how the world is opposed to the church, at every step of its progress; and that the Lord alone can bring into the fold those who will be true lambs of the flock, whom none can pluck out of the Father's hand. The society contributes \$10.50 to the Association, for general uses.

D. H. HOWARD, *Secretary.*

Report of the East-Bridgewater Society.

This society has met for worship every Sunday forenoon since the last meeting of the Association; and it continues to employ Mr. Paine as its minister.

An afternoon meeting has been continued through the season; commencing at first at half-past three, and now at half-past two o'clock, and continuing one hour. Mr. Paine has explained the internal sense of the Revelation as far as the thirteenth chapter; usually taking one chapter each sabbath, and giving the internal sense of it from memory, after a careful study of it through the week.

The Holy Supper was administered in July by Rev. S. H. Worcester, of the Baltimore Society, to fifty-five communicants, — the largest number in attendance since the formation of the society. Several members were present from the Boston and West-Bridgewater Societies. Mr. Worcester also preached in the forenoon of the day.

Two infants have been baptized by Rev. Adonis Howard, — one at church, and one at the house.

The sabbath school, under the care of Mr. Thomas Conant, is held immediately after forenoon worship, and consists of six classes, and about twenty-five scholars.

Mr. Paine has attended the funerals of five individuals since May. One of the number — Mrs. Sophia J. Bates — was a member of the society. Perhaps the manner in which her death was noticed in the village is the best indication of the esteem in which she was held. About one hundred and seventy-five attended her funeral, which was held at the house, before the morning worship of Sunday, July 19. Thirty-five carriages were in the procession; and a long line of little girls, with bouquets of flowers in their hands, which they placed around her grave. She was one of those cheerful spirits beloved by everybody.

Mr. Paine has preached once for Mr. Pettee, while he was at Convention; and has exchanged once with Rev. Mr. Goddard, and once or twice with Rev. Mr. Rodman. Mr. Beaman has also preached twice.

SETH BRYANT, *Committee.*

Report of the Yarmouth Society.

Rev. Mr. Perry has continued to preach for us regularly, excepting on four sabbaths. On one of those, he preached at Lowell, and on one at Lawrence; and two were passed in New Hampshire. Our sabbath school was re-opened in May, and still continues, with three teachers, a librarian, superintendent, and twenty scholars. One person has been baptized and confirmed; but no addition to the society. We have one death to record, — that of Miss Nancy White, who died on Sunday, Sept. 13, aged twenty-six years. The funeral service was performed by Rev. Mr. Goddard. Miss White was for several years a pupil of our sabbath school, and afterwards a member of an adult class as long as that class continued. She was not a member of the society, but was a sincere receiver of the heavenly doctrines, and was greatly beloved by all her associates.

YARMOUTH, Oct. 5, 1857.

Report of the Fall-River Society.

Since the last meeting of the Association, two members have been added to our society, — Mrs. Julia Westall, of the Boston Society, and Miss Margaret Wight, — both of Fall River. The number of our members is eleven.

We have had the ministerial services of the Rev. Mr. Pettee and the Rev. Mr. Rodman once each, during the last six months; and the Holy Supper was administered by them.

Our meeting for worship on sabbath mornings is held at present in the lecture-room of the Young Men's Christian Association, in consequence of the building in which we formerly met having been injured by fire. The attendance is about the same as before reported. The number of scholars in the sabbath school is twelve; which is the largest we have had. We hope the efforts making for the children will be useful. It is believed that the more faithful our labors are for them, the more fully will the church bless us in all our works. We are glad to learn that new books are in preparation for the children of the church. They need all we can do for them. In the revulsions and transitions that are now going on in the world, the true knowledge of the Word, and the doctrines of the New Church, and a life according to them, are the only perfect safeguard and defence in all trial and temptation; and it should be our constant effort to enable the children to attain them.

Our meetings upon sabbath evening are held at the house of Mrs. Munday. We are engaged in the study of the Sacred Scriptures. We send five dollars for the colportage service, and five dollars for the general uses of the Association.

Report of the Brookline Society.

The Brookline Society was instituted April 29, 1867, by Rev. Thomas Worcester, Presiding Minister of this Association. The number that united in its institution was twenty, — eight males and twelve females. A large majority of these were members of the Boston Society, who — together with several other members of said society residing in Brookline, who still retain their connection with it — have for many years been in the habit of going into Boston at the quarterly administrations of the Holy Supper.

For several years, also, the members and receivers in Brookline regularly attended the public worship of the New Church in Boston on the sabbath. But at length, about five years since, they found themselves so numerous, that it became difficult and inconvenient to go into the city every sabbath with their families; and, from the period named, they have had public worship in the Town Hall in Brookline, conducted by Rev. T. B. Hayward.

Their public worship is held on the forenoon of the sabbath, at the usual hour. In the afternoon, ever since their worship in Brookline commenced, they have had a sabbath school, consisting of from twenty to twenty-five pupils, under four or five teachers. At different periods also, for several months in succession, Mr. Hayward has had a doctrinal class, varying from half a dozen to a dozen individuals. On the evening of the sabbath, the members and receivers have been in the regular habit of meeting at each other's houses in rotation, for doctrinal instruction, which has been conducted by Mr. Hayward. For the present year, Mr. Hayward preaches every sabbath afternoon in Charlestown, five or six miles distant.

It may not be improper to add, that Rev. Mr. Hayward has baptized thirty persons since the last meeting of the Association, — eleven in Paterson, N.J.; seven in Hoboken, N.J.; eight in Springfield, Mass.; one in Springfield, Vt.; and three in Brookline. Within the same period, he has confirmed nine persons, — two in Brookline; five in Springfield; and two in Springfield, Vt. He has also administered the sacrament of the Holy Supper three times, — twice in Brookline, and once in Springfield. The society contributes ten dollars to the general fund of the Association.

Report of the Treasurer.

The Treasurer presents the following Report; viz., —

The balance on hand, as per last account, was, —	
At the credit of Missionary Fund	\$50.00
" " " of Fund for General Uses	32.86
Total	<u>\$82.86</u>

The Treasurer has received since, —

On account of Missionary Fund	\$80.00
" " of Colportage Fund	63.00
" " of General Uses	31.00
Total receipts	<u>174.00</u>

\$256.86

And he has paid, —

Colporter, July 2, \$50; Oct. 5, \$50	\$100.00
Rev. T. B. Hayward, Missionary, Aug. 19	10.00
William H. Dunbar, General Uses, Aug. 17	21.00
Total Payments	<u>131.00</u>

Balance on hand, Oct. 7, 1857 \$125.86

At the credit of Missionary Fund	\$120.00
" " " of General Fund	42.86
	<u>\$162.86</u>

At the debit of Colporter Fund	37.00
	<u>\$125.86</u>

W. A. WELLMAN, Treasurer.

Oct. 8, 1857.

LETTER FROM MR. RIKER REPUDIATING HIS ORDINATION BY MR. BARRETT.

IN the Journal of the Illinois Association, the Report of the Superintendent and of the Executive Committee are much occupied with an account of the ordination of Mr. Anthony Riker by Mr. Barrett, in New York; and the disorderly character and injurious tendency of such proceedings are very clearly set forth. We had intended to have introduced extracts from these reports into this number of the Magazine; but our limits will not permit. We are pleased to see, by the following letter from Mr. Riker, published in a recent number of the "New-Jerusalem Messenger," that he sees and acknowledges his error: —

To the Receivers of the Heavenly Doctrines of the New Jerusalem in the United States.

MEN AND BRETHREN, — A little more than a year ago, I applied to Rev. B. F. Barrett for ordination; and was by him ordained, agreeably to my request. After mature reflection, I have concluded that my ordination was disorderly, and that it is my duty to repudiate it entirely and for ever. My reasons for so doing are the following: —

First, No one asked for me to be ordained: it was done at my request.

Second, It was done contrary to the wishes of many, who, I have reason to believe, are my true friends.

Third, I find myself prevented from being as useful as I was previous to it.

Fourth, I have been unfortunate in almost every movement since.

Fifth, I am convinced that to act under it any longer will be to work against the Divine Providence, and cause my own ruin.

For these reasons, I am no longer acting under it, and have no connection with any church organization. Being a receiver of the Heavenly Doctrines, I desire to live the life which leads to heaven.

ANTHONY RIKER.

HENRY, ILL., Dec. 4, 1857.

INTELLIGENCE AND MISCELLANY.

LETTER FROM DR. TAFEL.

TUBINGEN, Oct. 31, 1857.

MY DEAR SIR, — You will remember that I mentioned a letter of Dr. Markl, written from the prison at Vienna, in which he says, that he and about one hundred other persons are in prison on account of Emanuel Swedenborg's religious philosophy. In a second letter, dated 26th July, — which, however, reached me long time afterwards, — he says, that he, as the eldest-known admirer and advocate of the divine truth, and so many other witnesses of it in the Austrian Empire, after a few months' bitter imprisonment, were again dismissed the 10th of March, and afterwards, by imperial resolution of 4th of June, fully delivered from all persecution before the justice; and he was now expecting the imperial resolution concerning the holy cause itself, which, as he heard, was communicated to the high council of the empire for judgment. He sent me for my disposal four of his protocols and a *pro memoria*. The latter, dated 1st of September, 1856, begins with the words, —

"In the second half of the nineteenth century of the salvation, at a time when liberty of faith and conscience is acknowledged and secured as the most holy and supreme right of men, — acknowledged and protected not long ago as such even in the country of the greatest religious fanaticism, in the half-barbarous Turkey, and solemnly warranted by the great powers of Europe, — at that same time, I was imprisoned, in the seventieth year of my life, like a common delinquent; dragged from jail to jail, brought up to criminal justice, on account of the high veneration I cherished, during twenty-three years, as scientific inquirer for a philosophy of religion, — the most sublime Christian religious philosophy which at any time was taught on earth, because it acknowledges with the Apostle Paul, and evinces in the most persuasive manner, that the whole fullness of divinity — that is, the triune God, Father, Son, and Holy Spirit — is bodily dwelling in Christ, and in

general presents the fundamental truths of Christian religion in so clear a light, that they do not *request* faith, but *give* it; and, as such, is obvious to the most wise as well as to the most simple men, who exercise charity and seek truth; and regenerates them." . . .

In the "protocol" of the 6th September, 1856, he says, "My correspondence with Louis Hofaker shows . . . that the activity of which I was accused for Swedenborg's religious philosophy consisted principally in purchasing the books in question for myself and some congenial friends. . . . As to Dr. Koch, I made his nearer acquaintance not sooner than in the year 1850; but he is, next to those of Swedenborg, also devoted to mystico-magical studies. And I was fully withdrawing myself from him with the commencement of the year 1852, partly because he was mingling the doctrine of Swedenborg, which he did know only superficially, with his own; partly, he was too much inclined to externally oral propagation. I am decidedly against all and every oral public propagation by public sermons, &c., in public meetings; . . . for instance, against Werner's missionary discourses. . . . I was, and am, and remain, a catholic Christian in the true original sense of the word. . . . Whilst I was occupied to influence successively and occasionally by conversation in the said direction on the above-mentioned persons (the brethren of John) in their sentiments, which were somewhat striking and rough, I was, alas! imprisoned, even on their account, with them, the 13th of May."

To understand the views of the writer, we must remember that he did not acknowledge Swedenborg's principle, — that new immediate revelations are against the invariable laws of Divine Providence, — but believed in such, which were not in agreement with Swedenborg, and supposed that Swedenborg has "too much generalized" his principle.

In a letter received to-day, a receiver at Brünn, who shows great zeal, tells me in regard to these people, "The brethren of John at Vienna have sus-

tained great persecution; but it was their own fault. They would too suddenly go through the wall; and, besides, they have stated principles which are against true Christian doctrine." In a former letter, dated 22d of September, 1857, the same writer says, "Being without occupation, I have translated several works [of Swedenborg] into the Bohemian, and continue to do so; as the 'Doctrine of the New Jerusalem concerning the Lord;' the 'Doctrine concerning Faith, concerning the Holy Scripture, concerning Life for the New Jerusalem;' the 'Last Judgment;' the [résumé of the spiritual sense of the] 'Apocalypse Revealed' to be found in the sixth volume [of Tafel's translation]. I began to translate, too, the whole contents as far as the second volume [of Tafel's translation]; but now I was suddenly caught by the police, who took possession of my translations and correspondence, although I had declared that the manuscript is my undoubted property. . . . After twelve days, delegates from the court of justice came again, as I had translated some sheets of [Hofaker's German translation of] 'True Christian Religion.' After having taken possession of some correspondence, the secretary asked me, 'What do you write here?' I answered, that I am translating this work into the Bohemian; and inquired whether he would also take it in possession. To which he replied, 'No: to do that I am not authorized.' I asked whether the works of Swedenborg are forbidden. As he denied this, I asked with what right the police have taken them into possession. To which he shook his head: wherefore I am continuing to translate. . . .

"I must also tell you that I wrote a work entitled 'The Way to Truth; or, the Universal Church of the Lord, called his Jerusalem, to the Information and Union of all Confessions.' . . . I agreed with the printer; but, after having printed the fifth sheet, . . . he hesitated, because he found that therein is taught one personal God in Christ, not three divine persons. He spoke about it with the intendant of the Censuring Commission, who told him that the book will be confiscated without more ado, because it is against the Catholic faith." At last, the intendant

declared that the manuscript can be printed; but "confiscation is to be expected."

The other "Bohemian manuscripts are not yet returned. I must also tell you, that, in the year 1855, I was excommunicated at Brønn by the bishop, on account of the dissemination of religious writings. . . . It was stated that I was working hostilely against the Catholic church. This accusation was made before the court of justice. An inquisition was formed, protocols written, in which I stated, without concealment and fear, such strong things, that the accusation of the bishop appeared as untrue. Nevertheless, . . . on account of the dissemination of writings, I was imprisoned three days; after which I wrote a memorial, in which I proved that there is only a calumination, not against me, but against the divine truth, because he had declared the writings as highly heretical. . . . After which, I turned to the Protestant church."

I am happy to say that I have already engaged an amanuensis for the publication of Swedenborg's "Dictionary of Correspondences," who is now occupied in copying it, as he has already copied so many volumes of Swedenborg's manuscripts. As some persons are opposed to the "additions of notes," you will allow me to speak here on the matter, as I have done already in a letter to the Committee of the Swedenborg Society of London some days ago.

I had no intention of giving any notes of my own, except at the end of the whole, where will be the usual critical notes, by means of which every one can see preserved the original shape of the manuscripts; and, at the same time, will be enabled to exercise his own judgment concerning the readings or corrections of slips of the pen, as some might be of the opinion that the editor considered as slips of the pen what was quite right.

But those "critical notes of the editor" would not be a large addition, since they would comprise, I suppose, not two sheets. I was never fond of such additions, but have considered them as a necessity and a burden for me, and a useless ballast for many of the readers. The reprints have required more of such notes, as the original editions are

not exactly executed according to Swedenborg's manuscripts, but have many *errata* and omissions; which omissions have to be inserted in the text with signs of interpolation [], to be distinguished from signs of parenthesis (). Where there have not been too many of such interpolations, I have also indicated them, in the critical notes, under the term "adjecti" (I have added); but, if the quantity has been very great, I have remarked simply that all words included by [] are additions of the editor.

Here, however, the necessary interpolations would not be additions or conjectures of the editor, but short supplements of Swedenborg himself in his own words, without which the work would have indeed a very great value for the church, but not the uniformity and usefulness desirable for all; and our proceedings would be deprived of the scientific character, and of that catholicity and universality which so beautifully distinguish the true New Church from all other churches. We should subject ourselves to the reproach that we are mere idiots and sectarians, consequently expose our holy cause itself to disdain and contempt: for we could not avoid giving these necessary supplements to the English translations or extracts; and then every learned or scientifically educated man would ask, "Why not in the Latin original, to which every clergyman and every one who is acquainted with Latin must go back to see everywhere the true meaning of the author, which can be fully expressed by no translation?" Or where is there an English translation which gives everywhere the true meaning of the author, and exhibits, for instance, a knowledge of the fact that *ſingæ* (T.C.R. § 668) denotes "monkeys"? Whilst M. Le Boys des Guays did perhaps know from his countrymen, Du Fresnoie and Du Cange ("Glossarium Mediæ et Infimæ Latinitatis"), that *ſingæ* are the same as *des ſinges* (monkeys); wherefore, also, Mr. Moël had translated it "des hommes ſinges" (men-monkeys). But the second German translator of 1795, Mr. Danat, a clergyman, left it untranslated, repeating the Latin word *ſingæ*. The first German translation of 1786 has *Schauspieler* (actors); and Mr. Hofaker, even

Feen (fairies); and the English translator of 1855, *deceivers*.* But there are passages of which no translation has given the true sense, but quite the contrary, so as to make even nonsense. Take, for instance, the next passage of the "True Christian Religion," which occurs to me, — No. 577. Here he says, "Si sola vita ageret, et non homo cooperaretur sicut a se, non posset plus cogitare quam truncus, aut quam templum, quum concionatur minister, *hic* quidem ex repercussione soni e valvis ejus potest sentire sicut echo, sed nihil sermonis: talis foret homo si non cooperaretur cum Domino quoad charitatem et fidem." Here it is evident that the demonstrative *hic* cannot be referred to *templum*, but only to *minister*; because *minister* is the nearest substantive, and *templum* more remote; and because *templum* is of the neuter gender, and *hic* of the masculine. [Dr. Tafel here introduces and criticizes the various English, French, and German translations of this passage, to prove that none of them are correctly translated. As this philological investigation would not be interesting to most of our readers, we have taken the liberty to omit it.]

From these examples, it appears that even our best translations have exposed Swedenborg to the reproach of speaking nonsense, as sure as it is nonsense to make a temple a sentient individual. Even the best translator can, as here, commit faults against grammar, lexicon, and logic; and it is evident that there can be no full reliance placed upon any translation, and that our clergymen and all educated men, who understand Latin, should, by preference, have at hand the editions of the Latin originals. Wherefore we should spare no money to make the Latin originals accessible by faithful reprints, and to publish the manuscripts to the full extent of their intended usefulness, so that the oft-recurring omissions are interpolated by the editor, as has been done in the reprints and editions of the manuscripts, of which, however, here

* Had Dr. Tafel had access to the American translation of the "True Christian Religion," he would have found *ſingæ* translated "apes," which agrees with his critical remarks. The passage is there rendered, "And then you are like cunning apes, which perform actions similar to those of men," &c. — Eds.

in the "Dictionary of Correspondences" there is the strongest necessity; and this the more, as these reprints and manuscripts are also the provided means to make propaganda for the New Church, and to prove its high destiny, and its mission to mankind.

Swedenborg showed its character of universality in his repeated intention to influence, at first, the universities and clergymen of the world, and, through them, the rest: wherefore he was obliged to write in Latin, because they all understood Latin, but comparatively very few understood English, &c. Wherefore, if we wish to maintain this high character of universality, we must follow him, and give to the edition of these manuscripts all the perfection and usefulness he intended. He used them next as his instruments; and had no need of adjoining everywhere the spiritual sense, because he had it always before his mind. But it is the editor's duty to supply, from the works published by him, what he has omitted, and to place it in [], because otherwise the readers would not have the intended benefit. Thereby the learned men and the clergymen of the whole civilized world can be favorably excited, whilst otherwise the greatest part of them would be deterred from reading, especially as, at first, they cannot estimate the value which the Dictionary has without these Supplements in Swedenborg's own words: for they would say, "We have already enough concordances of the Bible, and do not want Swedenborg's Latin version of any passages; nor do we understand English well enough to peruse the English translation enriched with those Supplements of the omissions; nor have we enough money to purchase all of Swedenborg's books in Latin; and, if we wished for them, they are the greatest part of them so scarce, that by no money could we procure them; and, if we could, we have not time to seek for the symbolical significations from eighteen books. But we have no confidence in a church which shows so little appreciation of authenticity and universality, so small a sense of usefulness and of love to mankind, that even in her Centenary she will not give us the fountain itself in its full extent of usefulness, but only derivations or translations of it, which

in our declining days are inaccessible to us, and the purity of which is suspected by us; as for instance, in 'True Christian Religion,' No. 798, the translators have omitted the words of Calvin, 'et sicut boribogmos,' because 'boribogmos' is no word, and they did not know that the right reading is the Greek word 'borborygmos': wherefore 'dulcius ex ipso fonte bibuntur aquæ' ('sweeter the waters taste, drunk from the fountain itself')."

From these circumstances, it is evident that also the sale of the copies will be more extended if we give the Latin edition by preference in the full extent of its benefit, which is intended by Swedenborg, and expected by the public of the whole civilized world. Wherefore I presume that all the enlightened members of the church will agree with me, that it is my duty to supply those omissions as briefly as possible in Swedenborg's own words taken from his other works, with abbreviations to designate the books, and distinguished by [].

I was very happy to find in the resolutions of the General Convention such a sense of the usefulness of the reprints, and of the publication of the manuscripts, as evidently proves that we are no sect. I remembered the Italian clergyman who purchased every Latin edition at great expense, but could not supply the wanting works by translations, because he did not understand English, French, or German, well enough. I remembered, also, the many young and old persons who learned Latin for the express purpose of studying Swedenborg in the original.

Feeling the great importance of showing that the New Church is no sect, I have been occupied in proving it especially by her character of universality in every respect. So I did in my speeches at Manchester, Birmingham, and Stutgard; also in the articles I sent to the German periodicals, and in the pamphlets now leaving the press, entitled "Declaration of the New Church to mankind; with a demonstration that the deepest darkness, even in the universal truths of religion and in the simplest postulata of conscience, had dominion everywhere till a hundred years ago; and that, from that time, it began successively to give way to the true

light which then appeared." The pamphlet contains the explanations and proofs of the Manchester Declaration, as resolved by our Tenth General Convention. It shows that the removal, or separation, of religion from the church was a total one; going hand in hand with the consideration of the matter according to the Four Categories, and at the same time to the first four Commandments; showing, as to the Fourth Commandment, that the Old-Church doctrine has made it impossible to acknowledge and to love our only Father, and to retain and keep the doctrine of the mother, because the Old-Church doctrine is thoroughly destroying itself by its inconsistencies, inasmuch as one proposition is always contradicted by another, in consequence of which it cannot be appropriated internally as it is. The whole comprises only a sheet and a half.

I am continuing to publish the third volume of the German translation of the "True Christian Religion;" and the rest of the Latin reprint of it will soon leave the press.

I remain, my dear sir,

With the greatest esteem,

Yours very truly,

EMANUEL TAFEL.

TRAVELS IN THE HOLY LAND.

(Continued.)

JERUSALEM, Sunday, April 15, 1855.

ON our way up the cultivated slopes of Olivet, we met many women, carrying milk-jars on their heads, to sell the contents in the city. There were poor pilgrims, too, from some part of the Holy Land, who had just been up to do homage at the shrine on the top of Olivet. This great ridge commands the whole city of Jerusalem; and, as the latter is built on ground sloping towards it, no point can be found where a more comprehensive view can be obtained. The deep Valley of Jehoshaphat lies between, its nearer and farther slope covered with the numberless tombs of the Hebrews, and the Turkish cemetery ranged along above them, close to the walls. Beyond these is the large green area of the Mosque of Omar, its turf covered with groups of men, women, and children, even at this early hour;

and the gayly painted blue and white tiles, which form a large part of the exterior of the building, shone with the light of the morning sun just rising behind us. The summit of Olivet is occupied by a dirty little hamlet, in the midst of which is a small whitewashed mosque to commemorate the spot where they believe Christ to have ascended into heaven, and therefore considered holy by both Moslems and Eastern Christians. We were shown the exact spot where they say his feet last rested on earth, surmounted by a little canopy on four pillars. We turned from this to ascend the minaret, from which we got a most extended view, not only over the whole city, but eastward even to the blue waters of the Dead Sea, and the desolate mountains of Moab beyond.

On our descent, we passed down the Valley of Jehoshaphat, and visited the *Fountain* and *Pool* of Siloam, on the hillside next the city. The *Fountain* is reached by descending several steps into a cavity excavated in the solid rock. A platform, or landing, is reached half way down, from which I could see the water at the foot of about a dozen more steps; but it is so perfectly clear, that I could hardly believe any water was there, till a man stepped into it to wash his feet. An underground and apparently an artificial passage leads the water from this source for a distance of seventeen hundred feet through the rock, where it again comes to light at the *Pool* of Siloam, and where it is also used for washing, being rather too brackish to drink. Dr. Robinson crawled quite through this passage, before which its existence was not at all certain. The water runs off down the valley, and is used to irrigate the little vegetable gardens that render this part of the Valley of Jehoshaphat the richest spot about Jerusalem; being covered with artichokes, and fig, olive, and apricot trees, thickly planted on the terraces. We climbed the steep side-hill from here, and entered the city on the southern side, by the Zion Gate; inside of which we found a dozen families of lepers, living by themselves in wretched huts, and stretching out their maimed hands for charity as we approached.

Our next walk was on the afternoon of Easter Sunday. We followed down

the south side of the Valley of Hinnom from the Jaffa Gate; passed the great stone dam which formed the "lower pool;" and then the English cemetery; going below the Mosque of the Tomb of David, and crossing the valley from the Pool of Siloam to the steep rocks nearly opposite, where we lingered long among the old tombs excavated from the hill. Some few Latin and Greek inscriptions are to be found here; but we did not see them. We were more interested in watching the kids, which were pastured here in great numbers. The pretty little things were scampering about among the rocks, and pretending to be very shy; though we could sometimes come quite near them. We came at last to a large excavation, covered with an ancient arched roof, which Dr. Robinson considers the "field of blood" purchased by the high priests with the money of Judas the traitor, and afterwards used by the crusaders as a charnel-house while they had possession of the city.

Passing down to the junction of the Valleys of Hinnom and Jehoshaphat, off the south-east corner of the city, we came to a very deep and old well, called Job's, or Joab's, and now used for water to irrigate the gardens in the vicinity. The water is drawn up by a bucket and rope, from a depth of about a hundred and fifty feet, in the dry season; though it overflows the top after the winter rains. From this point, up to the outlet of the Pool of Siloam, the narrow bottom and part of the slopes of the valley are richly cultivated with vegetable gardens, which absorb the whole of the little brook, so that it is not seen below the well.

Having my sketch-book with me, I went up the channel of the brook Kedron to sketch some of the Roman tombs, called those of Absalom, Zachariah, &c.; and was closely observed by all passers-by, as usual on such occasions: for the Mahomedans never scruple to look over one's shoulder, and criticize what one is doing.

As we entered the Stephen's Gate,

just before it closed at sunset, we found ourselves surrounded by large flocks of goats, just coming in from pasture to spend the night in the city, where they are milked. In the evening we called on Dr. Brown and party, from New York, who lodged close by, and whom we had left at Cairo. They came here through the short desert, by way of Gaza and Ascalon, arriving several days before us. They had brought two chameleons with them, which they found in the desert upon some thorny bushes, but had not yet prevailed upon them to eat flies in their presence.

The next day (Monday, April 9) we started for a three-days' excursion to the Jordan and the Dead Sea, in company with Messrs. Vaughan from London, and Seagrave from Dublin, who were lodging in the same house. We took only one tent with us, and all our baggage in our own saddle-bags. Leaving our house at nine in the morning, we passed slowly through the crowded streets, and out by the Stephen's Gate. Thence across the channel of Kedron, and following the southern slope of Olivet, we arrived at the little village of Bethany in about an hour.

We dismounted here to see an old tomb, called that of Lazarus. It is an excavated pit, entered by a low door, and a flight of twenty-seven steps leading down into the rock, so much worn by the feet of pilgrims as to be rather a smooth inclined plane than stairs. At the bottom, as soon as candles were lighted, we found ourselves in a plain square chamber. A stone bench was left in one corner; and, in another corner, a square hole in the floor led down another flight of steps to another chamber, entered by a narrow passage. This lower chamber was probably used for a tomb, being about eight feet square. There was formerly a stone cover over the hole leading down from the upper chamber; for the edge of the hole is rebated to receive it: but no evidence exists, except the tradition of the monks, to prove that it is the tomb from which Lazarus was called forth.

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SERMON FROM MATTHEW X. 7, 8.

BY THE LATE DR. CHARLES D. RICE.

“And, as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils : freely ye have received, freely give.”

THESE words were originally addressed by the Lord to his disciples ; and their connection with what precedes and what follows shows that they were addressed to them as apostles, at the time when they were sent forth as the heralds of a church which was then new. They were then empowered to do many things in the natural world which their predecessors could not have done. “He gave them power against unclean spirits, to cast them out ; and to heal all manner of sickness and all manner of disease.” These apostles were sent, in the first place, to the lost sheep of the house of Israel. Their mission required of them great purity of character, united to much prudence and circumspection : they were therefore commanded to be “wise as serpents, and harmless as doves ;” for they were sent forth “as sheep in the midst of wolves.” The work which they had to perform was a work of love to their fellow-men, and was accompanied by power such as is derived from a higher

source than merely natural men were endowed with at the time, — a provision which was necessary in an age of the world when any thing of a spiritual kind was treated with scorn and derision ; when any evidence, to gain influence, must be directed to the senses of merely sensual men.

As they proceeded, they were commanded to promulgate the new doctrine, that “the kingdom of heaven was at hand.” Although this was a new doctrine, in all respects, to the Jews among whom it was to be proclaimed, yet they had for some time been expecting the announcement of this “kingdom of heaven,” which they were now told was at hand ; only they had been looking for its establishment under a much more external form, under a much more worldly aspect, than they were now to witness it. Their religion had been merely formal and representative ; and, under its culture, their minds had become or remained so gross, that they could look for and welcome no higher or more internal kingdom than might be introduced by mere men of the world in a political form, be promoted by force of arms, and be consummated by the establishment of a temporal prince, who should throw off the Roman yoke, and free their nation from temporal bondage. In the kind of kingdom which was now proclaimed they were grievously disappointed ; and they and their descendants refused to acknowledge a kingdom so wholly at variance with what they had fondly hoped would gratify their national pride and selfish desires, with what they had always associated ideas of their former riches and splendor, — a state of things which had for ever passed away, nevermore to return in its original form. The kingdom of our Saviour was so different from the one which the Jews looked for, that not one feature could be found to coincide in the two. Instead of warlike achievements, there were acts of the most disinterested benevolence ; for the love of power, of glory, of fame, and of wealth, were substituted the love of the neighbor, of the Lord, of humble piety, of self-denial : and, if any one wished to be chief, he could only become so, in this new kingdom, by being the “servant of all.” The ecclesiastical duties of the apostles consisted in making the community of Israelites acquainted with this new order of things ; and to these were

superadded many social duties of natural benevolence, such as some one must discharge in every age of the world. The sick and the poor we have always with us ; and their wants must be supplied by the benevolent, or their sufferings will be great.

As members of a still newer and more spiritual kingdom or dispensation, we may consider the text addressed to us in a relation parallel to that in which it was first used. The second coming of our Lord is looked for by the apostolic church now in its old age ; but, like the Jews, they are disappointed, because they have misconceived the nature of that second coming. They looked for it as an external appearance, instead of regarding it as an internal development. The command of the text is, to us, full of spiritual import ; for the church now being established is a spiritual church, bearing the same relation to the apostolic which the apostolic bore to the Jewish. In order, therefore, to appreciate the command as it is now addressed to us, we must inquire what it internally means ; for, though its literal sense is by no means to be done away with or laid aside, it has to be filled full of the spirit which giveth life to the letter.

“And, as ye go,” signifies, in the internal sense, while you live ; or, which is the same thing, while there is a constant change of state : for life implies a change of state. No one can live, and still remain from day to day in exactly the state in which he was at a previous moment, any more than he can go, and at the same time remain at rest. A total cessation of movement, or a perfect rest of every part of the body, must be natural death ; and the absence of all kind of change of state would as surely be spiritual death. In the other world, where all that is strictly natural has to be laid aside or left behind, there is no such thing as space or time : consequently, in all our investigations connected with that world, we must substitute that to which time and space correspond. So it must be, even before we go to that world, while we are investigating spiritual subjects ; as they come under the laws which prevail in that world, and only under those laws. Now, it is very evident that one cannot go from place to place, where there is no

such thing as space : therefore he must do that which is analogous to it. And since the spiritual state, or the state of the soul, is to spiritual things what space or place is to the body, the leaving of one state and entering another state, or a change from the state he was in to that he is now in, or to that which he will presently be in, would be the change which corresponds to going. In this light, the words, "And, as ye go," signify that in the changes of the states of the mind or soul, or as these changes are taking place, and during them all, ye shall "preach, saying, The kingdom of heaven is at hand."

We have now to inquire what is meant by "preach." In the ordinary use of the term, the meaning is to teach : this is nearly its literal signification. But when used, as in the present case, in reference to spiritual things, it signifies to cherish in one's own breast, and to impart to others, spiritual truth, — to teach spiritually. It might, at first, seem quite sufficient for the good of others, and for all practical purposes, to communicate the truth in a plain, intelligible manner, without any regard to its reception in the mind of him who preaches it. But, though this might answer the purpose in reference to scientific or natural truth, it would be found impracticable in spiritual things. There is a sphere of honesty or dishonesty around the preacher, which will surely affect his audience through the truths he promulgates. We find a vast difference, even in promulgating common or natural opinions, between the man who is in earnest about his work, and who fully believes the truth and importance of what he is teaching, and him who does not ; and his success is known to depend, in a great degree, upon his manifestation of this. But in preaching, or spiritual teaching, not only is this true, but there is something more. There is a sphere emanating from the preacher, and affecting the hearers, in a manner more subtle and palpable than would pertain to natural teaching. It is felt in the soul : even children feel it, though they may but imperfectly understand the words which are used. It is the language of the heart, and will reach the heart. Something of this is observable in the results which the labors of different men will produce. Some create an excitement among the people, which is violent while

it lasts, like the transient flashes of the preacher's thoughts ; but it presently dies away among them, as it does in his own excitable mind. Another sets forth the truth with clearness and apparent power, and causes quite a diligent inquiry after his doctrines ; but they do not unite those doctrines with their correspondent good deeds, from the fact that they were not so united in the soul of him who taught them. Others, who are perhaps deficient in their facility to set forth truth in a happy manner, yet do it so much in the love of it, and after having fully cherished it in union with its good of life, that, though but little excitement exists at the time, a permanent and beneficial influence is felt in the community. The office of preaching is not strictly and entirely confined, in its spiritual bearing, to the clergy. Every one who lives a good life in the love of it, and teaches truth to the neighbor, whether it be by conversation, by precept, by regular discourses, or simply by silent example, becomes, in one sense, a preacher of righteousness.

"The kingdom of heaven," as the Jews understood it, was their own kingdom. They called themselves God's chosen people ; and they believed themselves to be so. They thought they were so on account of their descent from the patriarchs, and also from their strict observance of the rites and ceremonies of their church. They looked down upon the Gentiles, or surrounding nations, as the enemies of God, and belonging to the kingdom of Satan. They expected, that, when the Messiah should come, he would be highly pleased with them, and, by powers from on high, would destroy those Gentiles, and, like Moses and Joshua, restore to them the earthly glory which their fathers enjoyed. That was the kingdom of heaven which they were looking for, and longing for, and prepared for. This was a kingdom of heaven in its very lowest sense ; and they wished for it from the lowest or most sensual motives. It is not surprising, therefore, that they were grievously disappointed, when they found, as they soon had to find, that the kingdom of heaven which was now proclaimed was quite a different thing. So great was the difference, that even the chosen twelve, who were daily with the Lord, could not comprehend it ; and the sons of

Zebedee, with mercenary zeal, would fain secure high offices in the earthly kingdom, which all thought would soon be established. They had yet to learn that the expected kingdom was the Christian church; that its wealth consisted in what the people of this world despised as poverty; that its highest honors were in deeds, service, and charity; that its power was that which men must acquire and maintain over self and worldly loves; and that its glory consisted in the deepest humility. That kingdom spiritually means the universal and particular church of the Lord, whether in heaven, on this earth, or elsewhere. When, therefore, the disciples preached the kingdom of heaven as being near, they in reality proclaimed a new church. We find that the kingdom of heaven is not a thing of any age in particular; nor is it of any particular place. It is as extensive as any pervading principle; and it is so capable of assuming locality, that it may be said of it, that the kingdom of God is within the man who loves and serves him. Being spiritual or celestial in its nature, it is not subject to the laws which govern natural things. It is not a thing of time or space; and it would be incorrect to use them in reference to it. Therefore, those who have no higher ideas than such as apply to things of a material nature, those who are mere materialists, cannot fairly conceive of it. To them it is a phantom, which dissolves in air as soon as they attempt to grasp it; for it cannot be seized by sensuous hands. The kingdom of heaven, or the church, becomes more and more spiritual as those who receive it become so. To the Jews it was about as worldly a matter as was the kingdom of Cæsar. To the Christians, in the early ages of the apostolic church, it was of a highly moral nature, and closely allied to spiritual: but, as its spirituality gradually declined among its believers, it lost its most prominent characteristics; so that, of late, it has grown so much like materialism, that some of those within its pale, who are called about as spiritually-minded as any, a few years ago expected to ascend to heaven in shrouds of earthly fabric. And many others act as if they thought admittance might be bought by money given to the poor, or to some section of the church. But by us it must either be rejected as a vision of fancy, a fable

of the priesthood, or a doubtful tradition ; or else it must receive the rank it claims as a true spiritual church, — must be accepted as such, cherished as such, and preached as such. The time has gone by when any church of less pretensions can stand ; for the kingdom of heaven is now in internals, which is the spiritual meaning of being “at hand.”

The apostles were commanded to “heal the sick, cleanse the lepers, raise the dead, and cast out devils :” and they obeyed the command literally ; for to them it was literally addressed. Those literal services to those who were in need bespoke the moral and benevolent nature of the new religion. The Israelitish religion was introduced by battles fought by the Israelites with nations more debased and sinful than themselves. The Christian religion offered no resistance to men of the world, and quietly paid tribute to those in temporal power ; but it kept up a resolute warfare with the lusts of the flesh, the lusts of the eye, and the pride of life. It abounded as much in deeds of charity as the Jewish did in deeds of arms.

The commands given by the Lord to his disciples are still binding upon us of the New Church, so far as we can comply with them. But some of them are beyond our power ; for we cannot literally raise the dead and cast out devils. But we can use our best endeavors to heal the sick, and cleanse those who are leprous ; and these, with every act of social kindness, are ever binding upon us. But still more than this is now due from the church on earth, — the New Jerusalem ; for, being spiritual, the commands to it are full of the Spirit of the Lord. We have, therefore, superadded, the duty to seek out the inner meaning, and fulfil that.

By the sick are meant those who acknowledge themselves full of evil, full of sin, sinful. What disease is to the natural body, sin is to the soul. By removing the one from the body, and the other from the soul, both are healed of their infirmities. As there is a kind of palliative treatment in the one case, so there may be in the other. As a paleness of the surface shows that there is one kind of internal disease, and a yellowness of the skin shows there is another ; so the evil acts of life which a man performs from choice show that his soul is dis-

eased, the outward act being merely its evidence or manifestation. As, in case of the paleness or yellowness, it would be idle to merely rub and wash the skin, without administering remedies to the internal organs which caused them ; so it is idle to merely correct the outward act, without purifying the mind and affections from which the act proceeded. We must go to the spiritual source, if we would cure the sin-sick soul.

To "cleanse the lepers" signifies to remove those false principles which are grounded in what is profane. As it is next to impossible to cure those who are afflicted with the leprosy, so it is extremely difficult to correct those false principles which are grounded in profanity. Those which are founded in ignorance are changed when ignorance passes away, — when that ignorance is supplanted by true knowledge ; those which are assumed to give excuse for the indulgence of evil lusts will soon cease to influence the mind when the evil is overcome : but, when there is a deliberate profanation of the truth, the false principles which the soul imbibes and acts from are seldom changed.

To "raise the dead" signifies to become regenerate, or cause others to become so. Those who are in merely natural life, who are in the love of the world and of worldly things, are dead to spiritual things, just in proportion as these natural loves prevail. This world and the next cannot both be loved supremely : they are different from each other ; and one must rule, and the other become subservient to it. In the one case, the person is spiritually dead ; and, in the other, he is dead to the world, and spiritually alive or regenerate.

Devils signify the forms of self-love. These must be cast out from the soul, before the principles of a spiritual church can be implanted ; and, if the kingdom of heaven is at hand, this is one of the important works which the receiver of that kingdom has to perform. The labors of the primitive Christians were typical of the spiritual states which the Christian of the new dispensation has to pass through. When, therefore, their spiritual interpretation is fully made out, we know what is incumbent upon us, if we would become the Lord's apostles in the New Jerusalem.

As the disciples freely received power from their divine Master to discharge the duties and perform the miracles which they were commanded to do, they were enjoined to impart to others as freely. This command loses none of its force when applied to us. The words, "freely ye have received, freely give," as addressed to the disciples, simply meant, as the most direct signification of the words implies, that they had received these powers from him without much, if any, effort of their own. They had not acquired their power to heal diseases by a long and expensive course of study, for which, in the ways of the world, they had a right to ask a fair compensation : but it was communicated to them as a spontaneous gift ; and they were therefore required to use the same as freely to men as they had received it from the Lord. To us the import of the words is somewhat different. Freely, or in freedom, signifies from the affection, or in accordance with the life's ruling love. To give freely, we must give from the love of giving, — give food to the starving, because we love to see them eat, and relieve their craving ; which is a good natural love : preach the truth, because we love the truth, and wish to see others love it, receive it, and be made happier and better by it ; which is a good spiritual love : refrain from lust, because we love God's holy law, and that purity of heart which proceeds from him ; which is a celestial love. While these loves rule supremely in our breasts, we live a good life in perfect freedom. We should do so, if there were no honor in it ; and, if animated by no hope of reward in this life or the next, we should rather do this than do any thing else. When, therefore, we preach the kingdom of heaven, or discharge the other duties which the text enjoins upon us, as they are spiritually understood, we then freely give what we have freely received. How great cause have we to obey this command ! How great are the spiritual blessings we are made partakers of through the New Jerusalem !

HEAT THE CAUSE OF ATTRACTION.

BY JAMES SCOTT.

No. II.

IN the preceding number were shown and proved various qualities of heat, particularly its great elasticity, and strong attraction for all other bodies ; how it exists in them in a state of great condensation, expands them, and holds them in connection, and forms dense spheres around them ; that it is a substance, capable of accurate measurement ; also, the extreme probability that the interior of the earth is composed of dense atmospheric air, five times and a half the weight of water, which, together with heat equally condensed, makes a vast ocean of fire.

In the present number, it is proposed to show that heat, or caloric, is identical with the ether ; that its vibrations are immensely rapid, but its local motion commonly slow, and both in straight lines. The cause of these qualities in ether will also be shown, and that they are from the spiritual sun and its atmospheres.

22. *Radiation.* — We have hitherto spoken of the communication of heat from one body to another, as it takes place by a slow and creeping process, from particle to particle, along the interstices of one, into the other placed in immediate contact. But there is another mode, called *radiation*, in which it *seems* to pass to great distances in straight lines, and with inconceivable rapidity. Heat is thus radiated from the flame of a lamp, the fire of a furnace, or from any hot body whatever.

23. If two concave mirrors of polished metal be made to face each other at twenty or thirty feet distance, and the bulb of a delicate thermometer be placed in the focus of one, and a small red-hot bullet in that of the other, the bulb will be illuminated on its far side, next its own adjacent mirror, by the light of the bullet, and, at the same time, the thermometer will indicate the impression of its heat ; showing that the rays of heat flow in the same straight lines with those of light, that

they are reflected in the same manner, and, to all appearance, move with like rapidity.

24. If the intensity of light and heat be observed, as they shine at any given distance directly from the bullet or from a lamp, without the intervention of mirrors, then, at half that distance, the light will be increased fourfold; and so also will the heat; and both ninefold at one-third the distance, increasing as the square of the distance diminishes, and showing an atmosphere of heat and light around the glowing centre, diminishing in density in the duplicate ratio of the distance.

25. Such a centre is the sun, the original source of all the heat and light which our earth and the neighboring planets receive; and the sun is surrounded by an atmosphere of heat and light, which fills our whole solar system, and doubtless extends still beyond, diminishing in density according to the same law, as far as the sun makes itself visible, as a little twinkling star. This solar atmosphere, through whose medium the earth is warmed and illuminated, is called the *ether*; but what is the heat which we receive from it? Is it a mere vibration in this ether which produces the effects called *heat*? As we have seen (n. 8, 9), it can be bottled up in water, melted by the sun's rays from ice or snow, and kept unchanged in quantity for ages; or it can be transferred to other substances, and exhibit in them any of its varied effects. Is it not, then, a portion of the *ether itself*, whose vibrations are heat, and which can thus be treasured up and kept distinct, and which is thus shown to be one with the heat, or caloric, whose properties we have been describing?

26. If, then, caloric, or heat, be the ether itself,* in what

* Here, and throughout the remainder of this article, the word "ether" is used as synonymous with "heat." Some intelligent New-Church brethren object to this identity. And they are right. In strict propriety of language, heat is not ether, but is *in* the ether. I think that the vibrations of ether, in its separate state and at rest, appear to our eyes as light; that its condensation in grosser forms of matter produces the sensation and all the other effects of heat; and that heat never appears to our senses separate from this condensation, not even in the case of electrical fire. If this be so, is not ether the external form, or, so to speak, the *body*, of heat, — the medium through which alone it is accommodated to our perceptions? and is it not allowable to speak of it as one with the caloric of the chemists, or, as they say, the *matter* of heat?

manner is the earth warmed by it? and how rapidly does it flow? We know that light comes from the sun in eight minutes and a quarter, or at the rate of two hundred thousand miles in a second of time. There is no reason to doubt that the impression of heat by radiation is made with equal velocity. If the sun rises over a mountain-ridge twenty miles distant, the valley below is cold and in shadow until the sun overtops the summit; and then, in the ten thousandth part of a second, the light is visible, and the effects of heat also commence without perceptible interval. Now, can it be imagined, with any show of reason, that ether actually flows down from the sun with any such velocity as this, and that it thus flows outward into the universe continually? If the ether be *any thing*, would not the whole substance of the sun, however vast, be very soon dissipated and lost? Or, if it were imagined to be furnished by continued creation with an unlimited supply, and so flowing forth for ever, without exhaustion, would it not be met by similar floods from myriads of other suns on every side, and so dammed up as to become a mass of homogeneous density, confounding all distinctions of heat and cold?

27. It appears that vibrations in the ether are the producing causes of heat and light; that these vibrations flow in straight lines from the sun, otherwise there would be no eclipses, and no shadows or cooling shades from intervening objects; that these vibrations, propagated from the sun, propel the ethereal particles acted on, outward in the same straight lines; that particles so affected act themselves, and continue the action, on others; that they actually move outward until there is equilibrium between the propelling force and the opposite attraction for ponderable matter in the sun, and, when this is established, are at rest from local motion; and that such rest continues until the earth, or some other ponderable object, comes in their course, and disturbs the equilibrium by counter-attraction; in which case they obey the new impulse, and enter such object, warming it, and becoming condensed within it to such degree as to restore the equilibrium by their own elasticity.

28. It may be supposed, that, if the ether do not flow down to us with the velocity of light, still there may be rapid waves

of a velocity like that of sound, say eleven hundred and thirty feet per second. In this case it would require nearly two weeks to come from the moon; and would not the chill, which we experience at the time of a total eclipse of the sun, be so long in travelling down to us? If it be objected, that, as soon as the moon is interposed, the whole tide or column of moving fluid stops quite down to the earth, this hardly agrees with any laws of motion with which we are acquainted. It is very different with the vibrations of light. When one of Jupiter's satellites is eclipsed, the light which had been flowing from it toward the earth continues to move for about thirty-two minutes longer before the hiatus reaches us and the satellite vanishes; and so, when it emerges, it requires thirty-two minutes again before it becomes visible. This is when we are in that part of our orbit nearest the great planet: when we are on the opposite side, the interval is sixteen minutes greater. True, the cases are not quite parallel; for the vibrations in a fluid at rest may not follow the same laws as the motions of an actually flowing stream: but would not such actual current two hundred and forty thousand miles long, broken off by the moon, also continue to flow, although some of the upper portion should only become a little attenuated while the eclipse were passing? and, after it had passed, would it not require the two weeks before we should feel the full stream of restored warmth?

29. But other considerations, of an entirely different character, render it pretty certain that there are no such rapid currents. We have seen that ether, while the earth is being warmed in a sunny day, flows down in straight lines, and enters the surface (n. 25, 26). Let us suppose a day in spring, while the ground is yet frozen (and we make the supposition, thinking there may be as large absorption of heat then as at any time; for, the colder the surface, the more rapidly, *ceteris paribus*, will it receive the heat); and let us suppose a half-inch of surface is thawed in ten hours' continued sunshine, and that, to effect this result, the ether becomes condensed a thousand-fold. For this purpose, five hundred inches in depth of the solar atmosphere must descend to the earth in ten hours; and this is less than an inch per minute, — a rate of motion

almost imperceptible to sight in a visible solid. It is true that we know no certain method of measuring the density of the caloric fluid which thus enters the soil, as compared with that above our atmosphere ; and have resorted to crude conjecture : but it would seem as if no reasonable latitude of conjecture can be assumed which will require more than the gentlest motion ; and we may safely conclude that the whole body of uncombined ethereal atmosphere is comparatively at rest. And hence it appears also, that heat, by means of distant radiation, passes no more rapidly, *at most*, from one body to another, than by molecular attraction when in contact.

30. Here let us pause to consider the causes of these qualities which we find in the ether ; for otherwise it may be objected that our premises are as hard to conceive as the thing we attempt to explain. One theory of gravitation seriously put forward by a profound philosopher made it depend on particles of matter flowing through space, in straight lines and in all directions, with inconceivable velocity. These flowing particles impinge on every thing they meet, some going through freely, while others are stopped or retarded by contact : and hence those which flow freely through two bodies, each in a direction to strike the other, and thus drive them apart, are fewer in number than those which strike exactly opposite ; and thus the bodies are driven towards each other. Will not every one think the means in this case infinitely harder to account for than the fact of gravitation itself ? and would it not be more satisfactory to say that all bodies have a tendency to approach each other, because the Creator has made them so ? Such is the fate of all theories, which, starting from effects alone, attempt to soar thence to unknown causes. Those who, from the new revelations vouchsafed to the world, know something of causes as well as effects, have a wonderful advantage in tracing out their connections ; and this is the way in which important discoveries of scientific principles will hereafter chiefly be made.

31. There is something exceedingly lifelike in the quality which we call *elasticity*, and which, as we have seen, belongs eminently to the ether. What if we should suggest, that not

only has ether this quality itself, but that it is the universal cause of its existence in other bodies? When the child casts his India-rubber ball or his marble against the pavement, whence it rebounds, dare any one affirm that the lifeless stone or caoutchouc has power in itself to rebound? Surely it cannot be so. And, when the bell is struck, it is not the dead bell-metal which communicates a trembling vibration to the air; and it is not the lifeless particles of the smitten air which sustain and propagate those vibrations to the tympanum of the ear, and produce the sensation of sound. Is it not rather the caloric, or ether, within all these substances, which communicates to them these powers and motions?

32. But it will be asked, "How does this mend the matter? Is not the fluid ether itself one of these substances of dead nature? and how, then, can it act, any more than those?" The objection is well drawn. None of the substances of the natural world have any power in themselves: all power is from life; and, to find its source, we must go from the dead to the living world.

33. We learn from the doctrines of the New Jerusalem, that there is a sun in the spiritual world as well as in the natural; that that sun is the first created thing which proceeds from the Lord the Creator, in which he himself dwells; that around that sun are atmospheres of three degrees, and, through those atmospheres, heat and light are communicated to angels and men; that the heat of that sun, perceptible to angelic sense *as* heat, and the light, visible as light to their eyes, are, in their essence, love and wisdom, and constitute the life of rational beings: for *life, in itself*, is an incommunicable divine attribute; and men and angels are only organs receptive of life, which continually flows into them from the spiritual sun. As light does not belong to the eye, but flows into it, and produces vision; and as hearing is not inherent in the ear, but is produced in it by pulsations of the air: so men and angels continually receive inflowing life, which they are permitted to perceive and freely use as their own.

34. This life, this love and wisdom, this spiritual heat and light, appertain to the atmospheres of the spiritual sun, by

which the heavens are created and sustained, and by which also the natural creation is effected ; first the natural suns and their atmospheres, and, through the medium of these, the natural worlds dependent upon them. The constitution of the spiritual world is such, that those who are nearer to the Lord, nearer to the sun in which he dwells, receive more of love and wisdom, and those farther off less ; and those angels and societies who receive much have a similar sphere formed around themselves, through which they impart in like manner to those who have less, in proportion to their nearness or distance.

35. But it is essential to notice, that distance, in the spiritual world, is quite a different thing from what is so called in the natural world. *"The angelic societies in the heavens are also distant from each other, as the goods [in which they are] differ generally and specifically : for distances in the spiritual world are from no other origin than from the difference of the state of the interiors ; thence, in the heavens, from the difference of the states of love. Those are widely distant who differ much, and those little distant who differ little. Similarity causes them to be together"* (H. and H. 42).

36. The natural sun and its atmospheres correspond with the spiritual sun and its atmospheres, and, as before intimated, were created by them, and continually subsist from them, and from them receive all their quality and power. Like them, they are of three degrees ; but the highest is not here treated of, for the reason that the writer knows too little about it. He supposes it to pervade and actuate the ethereal atmosphere, as that pervades and actuates the aerial ; and that it may be the medium of electricity and magnetism, as the ethereal is of heat and light, and the aerial of sound. But, whether this be so or not, our present concern is with the middle or ethereal atmosphere, identical with caloric, as the medium of the sensation which we call *heat*.

37. This ethereal element derives from its spiritual counterpart its quality of elasticity ; its capacity, when acted on by the sun, and made to vibrate, or propelled outward, to continue the vibration or propulsion in straight lines ; its attraction for

ponderable matter ; its disposition to arrange itself in a sphere around the sun, and around other bodies filled with it from the sun, in such manner as to be made more dense near the centres, and more rare in the distance. These qualities it derives from the corresponding qualities already described (n. 33, 34) as belonging to the spiritual atmosphere. The one is in space, and therein limited to its own place, which nothing else material can occupy at the same time : the other exists independently of space and time.

38. It is difficult, or indeed impossible, for the merely natural mind, confined to space and time, to conceive of that which is above them, and how it can communicate action to things within them. But we have a mind above the natural mind ; we belong to both worlds ; we receive light and heat from heaven in our spirits, while we receive light and heat from the sun in our bodies ; and hence, from attending to the operations of our own minds, we can gather some glimmering idea how these things are.

39. In the natural world are spaces and times, — spaces, because all things are dead and stationary, moving only as they are moved ; and times, because motions and changes here are made by regular progressions. This description, however, gives only the faintest idea of the difference. While man's body is fixed to a single locality and to the present moment, the spirit can in an instant be transported to the most distant region, where any one of his affections has somewhat to linger on, and in an instant overleap the years measured out by the sun, backward to a remembered and forward to an anticipated event, thus quite independently of space and time. We can thus travel swifter than light, not only to places and things with which we are acquainted in this world, but can follow the spirits of friends who have died, not to their bodies in the grave, but to their spiritual abodes in the warm and glowing regions of light and life. This wonderful spirit of ours, so independent of natural impediments, and so independent, too, of its clothing, the body, that it can be separated from it at death without the least injury, can yet, while united with its body, made in exact accordance with it, cause that body to act in an infinity

of ways according to its pleasure, and by the mere action of its will, which is spiritual action.

40. If these things are duly considered, it will not be so difficult to conceive how the atmospheres of the spiritual sun can momentarily actuate and govern *their* bodies, the natural atmospheres, made in exact correspondence with themselves, and actuate them in just accordance with their own order, life, and action.

41. Having thus shown two things, — namely, how the ether acts (n. 10, 13–15), and how it can be made to act as it does (n. 31–40), without attributing any thing of life and power to the dead substances of nature, — we may next consider one or two points which could not previously be so well exhibited. We have seen (n. 18), that, the air being greatly condensed near the surface of the earth, the ether also becomes condensed with it, from its attraction for and adhesion to the greater quantity of air accumulated in the same space. We have also seen that air in this situation has more *sensible* heat than that in loftier regions. Here two questions arise: First, Why does not the sun, shining on the top of lofty mountains composed of the like dense materials with the plain below, communicate heat as rapidly to them, and make them equally warm? This appears to arise from the very circumstance of those different densities in the ether surrounding the substances to be heated. The action of the sun is equal in all directions, and is equally propagated along the ether until it enters our atmosphere; and there it encounters, in proportion to the density, a greater amount of ether to be acted on, and to continue the action: and, as all of it becomes equally inflamed and equally active, it enters the surface of the plain and of the mountain with speed proportioned to the densities.

42. The other question is, Since a warm body communicates heat to other bodies in the vicinity until all are equally warm with itself (n. 5), why do not all the warm objects on the plains thus communicate of their heat to the colder ones on the mountains, until the latter, slowly but surely, become equally warm? It may be said that the heat radiating upward from the plain is moving away from, and that coming down from the mountain

moving towards, the earth, for which it has a strong attraction. But this cause is far too slight, and the distance too small, to account for the great disparity maintained in the several temperatures.

43. Suppose four large and equal masses of rock situated at the angles of a square ten miles from each other, two of them on the level plain, and the others on the side of a mountain, at a perpendicular elevation of three miles and a half, or at such elevation that the density of the ether is half what it is around the rocks on the plain. Now, recurring to the answer to the last question (n. 42), it is apparent that heat, radiating from one of the rocks on the plain, in a sphere of ten miles' radius, will enter the other rock on its own level twice as fast as it will enter one of the elevated rocks ; also that it will receive twice as rapidly from the latter as the other elevated rock will receive from it. The two lower rocks will be in equilibrium with each other when they are equally warm ; and so will the two higher ones : but the higher will be in equilibrium with the lower when they are half as warm ; for half the heat, entering twice as rapidly, will balance twice the heat entering half as rapidly.

44. It appears that ether, whenever disturbed, is continually tending again to a state of equilibrium and repose (n. 5) ; and that it forms spheres around the sun, and around all objects which receive heat from the sun (n. 22-25), — spheres which interpenetrate and extend indefinitely on all sides, diminishing in density according to the square of the distance. It appears further, and will be seen more fully hereafter, that it remains everywhere in a state of comparative rest. These preliminaries being settled, and other qualities of ether investigated and ascertained, we shall proceed, in the next number, to show how it is the cause of gravitation.

FORTY-EIGHTH REPORT OF THE (LONDON) SWEDENBORG SOCIETY.

WE have not yet seen this Report ; but find the following abstract of it in the "Monthly Observer and New-Church Record," — a periodical which has been published in London since January, 1857.

It is always gratifying to us to see and to record evidences of the increased sale and circulation of the works of Swedenborg. In common with the editor of the "Observer," however, we cannot but be surprised that the Swedenborg Society, whose object is supposed to be to publish the works of Swedenborg, should, in its Report, apparently go out of its way, for the purpose of giving currency to the disorganizing views of Prof. Bush in relation to the ministry.

But there are other things connected with this establishment which have surprised and pained us still more. We notice that Dr. James John Garth Wilkinson's "Proposal to treat Lunacy by Spiritualism," as well as his effusions under the title of "Improvisations of the Spirit," are issued from the house of the Swedenborg Society. The same is the case with "Spirit Manifestations, by John Snaith Rymer." The latter work we have not seen ; but, as it is advertised on the cover of the "Newchurchman," we observe that it bears on its title-page the following : "The manifestation of the Spirit is given to every man to profit withal" (1 Cor. xii. 7).

It is true that the Epistles are not a part of the inspired Word : but it is undoubtedly true that the apostle used this language in reference to the Spirit of God, and that it has always been so understood in the Christian church ; and we cannot regard its application to "modern Spiritualism" as otherwise than profane. The work of Henry James, under the title "Christianity the Logic of Creation," is also issued from this house. The preface to this work came to us in the folds of the "Intellectual Repository ;" and it contains, among other sentiments, the following : "None of the sects exhibit

so servile a temper as those who pretend to the most authoritative information about spiritual things. Look at the Swedenborgians for example." It is certainly a very humble office for the "Repository," which is the time-honored organ of "the Swedenborgians," to be made the vehicle for wafting such sentiments as these to its subscribers.

We do not know whether these works are actually published by the Swedenborg Society, or by the agent of the society on his own responsibility; but we think, that, in either case, it is deeply to be regretted. It is but a short time since, in common with others, we were ready to hail the somewhat splendid endowment of the Swedenborg Society as an omen of great promise to the New Church. We still hope that it may prove so. But if, while it is building up with one hand, it is to be pulling down with the other; if the pure waters of life, which were expected to flow from that establishment as from a perpetual fountain, are to be troubled and defiled by pseudo-Spiritualism, and the clear voice of Heaven-descending truth is to be drowned in the mutterings of modern "mediums,"—we cannot be blind to the fact, that our fond anticipations may fail to be realized.

"From this Report, which we have been favored with a private perusal of, we learn that the work on the 'Divine Providence' has been stereotyped, and a thousand copies printed; of which number, five hundred and fifty were sold at cost price to the Sunday-school Union. An edition of a thousand copies of the second volume of the 'Apocalypse Explained' is about issuing from the press, and the third volume is undergoing revision by the Rev. F. de Soyres. An edition of five hundred copies of the work on 'Heaven and Hell,' from the stereotype plates, is now in the press, which will include an Index, similar to those given with the 'Divine Love and Wisdom' and the 'Divine Providence.' The Indices are translated by Mrs. Bogg, of Louth, from those prepared by M. Le Boys des Guays. An Index to the 'Conjugal Love' is also being printed. These Indices, and others that will be prepared, will greatly aid in the formation of a General Index to all the works. A thousand copies of the 'Athanasian Creed' have also been printed. The second volume of the Index to the 'Arcana' is not yet ready.

"Donations of books have been made to thirteen societies and individuals in this country and abroad; and offers of them have also been made to two others.

"Presentations to the library have been received from twelve individuals; in one instance, the gift consisted of a hundred and fifty volumes; so that great additions have been made to it during the year, and it promises to become a complete New-church repository.

"The Report then alludes to several notices of the doctrines by the public press, most of which have already been brought before the church in the pages of this Magazine.

"The sales of the works have greatly increased; 3,363 volumes having been sold, exclusive of donations of 373; being 1,280 volumes more than in the previous year.

"A matter is then introduced of which we were fully cognizant, but had purposely, for adequate reasons, refrained from mentioning. It is now, however, open to notice. Mr. George Harrison, grandson of William Cookworthy of Plymouth, and author of his Memoir, now living at Longlands in Westmoreland, has made entirely new translations of the 'Arcana Coelestia,' the 'Heaven and Hell,' the 'Four Doctrines,' the 'Divine Love and Wisdom,' and the 'Divine Providence.' Such a laborious task is sufficient evidence of his not being satisfied with the translations previously in existence, in which he thinks there is not a sufficient proportion of the Saxon of our language. He also omits the numbering of the paragraphs, as in the original. 'It has been very generally thought,' says the Report, 'that the numbering the paragraphs, and the consequent facility of reference thus afforded, was of the very highest convenience, and was indeed deemed an invention almost of the author, without which his voluminous works would be shorn of much of their use.' If such plan should be adopted, of what use will be the several Indices to the works spoken of as being already prepared? A speculation is then entered upon as to the probability of the publication of those translations remunerating the translator for his outlay. When an individual enters upon such an undertaking, both of labor and expense, the public are apt to think that he has a particular object in view, — some special notions to promulgate. That the translator has an object in view, there cannot be a doubt, and which he assuredly considers to be a proper and legitimate one; but we cannot understand what this matter has to do with the society's Report, and why it should be introduced there at all, as it is not part of the Committee's proceedings. It does not appear that the manuscripts have been offered or submitted to the society, or that the Committee have been consulted about them in any way.

"Again: towards the end of the Report, a long extract is given from an oration delivered by Prof. Bush at a great meeting held at New York, in celebration of the Centenary, which lasted from the 14th to 17th of May, in which the speaker sets forth his notions as to the inutility of an established priesthood and clergy. This subject appears totally irrelevant to the purposes of the Swedenborg Society, whose object is simply the printing and publishing the writings of our author.

"A suitable and well-deserved eulogy is paid to the memory of the late Rev. T. C. Shaw, both for his own private worth and for the many services rendered by him to the society.

"In addition to the donation of £500, mentioned in our June number, for the printing of the 'Dictionary of Correspondences,' — the publication of which, however, it appears, will depend upon its being 'found to be such a work as may usefully employ so large a sum,' — Mr. Alexander M'Nab has given £100, of which £78 has been invested in the Two and a Half per Cents, for the purpose of making his annual subscription perpetual; an example certainly well worthy of imitation. Another friend, who wishes to be anonymous, has given £25; and many other subscriptions have been received.

"Mons. Le Boys des Guays has added two other volumes to his French translations, — vol. 3 of the 'Apocalypse Explained,' and vol. 1 of the 'Apocalypse Revealed;' and has in the press vol. 2 of the latter, and vol. 4 of the former. He has also printed the 'Indices to the Arcana.' He has very liberally offered to the libraries in France, and the neighboring countries where French is spoken, a complete set of each of his translations, numbering fifty-four volumes, on condition that they pay the carriage. In eighty-four instances the offer has been accepted, and in thirty declined.

"In America all the writings published in Swedenborg's lifetime are now stereotyped, and are printed and published at very low prices.

"Dr. Kahl, whose late visit to this country is well known, will visit us again as soon as he has completed his examination of the manuscripts at Stockholm. In the mean time, he writes what is interesting enough as general information, but wholly out of place in this Report, and containing, in fact, opinions and views that were discountenanced at the general meeting.

"Such is the general purport of this Report, which contains much that is very interesting and encouraging, affording undoubted evidence of the progress and extension of the New Dispensation."

OPEN COMMUNICATION WITH THE SPIRITUAL WORLD.

THE idea has been, and probably is, to some extent, entertained, among receivers of the New-Church doctrines, that open intercourse with the spiritual world would become a thing of frequent if not ordinary occurrence, as the state of the church should advance. I take the liberty of offering some reasons,

which appear to be founded on correct New-Church principles, for a contrary opinion.

1. The intercourse with spirits and angels which was held in the most ancient times existed as an appointed means of direct revelation from God to man. There was then no written Word. For a similar reason, similar intercourse is granted among the inhabitants of other planets, who have no writings. Then, also, men were in a truly heavenly state, and in no danger of abusing this privilege.

2. The communication with the spiritual world which took place in subsequent times was permitted for the sake of the Word, parts of which were dictated by this means. It was very limited as to extent and frequency ; and it would appear to have been in later times confined to the prophets, who were directly commissioned with divine messages. Authentic instances of spiritual communication, since the completion of the Word, have been very rare, and intended for special purposes concerning the states of the individuals who have received them.

3. The written Word is now the orderly appointed medium of communication with heaven and the Lord ; and, from it, instruction in divine truths is now to be received. The case of Swedenborg himself was so peculiar, and the occasion of it so extraordinary, that no one should think that open intercourse with spirits was to become a common condition of the church, merely because he was so gifted ; still less so, when he himself declares that he received nothing which pertains to the doctrines of the New Church from any angel, but from the Lord alone, while reading the Word. We have, then, in the Word, all which he had, excepting the visible illustration of its interior principles, as manifested in the spiritual world. These illustrations have been given to us in his writings, that we may have therein all that we need to know of that world, without the necessity of exploring it each one for himself. We have it, too, from one who was eminently fitted to be instructed by the exploration ; as few if any of us could be, from any previous preparation or intellectual capacity.

4. The doctrines of the New Church fully confirm the idea,

which reason and reflection will readily suggest, that the great business of man in the world is in those uses which relate to the things of this world. This is confirmed, especially, by showing that religion is not a matter of mere feeling, or of abstract thought, or of imagination, but of living activity in the performance of the various natural uses which are here given us to do. Man becomes internal, not by constantly abstracting his thoughts towards interior things, and thus withdrawing them from the world in which he is, but by doing the same outward uses which external men do, not from self-love, as these do them, but from motives, affections, or principles, more and more interior; that is to say, more and more purely from love towards the Lord and the neighbor. It is these loves, ruling in the mind, which make man spiritual, and also wise; but not open communication with the inhabitants of the spiritual world. This, were it granted, would, according to the laws of that world, under ordinary circumstances, bring us into companionship with spirits like ourselves, no better nor wiser than we are; and would not, therefore, be likely to tend to our improvement. At the same time, it would tend to withdraw our minds from those ultimate uses, for which our time and our faculties are given us in this world. By the right doing of these it is that we are to be regenerated, and thus prepared to enter into open association with spirits, when we become one with them by laying aside the material body. In the most ancient times, when spiritual intercourse was granted, mankind was in its infancy as well as in innocence; their life was not developed in the external man, as that of mankind now is; the external uses, which occupy us now, were not originated; their life was in a more interior sphere, to which intercourse with angels was a help.

But will not men return again into a similar state, and become again prepared for angelic association in this world? It is impossible that they should return into a state in every respect similar. They may become as wise, and as innocent; for they are to come into the innocence of celestial wisdom. The man of the church is to be a full man; and his goods and truths are to be brought down and fill the

natural mind, far otherwise from what it was at the first; for this the Lord now aids him to do, by having himself assumed and made Divine the Human. Again: man now is, and ever must be, born with more or less of hereditary tendencies to evil, far otherwise than what it was in the most ancient times. His having been once in evil must for ever affect his posterity, in some way and manner, however much the tendency may have been softened and ameliorated by the putting-away of evils in successive generations; for evil put away, though removed to the circumference and into shade, is not actually taken away and wiped out, as some may suppose.

In short, we feel warranted to conclude, that the revelations given for the use of the New Church are intended, not to lead us to open communication with the spiritual world, but to afford the most complete substitute for intercourse of this kind, and thus to render it, as fully as possible, unnecessary; for they give us, we may presume, all the knowledge that it is necessary for us in our present state to have respecting the spiritual world, free from the dangers to which we could not fail to be subjected, were we permitted to communicate openly with spirits,—a danger of which Swedenborg, in many places, warns us; and his warnings, we have no reason to doubt, are as much for our practical benefit as his revelations.

These suggestions are not offered with the idea that the question they involve can be thus at once summarily disposed of, but because they appeared to the writer to be just, as far as they would go. Neither is it meant to insinuate the idea, that spiritual communications of an orderly and useful kind may never, in the course of Providence, hereafter be given; still less that we should be entirely precluded from the expectation of further authentic information concerning spiritual things and the spiritual world, when, at some future day, the state of the church may require it: but it is intended to express a belief that orderly intercourse with the spiritual world is not at present, or for a long time, likely to become a thing of ordinary or frequent occurrence, or which any thing but peculiar and extraordinary circumstances would render necessary.

D. H. H.

EARLY RECOLLECTIONS OF THE NEW CHURCH IN BOSTON.

No. I.

[Some time since, our esteemed friend, Miss M. G. CARY, was induced, by the solicitation of those who felt a deep interest in the matter, to record some of her early recollections of the New Church in Boston and the vicinity. The following communication, with others which will succeed it, is addressed to Mrs. Dike, of Bath, from whom Miss Cary received an urgent request to write something on the subject. Miss Cary has kindly consented to allow these communications to be published in the "New-Jerusalem Magazine." The time has come when every thing relating to the first reception of the heavenly doctrines in this country is a matter of deep interest; and the interest, we think, will never be less than it now is: and we are confident that our readers will feel greatly obliged to Miss CARY for communicating many interesting facts, a portion of which were in the possession of no other person. — EDS.]

DEAR MIRIAM, — Having been requested to give some account of the first reception of the doctrines of the New-Jerusalem Church in Boston, I will endeavor to do so in as simple a manner as possible. Mr. James Glen, from Demarara, originally from England, visited Boston, and became acquainted with Mr. Joseph Roby, who was a partner in White's bookstore, in Court Street. Mr. Roby once showed me a letter from him, very handsomely written. From him Mr. Roby received the knowledge of Swedenborg, about the year 1790 or 1791.

In 1794, Mr. William Hill came to Boston purposely to make the doctrines known. Mr. Hill had been educated for a merchant; but he became acquainted with Mr. Duché, who was residing in England with his family, having left Philadelphia on account of politics, not being willing to go all lengths with the Revolutionists. From him Mr. Hill received a volume of Swedenborg; but I am not sure which. It was on a shelf in his library, he having attempted more than once to read it in vain. One morning, when he was all ready to set out on a journey, and had a few minutes to spare, he took the volume, opened it, and read for the first time with interest. All seemed clear to him; and he continued reading, not knowing how to leave off. From that day he became an enlightened receiver. This quite turned the course of his life. He gave up all interest in merchandise, having sufficient property to

maintain him handsomely, and studied theology, under the guidance of Rev. Mr. Clowes, of Manchester, who ever afterwards called him his son. He preached at Liverpool for a few months, and was presented by the Society of Newchurchmen there with a gold watch. He had warm friends in that city, particularly Mr. Banning, who published a short mention of him in a book of prayers, with some writings of Mr. Clowes.

Mr. Hill was intimately acquainted with Mr. Colburn Barrell, a merchant in London, who had gone there from Boston; and, in his eager desire to make known the doctrines, was probably influenced by him to look this way. He came to Boston, and brought a letter of introduction from his friend to a sister, Mrs. John Andrews. His agreeable manners soon won him friends. His personal appearance was striking, — tall and elegant, with that clear complexion and bright-blue eyes which so often denote a consumptive habit, and which, though not then apparent, probably lurked within, and finally cut short the remainder of his days. He was a general favorite, and everywhere made himself welcome as a guest. But he did not gain much ground where he principally desired it, by making acquisition of members to the New Church. He had quite a numerous acquaintance, and was invited into several pulpits. Once, when he had preached in the morning at Dr. Harris's church, in Dorchester, the singers sent him a note, expressing their great satisfaction with his sermon, and requesting him to give such and such hymns in the afternoon, which he saw not to be in accordance with the doctrine he had preached; but, after some hesitation, he concluded it would be best to gratify them.

It was his chief object to become acquainted with the College, and to introduce the works of Swedenborg there. For that purpose he boarded in Cambridge; became well acquainted with Dr. Kirkland, who always spoke of him with great respect, and with Mr. Craigie, who gradually received the doctrines, and was a firm believer in them at his death, many years afterwards. It was at Mr. Craigie's house that I saw Mr. Hill for the first time, at a ball, where a large number of persons belonging to Cambridge and Boston were assembled. Mr. Hill

had come unexpectedly to so large a party, and emptied his coat-pocket of a number of notes in short-hand, which was the way he wrote his sermons, and a Bible, which he always carried about him, on to a window-seat, and then joined the dance. He was an object of general attention, partly because it was so uncommon to see a clergyman dance; and some light and frivolous remarks were made, — such as, that he had come to America to find his partner, &c. This was in the winter of 1794–95; and he returned to England not so much discouraged but that he came back to Boston again in 1796, partly induced by a letter from Mrs. Andrews, who kept up a correspondence with her brother, and always felt an interest in Mr. Hill, though she never received the doctrines.

He came in the summer. I had been receiving the doctrines about two months; Mrs. Andrews having put into my hands some of Mr. Hill's books, which he had left under her care, hoping they might be useful to some one. He again took up his residence in Cambridge, placed some of the books in the college library, and resumed his former acquaintance. It was during this second visit, I think, that he preached in Dr. Harris's church, and that the circumstance mentioned above occurred.

From Boston he went to Philadelphia, where there were already some receivers. Mr. and Mrs. Duché, with their two daughters, had returned home. Before he left Boston, he observed to me, that there were only three persons whom he could depend upon as receivers, — Mr. Roby, mentioned above; Mr. Samuel Brown, who was just out of college; and myself. At Philadelphia, he renewed his intimacy with the Duché family. Mrs. Duché died suddenly that autumn, by the fall of a sand-bag on her head, as she was opening a drawer in a chest of drawers; and Mr. Duché languished, and died a few weeks after. The two young ladies invited their grandmother, Mrs. Hopkinson, to reside with them; and the next spring were both married, — Sophia to Mr. John Henry; and Esther, the eldest, to Mr. Hill.

Mr. Hill's partiality was strong towards Massachusetts; and he had always great hopes from Harvard University. One summer, he resided at a house in Brighton, — formerly the

residence of the late Rev. Noah Worcester, D.D., now of Miss Sally Worcester, — with his wife and first child, a son named for Mr. Clowes. This child died in infancy, and two other children afterwards. There he was engaged in translating the “Apocalypse Explained,” which he completed before his death, on a farm near Philadelphia, which he had purchased with his wife’s fortune. He employed Mr. Thunn, a German Newchurchman, to transcribe it, — a resident of Philadelphia; and Mrs. Hill, after her husband’s departure from this world, received two sets of the work, — one elegantly bound, and one in a plainer style, — with a letter from the publisher in England. Mr. Hill died in 1804, in Philadelphia.

Mr. Samuel Brown had just completed his studies at college, when he became acquainted with Mr. Hill, and gladly received the doctrines. He studied medicine with Dr. Jeffries, at Boston, and married his daughter Nancy. He died in the same year with his friend Mr. Hill, after practising as a physician; and left two daughters, — Mrs. Clarke, now a member of the Boston Society, and Miss Brown, also a receiver of the heavenly doctrines.

I had occasional communication with Mr. Roby; and he procured the “Arcana Cœlestia” for me, as the volumes were published, in English, in London. From him I heard of Mrs. Prescott; and on Christmas Eve, 1816, being on a visit in Boston, called, and introduced myself to her. She had received the doctrines before her marriage, while living in Salem with her parents, Mr. and Mrs. Hiller, who were receivers. (Mrs. Hiller was sister to the late Mrs. Nathaniel Foster.)

In 1817, Mr. Samuel Worcester called on all the receivers that he had heard of; and we had a meeting in Boston, at No. 12, Cornhill, now 94 and 96, Washington Street, in the house where Mrs. Prescott was boarding with her family. There Mr. Thomas Worcester, who was in college, met with us (the two Mr. Worcesters, old Mr. Roby, Mrs. Cowell and her daughter Maria, Mrs. Prescott, and myself: I do not think there were more). We filled the little room. And, when a question arose of who should address the throne of mercy, Mr. Roby observed, that every one ought to know

how to pray, and proposed that it should be taken in turn. Of course, he, being so much older, was requested to make the prayer ; which the good old gentleman did : but the partition was thin to the adjoining room, which was public, and the prayer long ; and, when he proposed singing after it, we all declared off. Our meetings from that place adjourned to Dr. Mann's house, No. 1, Newbury Place, over 362, Washington Street, till we met in Boylston Hall.

Boston, July, 1854.

"EPHRAIM IS A CAKE NOT TURNED."

HOSEA, vii. 8. A.C. 5354, 9993.

SOME friends, calling in one evening last winter, chanced, among other things, to express a desire to know what the internal sense of these words might be ; observing, also, that some one — Mr. Clowes, I think — had written a small work, entitled the "Unturned Cake."

I looked immediately to the Hebrew for light upon the literal sense of the passage, and to the heavenly writings for its internal sense ; and found the latter sense very fully unfolded in the numbers of the "Arcana" quoted in the heading above.

Now, in respect to the literal sense of the passage, much light is thrown upon it, derived in part from the words themselves, and partly from other passages in the Word.

From the words themselves, it appears that cakes, or at least the kind of cake denoted by the Hebrew term in this passage, were usually so cooked that they required turning ; for it says, "a cake not turned," as though cakes were otherwise turned. It also appears that it was a defect whenever it was not turned ; for it is said disparagingly of Ephraim, that he was a cake not turned : and the defect in the cake could only be, that it would not be cooked, or properly cooked, if not turned.

This cake, therefore, was so cooked, that the under side was baked first, and the upper side remained uncooked until it

was turned; so that the under side was baked, and then the cake was turned, and the upper side was baked. Thus the cake could not have been baked in an oven, where the heat is above and below at the same time, in which case no turning would be necessary; nor was it baked under hot ashes, for a similar reason, as some kinds of bread are baked, at the present day, in the East.

Now, in the First Book of Kings, xix. 6, Elijah looked, and, behold, there was a cake, — the same term used as the one in question, — baken on the coals. In which passage, the word "baken" is not in the Hebrew, although not so indicated by being printed in Italics. And, for "coals," Gesenius reads, "hot stones;" in which case, still, coals would be needed for heating the thin, [?] smooth stone. Thus the passage would read, a cake on coals, or on a hot stone. The words really are, a cake of hot stones; that is, the kind usually baked by spreading them on hot stones. And the passage from Kings gives the idea that the cake was baking in the open air, "at the head of Elijah;" thus not in an oven. Hence, if the cake was not turned, the under side would be baked, while the upper side would be raw dough, or not well cooked; but, if turned, then both sides would be properly cooked.

For this manner of cooking, not only in the open air, but also on a fire of coals, we may refer to John xxi. 9, where, as soon as the disciples were come to land, they saw a fire of coals there, and fish laid (lying) thereon, and bread. Thus this fire was on the shore of the sea, and hence in the open air. And there is no doubt here respecting the meaning of the expression, "fire of coals" (which three words, however, are expressed by one in the original, — *anthrakia*); for the same term is used in John xviii. 18, where the servants and officers had made a fire of coals (*anthrakia*); for it was cold: and they warmed themselves; and Peter stood with them, and warmed himself. And, in Mark xiv. 54, it says that Peter stood and warmed himself at the light (*phos*), not "fire" (*pur*), although that is implied. And, in Luke xxii. 55, this fire of coals (*anthrakia*) is expressly called a fire (*pur*). Thus the *anthrakia* was a mass of live coals, giving light as well as heat.

To digress a little, it is worth while to notice that Peter is not said to warm himself at the fire, but at the light of it. And those who are either in genuine faith, or in faith alone, signified in either case by Peter, warm themselves at the light of truth or falsity, rather than at the heat of love or lust.

So again, in Luke xxii. 56, a certain maid beheld him, as he sat by the light (not fire), and earnestly looked upon him. Notice here, also, the naturalness of the picture: the light shines up from the fire upon Peter's face, so that the maid sees him by the firelight; for it was night (Matt. xxvi. 34; John xiii. 30).

To return now to the passage in question. Ephraim and Manasseh denote the two parts of the mind; Ephraim being the understanding, and Manasseh the will: as where it speaks of Manasseh's being against Ephraim, and Ephraim against Manasseh (Isa. ix. 21), the signification is, "that the will of the man of the church shall be against his understanding, and his understanding against his will" (A.C. 5354). This is the case with any one, so long as he has not yet acquired sufficient spiritual power to will, and thus to do, what his understanding of truth sees to be right. The two parts of his mind are against each other; and, when this is the case, he does not love the Lord, nor is he affected with mutual love of others; and hence both parts of his mind are against such loves. This is denoted by what follows in the last-quoted passage: "They together against Judah." For Judah is the tribe in which the Lord was born; and the Lord is spiritually born in love to him and in mutual love. Judah, for this among other reasons, denotes those heavenly loves.

Now, in order that the two parts of the mind may act as one, and may no longer be against each other, and against love to the Lord and mutual love, there must be a turning, and a coming-over of one part of the mind to the other, as a conquered enemy comes over, and lives in harmony with his conqueror, so that he remains in subjection.

In the passage at the head of this article, Ephraim denotes any individual in whom the two parts of his mind — his will and understanding — are against each other. He denotes one who

sees the truth, understands what it is and what it teaches, and who understands what it would do in him if he should obey the truth; but still who has not spiritual power enough as yet, or has not willed as yet, to do good. Now, as long as he remains so, he is told by the Lord to turn unto him, to be converted or turned unto the Lord, in various parts of the Word; and above, before he thus turns to the Lord, he is called a cake not turned. The turning consists in his willing and doing what he has thus far neglected to will and do; as, when he is inclined to speak harshly and unkindly, he is to speak from compassion and kindness. Before the conversion begins to take place, the man of the church is represented by the cake not turned. Different kinds of natural bread denote different kinds of spiritual and heavenly food; and cake here denotes "the good of spiritual love," — such good as the spiritual man loves and possesses. The under side of the cake — both because it is underneath, and thus within, and because it is next to the fire — denotes the internal of the mind; and the upper side — both because it is further from the fire, and because it is outside — denotes the external of the mind. The fire underneath is love to the Lord from the Lord. The fire passing up, or the heat of it, cooks the cake; and by the heat's passing up into the cake is represented how the divine love flows into the good of love in the mind. And by the same heat's cooking the bread, and making it good for food, is represented how the divine love regenerates the mind, and makes it fit for heaven.

But this heat, before the cake is turned, passes only into the under side, and makes that good; and this represents that the internal mind alone is thus made regenerate. This is not enough. The external also must be like the internal, or in correspondence with it. If, now, the cake be turned, then the upper side comes to the fire; and this represents how the divine love flows into the external mind, and makes that also fit for heaven. So that, when the turning takes place, the whole mind, internal and external, is regenerate; and this is represented in the cake thoroughly cooked on both sides and through the centre.

A similar signification exists in the representative of the fire of coals on the sea-shore, and the fish upon it, and bread. The fish is the natural mind: the fire is divine love. The heat passing into the fish, and fitting it for food, is the divine love flowing into the natural mind, and preparing it for heaven; in which case, the Lord eats spiritually with his disciples, and they with him, as he ate with them, and they with him, after they came to land.

T. O. P.

ORGANIZATION OF AN ASSOCIATION OF THE NEW CHURCH IN MARYLAND, IN CONNECTION WITH THE GENERAL CONVENTION.

[We learn with much pleasure, that an Association of the New Church, called "The Maryland Association of the New Jerusalem," was organized on the 30th of December last. We understand that there was quite a good attendance, a considerable number being present from the District of Columbia; and that the proceedings were very harmonious. The meeting of the members took place in conformity to the following Circular, which was issued in November.]

To the Members of the Lord's New Church in Maryland, Virginia, Delaware, and the District of Columbia.

BELoved BRETHREN, — It has pleased the Lord, in infinite mercy, to reveal that he is now establishing his New Church in heaven and on earth. He calls upon men to look to him in his Divine Humanity; to hearken to his voice in his holy Word; and to live according to his commandments.

Brethren, truths of the New Dispensation have been made known to us. The Lord has called upon us to prepare to become fellow-citizens of the holy city, New Jerusalem. He has invited us to come together in his name. He has said, "Where two or three are gathered together in my name, there am I in the midst of them." He has revealed it to be his holy will, that those who believe in him should be made perfect in one.

Good and pleasant it is for brethren to dwell together in unity. So dwell the angels of heaven: in the Lord's sight, all of heaven form One Man. The members of the church on earth ought so to live that they will become prepared for heavenly choirs and heavenly societies, and to find their appro-

priate places in the Grand Man, which is heaven. A part of this work of preparation can be best performed by drawing near to each other as brethren, and learning to do good work together, in civil, in social, and in religious life. The blessing of the Lord is with those who work together in his name; the pleasure of the Lord doth prosper in their hand. When heaven thus finds a resting-place on earth, a mighty power is exerted for good. Disciples need themselves to be called together, that they may be prepared to go and teach all nations, — that there may be one fold, and one Shepherd.

We live at the commencement of a New Dispensation, — at the early dawn of the day, of which the Lord hath said, “Thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.” — “Moreover, the light of the moon shall be as the light of the sun; and the light of the sun shall be sevenfold, as the light of seven days.” — “Behold, the tabernacle of God is with men; and he will dwell with them, and they shall be his people; and God himself shall be with them, and be their God.” Of the holy city, New Jerusalem, now descending from God out of heaven, it is said, “The nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honor into it.” To its truths, and to those who receive them, are addressed the words, “Go ye, teach all nations; baptizing them into the name of the Father, and of the Son, and of the Holy Spirit.”

Such were the views of duty and of privilege that prompted the writers of a letter that we recently received, signed by twelve of our brethren of the Lord’s church in this city. We copy it, that it may be presented for the consideration of all to whom this epistle may come: —

BALTIMORE, NOV. 1, 1857.

REV. S. H. WORCESTER AND REV. A. O. BRICKMAN.

BRETHREN, — As laymen of societies of the New Church in this city, we desire that an effort shall be made to form an Association of societies and individuals of the New Church in Maryland and its vicinity, in connection with the General Convention; and we very

respectfully submit the subject to your consideration, and recommend you, if you are in favor of this course, to prepare an invitation to be sent to societies and individuals of the New Church in this vicinity, asking their co-operation.

We are, very respectfully, yours,

[Signed by twelve laymen of the New Church.]

Brethren, we need your help. We need to learn to work together for good. We all need freely to give what the Lord is so freely bestowing, that the earth may be full of the knowledge of the Lord as the waters cover the sea.

Come, and help us, one and all. Let men come, with their wisdom and their intelligence ; let women come, with their affection for all that is good and true ; young men and maidens, let them come ; suffer the little children to come also, — let them be set in the midst, for of such is the kingdom of heaven. Let us unite in forming a General Society or Association, that we may do some good work together on earth ; that we may become prepared to do more in heaven ; and that we may do our part that the truths of heaven may be known throughout our land, leading multitudes in the way of life everlasting.

Let our Society or Association be united with the General Convention, which alone endeavors to be a general body of the New Church in the United States, that we may be aided in learning that it is good and pleasant for brethren to dwell in unity together. For this purpose, we invite you to assemble.

Let us hear from you ; let us hear that you will affectionately and earnestly co-operate with us in the great work that lies before us. The harvest indeed is plenteous, but the laborers are few. Let us pray to the Lord of the harvest, that he will send forth laborers into his harvest. With the ear and with the eye, let all within our borders have full opportunity to learn the truths of the New Dispensation ; and may the Lord open their understandings to see, and fill their hearts with love !

Brethren, on Wednesday, the thirtieth day of December, in this year of our Lord one thousand eight hundred and fifty-seven, at ten o'clock in the morning, let us assemble in this city of Baltimore, in the temple of the First German Society, Lombard

Street, near Lloyd ; and let us then and there, in this first year of the second century of the New Church, engage in this good work.

In the brotherhood of the New Jerusalem, we are affectionately yours,

SAMUEL H. WORCESTER.
ARTHUR O. BRICKMAN.

BALTIMORE, Nov. 10, 1857.

[The receivers of the doctrines of the New Church, who met together, in accordance with the above call, proceeded to organize themselves into an Association. The following is the Journal of their proceedings.]

MARYLAND ASSOCIATION.

BALTIMORE, Wednesday, Dec. 30, 1857.

In compliance with an invitation to all receivers of the doctrines of the New Jerusalem in Maryland, Virginia, Delaware, and the District of Columbia, desirous of forming an Association to be in connection with the General Convention of the New Church, a meeting assembled at ten o'clock, A.M., in the temple of the First German Society, in Lombard Street, Baltimore.

In compliance with the request of Rev. Samuel H. Worcester, at half-past ten o'clock, Rev. Jabez Fox opened the meeting by reading from John xv., and by repeating the Lord's Prayer.

Rev. Samuel H. Worcester read the Circular of Invitation addressed to receivers of the doctrines in Maryland, Virginia, Delaware, and the District of Columbia.

Rev. Arthur O. Brickman delivered a short address of welcome to those assembled.

Mr. George B. Coale was invited to act as Secretary until officers should be elected by the meeting.

A paper was then passed to all present, to receive the signatures of those who desired to co-operate in the objects set forth in the Circular of Invitation, which was appended.

Twenty-six males and thirteen females signed.

The males subscribing were the voters in the meeting.

On motion of Mr. Adolph Ahrens, it was —

Resolved, That Dr. John Fonerden, Prof. A. G. Pendleton, and Mr. Johannes Häusler, be a Committee to nominate a Chairman and a Secretary for the meeting, and also to nominate a Committee of five to report business for the meeting.

The Committee retired ; and, on returning, reported the following nominations, which were unanimously confirmed : —

For Chairman. — Rev. Jabez Fox.

For Secretary. — Mr. George B. Coale.

For Business Committee. — Rev. A. O. Brickman, Rev. S. H. Worcester, Dr. N. C. Towle, Dr. John Fonerden, Mr. Johannes Häusler.

Rev. Mr. Fox took his seat as Chairman.

The Business Committee recommended the following order of proceedings for the commencement of the meeting, which was adopted : —

1. Worship to be conducted by Rev. Mr. Fox, with a discourse.

2. Reading of letters and communications, and action thereon.

3. Remarks from ministers and laymen, who are members of the meeting, in reference to the business for which we are assembled.

Worship was then conducted by Rev. Mr. Fox, who delivered a discourse from John xvii. 21.

Letters were read from N. F. Cabell, Esq., of Virginia, who desired his name to be recorded as a member of the Association; and from Mr. Daniel Lammot, of Delaware; also an extract from a letter addressed by Rev. Rufus Dawes, of Washington, D.C., to Rev. S. H. Worcester.

Short addresses were delivered by Dr. Towle, Prof. Pendleton, and Mr. Coale. It was *Voted*, That, at half-past one o'clock, the meeting take a recess until half-past two.

The Business Committee nominated the following Committee to report a Constitution for the Association, — Rev. Samuel H. Worcester, Rev. A. O. Brickman, Dr. N. C. Towle.

This nomination was confirmed.

The Committee retired; and, on returning, reported a Constitution, which, on motion, was laid upon the table until after the recess.

The meeting then took a recess, and re-assembled at three o'clock, P.M.

The Constitution was then read, as follows:—

C O N S T I T U T I O N .

PART I. — ESSENTIALS.

1. *Concerning the Lord* in the Word it is written, —

"Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father. I am in the Father, and the Father in me" (John xiv. 9, 10).

"I and the Father are one" (John x. 30).

"He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him" (John iii. 36).

"Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day" (John vi. 53, 54).

2. *Concerning the Word* it is written, —

"By the Word of the Lord were the heavens made, and all the host of them by the breath of his mouth" (Ps. xxxiii. 6).

"Wherewith shall a young man cleanse his way? By taking heed thereto according to thy Word" (Ps. cxix. 9).

"Thy Word is very pure; therefore thy servant loveth it" (Ps. cxix. 140).

3. *Concerning the life which is called charity* it is written, —

"All things whatsoever ye would that men should do unto you, do ye even so to them; for this is the law and the prophets" (Matt. vii. 12).

"Cease to do evil; learn to do well" (Isa. i. 16, 17).

"If thou wilt enter into life, keep the commandments" (Matt. xix. 17).

In the writings for the New Church we are taught —

"There are three essentials of the church, — an acknowledgment of the Lord's divinity, an acknowledgment of the holiness of the Word, and the life which is called charity." — *D.P.* No. 269.

PART II. — ASSOCIATION.

"Assemble yourselves, and come; draw near together, ye that are escaped of the nations" (Isa. xlv. 20).

"Where two or three are gathered together in my name, there am I in the midst of them" (Matt. xviii. 20).

FROM THE WRITINGS OF THE NEW CHURCH.

Societies.

"It is impossible for an angel or spirit to have any vitality, unless he be in some society, and thus in the harmony of united numbers; the harmonious union of many individuals constituting a society." — *A.C.* 687.

Societies more and less Universal.

"But the societies whereof the whole heaven, which is the Grand Man, consists, are many, and are more and less universal: the more universal are those to which an entire member, or organ, or viscus, corresponds; the less universal, to which the parts thereof, and the parts of parts, correspond." — A.C. No. 4625.

Societies of Societies.

"Each society is an image of the whole; for what is unanimous is composed of so many images of itself. Those more universal societies, inasmuch as they are images of the greatest, have particular societies within themselves, which in like manner correspond." — A.C. No. 4625.

How it will be on Earth.

"The church on the earth will be in all things even as the church is in the heavens, because they are conjoined like the internal and the external with man." — *Index to Ap. Rev.*: Article, CHURCH.

"For there is a church in heaven as well as on earth: for in heaven there is the Word, and doctrine from the Word; there are temples there, and preaching in them; there are also both ecclesiastical and civil governments there; in short, there is no other difference between the things which are in heaven and the things which are on earth, except that all things in the heavens are in a more perfect state; inasmuch as all who dwell there are spiritual, and things that are spiritual immensely exceed in perfection those that are natural." — N.J.D. No. 7.

PART III. — USES.

To make known the Truths of the New Dispensation.

"Freely ye have received, freely give" (Matt. x. 8).

"Go ye, therefore, and teach all nations; baptizing them into the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you" (Matt. xxviii. 19, 20).

To provide for the Religious Education of our Children.

"And these words which I command thee this day shall be in thine heart; and thou shalt teach them diligently unto thy children" (Deut. vi. 6, 7).

"Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven" (Matt. xix. 14).

To learn to work harmoniously as Brethren.

"Behold how good and how pleasant it is for brethren to dwell together in unity!" (Psa. cxiii. 1.)

To fulfil all such Ecclesiastical Offices as may be presented for us in the Course of the Lord's Providence.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind: this is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets" (Matt. xxii. 37-40).

PART IV. — ORGANIZATION.

1. This Association shall be called the MARYLAND ASSOCIATION OF THE NEW JERUSALEM.

2. The Association shall hold semi-annual meetings on the first Thursday in May and November. At the meeting in May, delegates shall be elected to represent the Association in the General Convention of the New Church in the United States.

3. The acting members of the meetings shall be the ministers and laymen who have united in forming the Association, ministers and delegates from societies which may be in its membership, and other ministers and laymen who may

be admitted as members. A society of the New Jerusalem in membership may send five delegates to represent it at each meeting of the Association.

4. The ministers of the Association shall be the Committee of Ministers for the consideration and transaction of such business as may be assigned to them.

5. A President (who shall be a minister of the Association), a Secretary, and a Treasurer, together with a Committee of Laymen, and a Book Committee, shall be elected at the meeting in May.

6. The Treasurer shall receive all general contributions and donations to the funds of the Association, — specific contributions for aiding the distribution of the writings of Emanuel Swedenborg, for supporting missions, or for other church purposes, — and hold the same, subject to the control of the Association.

7. The Committee of Laymen shall consist of five members. They shall have in charge the general interests of the Association; and they shall be its Finance Committee.

8. The Committee of Ministers and the Committee of Laymen, as a Joint Committee, shall act on all matters relating to the licensing of preachers, to ordinations, and to such other subjects as may be referred to them by the Association. They shall keep in operation the uses of the Association in the intervals between its meetings. They may authorize the payment of money from the treasury, upon the order of the President or of the Secretary.

9. The Book Committee shall consist of seven members. They shall have in charge the distribution of the theological writings of Emanuel Swedenborg, and other New-Church publications, to public libraries and to individuals, from such funds as may be appropriated to this object. This Committee shall keep an accurate record of all libraries supplied, and of all books distributed.

10. Each Committee shall be organized with a Chairman and a Secretary. Of the Committee of Ministers, and of the Joint Committee, the President shall be the Chairman. Each Committee shall keep and preserve a complete record of its doings, and shall report the same to the Association annually.

On motion of Dr. Fonerden, it was unanimously —

Resolved, That the Constitution, as reported, be adopted as a Provisional Constitution for the Provisional Government of the Association, until the meeting proposed to be held in May.

The meeting then took a short recess, during which the sacrament of Baptism was administered by Rev. Mr. Worcester to Samuel Howard Brickman, infant son of Rev. Arthur O. Brickman; to Mr. John Taylor, of Pylesville, Harford Co., Md.; and to Mr. Peter Lechner, of Baltimore.

On motion of Rev. Mr. Worcester, —

Resolved, That the nomination of the officers provided for in the Provisional Constitution be made by the Committee appointed to nominate a Chairman and a Secretary for this meeting.

The Committee reported the following nominations: —

<i>For President</i>	REV. JABEZ FOX.
<i>For Secretary</i>	MR. GEORGE B. COALE.
<i>For Treasurer</i>	DR. N. C. TOWLE.

For Committee of Laymen. — Dr. John Fonerden, Mr. Adolph Ahrens, Mr. Johannes Häusler, Prof. A. G. Pendleton, Dr. N. C. Towle.

For Book Committee. — Rev. S. H. Worcester, Rev. A. O. Brickman, Mr. Andrew Hammar, of Baltimore; Rev. Jabez Fox, Dr. N. C. Towle, Dr. R. B. Donaldson, of Washington; N. F. Cabell, Esq., of Warminster, Nelson County, Va.

A motion that the vote on the nominations be taken *viâ voce* having been passed without dissent, —

On voting, the nominations made by the Committee were adopted unanimously.

On motion of Dr. Fonerden, it was —

Resolved, That the Provisional Constitution be referred to the Joint Committee for a report thereupon at the meeting in May.

On motion of Dr. N. C. Towle, it was —

Resolved, That the next meeting of the Association be held at the New-Church Temple in Washington, D.C., on the first Thursday in May next, at ten o'clock, A.M.

The following resolutions, offered by Rev. S. H. Worcester, were passed unanimously : —

1. *Resolved*, That it is the desire of the Association that its ministers perform all the missionary service in their power.

2. *Resolved*, That the Association earnestly recommends to isolated receivers the appropriation of a portion of their income to sustain missionaries and colporters, while, from their isolated position, the support of regular pastors or ministers does not devolve upon them.

On motion of Rev. Mr. Brickman, it was —

Resolved, That the Business Committee appointed for this meeting refer to the Joint Committee all further business that would have been reported to this meeting if there had been time for action thereon.

On motion of Dr. Towle, —

Resolved, That a copy of the proceedings of this meeting be forwarded to the "New-Jerusalem Messenger," to the "New-Jerusalem Magazine," and to the "Monatschrift der Neuen Kirche."

On motion of Rev. S. H. Worcester, —

Resolved, That, after the reception of the Holy Supper, the Association be considered as adjourned.

The Holy Supper was then prepared by the Rev. Jabez Fox ; and, with the assistance of Rev. Mr. Worcester and Rev. Mr. Brickman, it was administered to all present who desired to partake of it.

The Association then adjourned.

GEO. B. COALE, *Secretary*.

INTELLIGENCE AND MISCELLANY.

LETTER FROM DR. TAFEL.

TÜBINGEN, Nov. 30, 1857.

MY DEAR SIR, — In order to celebrate the Centenary, I have authorized the Publication Office to sell at half-price, in return for ready money, the following books, also collected under the general title of "Göttliche Offenbarungen" ("Divine Revelations"), published by Swedenborg : —

I. "Doctrine of the New Jerusalem concerning the Lord ;" with a long Introduction to all the works of Swedenborg, proving his mission on theological and historical grounds ; and adjoining testimony, from every century of the Christian church, on the bad state of the church. (Now at a florin and a half, white paper.)

II.-V. "Doctrine of the New Jerusalem concerning the Sacred Scripture, concerning Life according to the Ten Commandments, and concerning Faith." The work on the "Last Judgment." All in one volume. (Now at a florin and twenty-one kreuzer.)

VI., VII. The "Apocalypse Revealed ;" together with the continuation of the "Last Judgment." Four volumes. (Now at five florins and twenty-four kreuzer.)

VIII. The "Wisdom of Angels concerning Divine Love and Wisdom." (Now at a florin and a half, or a florin and thirty kreuzer.)

IX. "Concerning Divine Providence." (Now at a florin and forty-two kreuzer.)

With regard to America, I have also authorized Mr. Francis Boericke, at Philadelphia, 18, South Seventh Street, to sell them at these prices ; and a large quantity of them, and of many other translations and works of mine, were sent to him a long time ago ; and, I suppose, by this time have reached him. Wherefore I hope that all true New-churchmen will co-operate with me the more ; since, by so doing, they will not only extend the kingdom of the Lord by scattering the heavenly seeds, but also will enable me to continue the publications. At their request, I will also

enable them to sell them to other individuals, or to printing societies, if they will address me. The number of works published at my expense is now sixty-three, described in a published catalogue.

In celebration of the Centenary, I have lately published a pamphlet of a sheet and a half, containing the Declaration of the New Church to mankind, as resolved in the meeting at Manchester; together with the proofs of our doctrines, and a refutation of Old-Church doctrine, by methodically showing, that, in the year 1757, Christianity was in the deepest darkness even concerning the universal truths of religion, and in full opposition to the dictates of conscience and the teachings of the Sacred Scripture. This pamphlet has been sent, franked and gratis, to a great many clergymen and other persons. I sent it also to-day, under cross-ligament or sous-band, to you, and to many others in America. As to further proofs, the pamphlet refers to the discourses spoken in our General Convention and in other meetings, now collected in seven parts, or numbers. The contents of this pamphlet were adopted by our Tenth General Convention, held at Stutgard, Sept. 6, 1857; and the members wished that it should be printed.

The third volume of the German translation of "True Christian Religion" is in the press, and, at the same time, the rest of the Latin reprint, together with the critical notes of the editor to both volumes.

I am now preparing for the press, in connection with the Swedenborg Society of London, the five volumes of Swedenborg's Biblical Dictionary, forming one Dictionary of Correspondences. We shall make propaganda for the New Church especially by strictly keeping the Ten Commandments; and also by our character of universality, by which we distinguish ourselves from the sects. The pamphlet spoken of has the tendency of showing this character, and to prove that we are no sect; but we must also show this by our regard for science and authenticity.

No full reliance can be placed even on our best translations. They not only omit some passages which the translators did not understand, but have

sometimes made Swedenborg himself speak nonsense, and have exposed him to censures. Consequently, we must publish faithful reprints, purified from errors, to enable every one to go back to the very fountains; and every clergyman of the New Church should have at hand these originals. Our doctrines will, as Swedenborg expressly says, principally influence the clergymen and theologians of the Christian church, and, through them, other persons. He therefore preferred to write in Latin; and, by this means also, to show the universality of the New Church, as the Latin is the universal language of the whole civilized world. And it is joyful to see that not only many of our younger people, but even older persons, have begun to learn Latin, as well as Hebrew and Greek, in order to be able to go to the very fountains of the Christian religion.

Another means of preparing the way for a more extended and fuller reception of true Christian religion, especially with persons of influence, is the propagation of New-Church philosophy; and therefore I was agreeably surprised to find, in the latest number of Fichte's philosophical periodical ("Zeitschrift für Philosophie und philosophische Kritik, im Vereine mit mehreren Gelehrten, herausgegeben von Dr. T. H. Fichte, Professor der Philosophie an der Universität Tübingen; Dr. Hermann Ulrici, Professor der Philosophie an der Universität Halle; und Dr. T. U. Wirth, Evangels Pfarrer zu Winnenden," — "Journal of Philosophy and Philosophical Criticism, edited in connection with other learned men by Dr. T. H. Fichte, Professor of Philosophy at Tübingen University; Dr. Hermann Ulrici, Professor of Philosophy at Halle University; and Dr. T. U. Wirth, Minister of the Gospel at Winnenden"), new series, vol. xxxi. No. 2, 1857, a very favorable review of my "Fundamental Philosophy," of which I have enclosed you a copy. The writer says that he is in agreement in all the principal points; and that his differences are of subordinate value, and are easily to be answered.

I remain, my dear sir,
With great esteem,
Yours truly,

EMANUEL TAFEL.

EXTRACTS FROM A LETTER RECENTLY RECEIVED FROM REV. A. O. BRICKMAN, BALTIMORE.

BALTIMORE, Jan. 5, 1868.

SAMPSON REED, Esq.

DEAR SIR, — My society is in very good order, and slowly increasing. The house is filled every Sunday: there are no vacant seats. Sometimes it is overcrowded. An immense interest has been awakened among the Germans in this city; and we have good prospects for the future.

On the 30th ultimo, the Maryland Association was formed. It consists, at present, of only single members; but my society and the Washington Society will perhaps come in soon. My society was all prepared to do so; but, after consultation with other ministers, it was thought best to wait until the Americans were prepared.

I am happy to say that my society, and the Germans throughout the country, are very warmly attached to the General Convention. The "Messenger" is read by many; and new little societies are springing up. A new society has been formed in Piercesville, Ind.; and in the course of this month I will go to Shippensburg, Penn., to baptize several people, and organize a new society. Mr. A. Bartels is to be the leader. Another minister, Rev. Mr. G. Busman, in Carrolton, La. (near New Orleans), has received the doctrines through the "Monatschrift." He left the Methodist church a few weeks ago; and is now preparing himself for the ministry in the New Church. A new society will probably be formed in Carrolton, and another one in New Orleans.

Rev. G. Reiche, in New Hamburg, C.W., will soon be with us. He is preparing a little work of a hundred and eighteen pages, in which he will state his reasons for embracing the heavenly doctrines, and send it to the Pittsburg Synod of the Lutheran Church, together with his resignation. A new society will then probably be formed in New Hamburg; and perhaps another one in or near Philippsburg, C.W. Another society has been formed in Saugeen, C.W.; Mr. Lehnen as leader. Rev. Mr. Hofer, of New Orleans, another Methodist minister, will perhaps soon be with us. Two German

young men — Samuel Luthy, of Baresville, O., and A. Bartels, of Shippensburg — are busily engaged in their studies for the ministry. Mr. Reiche will make direct application for license to Dr. Thomas Worcester, our worthy President; and I hope it will be granted. He is a worthy and very able young man.

Our German New-Church minister in St. Louis, Rev. Mr. Dickhoener, writes to me that his society is increasing. A very wealthy German, whose wife I taught when a Lutheran, has become a receiver, and been added to his flock. This gentleman I went to see, when I was at St. Louis last summer; and our conversation, and a present of volume one of the "Monatschrift," resulted in his becoming a receiver. I have already sent him over a hundred dollars' worth of New-Church books from our depository. He reads and speaks both languages well. His wife and the whole family are receivers.

Here in Baltimore is a German Reformed minister, who comes to see me now and then; and I go to see him also. He is much interested, but no receiver yet. I hope he will become one.

I preach twice — morning and evening — to my society. Next Sunday evening, the Lord willing, I will preach for Rev. Mr. Schwarz, of this city. His society gave me the invitation through the elders and the minister. Another invitation was given me to preach for a Lutheran church in the country, near the city. This invitation was given to me, in spite of their minister and the synod, unanimously. I shall go, and do my work, certainly. Last Christmas, I addressed, by invitation, the sabbath school of Rev. Mr. Schwarz's church. The house was so crowded, that it was with the greatest difficulty I could get to the stand. After my address was ended, the people were so excited as to applaud with their hands and feet, saying, "Gut!" — "Good!" It was a very pleasant and cheering meeting. God bless what was said to them!

I have reason to be thankful to the Lord for many blessings; and I can see daily, more and more, that I do not work in vain. We are now three German ordained ministers; and soon our

number will be double. A letter from Sunfish, O., received last night, informs me of the gradual progress of the church in that section of the country. The German society grows fast. The people want English and German preaching. Rev. Mr. Miller was expected to be there soon, and address them in English. If I only had a hundred mouths, and two hundred hands, they should all go to work.

Rev. Mr. Worcester and myself meet often; and never have we learned to love and esteem each other more than now. He is giving up his school, and will soon be employed in extensive missionary work in the District of Columbia, Virginia, Delaware, and Maryland. . . . He is gaining in strength, although his poor body is suffering a great deal. The school has almost killed him. . . .

I am obliged to carry on a controversy with the Lutherans. They have constantly attacked us; and at last I was obliged to defend the doctrines of the church. The result has been good, so far. Just now, they are getting out a very vile pamphlet about the New Church. The man who has written it is a German Lutheran minister in this city, by the name of E. Lubkert. It is a flimsy concern; proving three Gods, faith alone, and denouncing the doctrines of the New Church, and Swedenborg as a crazy and somnambulistic "heretic." I am obliged to answer; but my means are perfectly exhausted by my last two defences. . . . I will write kindly, setting forth the doctrines of the church as a Christian; and I believe I can promise you a good result. As a curiosity, I may tell you, that, as a proof of many Gods, is used "*Bereishith bara Elohim eth hashamagim veeth haarets*,"—"In the beginning God created the heavens and the earth;" proving thereby that *אלהים* is the plural from *אל* and not to be taken for the *pluralis majestatis*, but really for Gods.* Such flimsy things shall not occupy much space in my defence, but other things of more real import. Let me hear from you soon. The Lord bless you!

I remain, dear sir,

Very respectfully yours,

ARTHUR O. BRICKMAN.

* In the Hebrew Bible, the word for God is almost always used in the plural. — Eds.

NEW CHURCH AT CHICAGO.

We learn, by a letter just received from a correspondent at Chicago, that "they find their new place of worship very comfortable and commodious, — larger than the former one, and quite satisfactory for the present." He writes that "several persons were recently confirmed, mostly young people. Mr. Hibbard has just commenced a series of sabbath-evening lectures. We are also having a series of recreations, — dancing, and social assemblies, — which are pleasant and useful, we hope. Children and adults attend together once in two weeks, for several weeks."

MR. DUNHAM'S LICENSE.

On the 14th January, 1858, a meeting of the Joint Committee of Ministers and Laymen of the Massachusetts Association was held in Boston, at which Mr. Charles A. Dunham, of Abington, the Colporter of the Association, was licensed to preach the doctrines of the New Church. By the advice of the Colportage Committee, and other friends, Mr. Dunham has been preparing for this step for several months. He shares the confidence of the Association in his office to a high degree; and we have no doubt that his usefulness will be much increased by the step which he has taken.

TRAVELS IN THE HOLY LAND.

(Continued.)

JERUSALEM, Sunday, April 15, 1855.

We are soon mounted and off, riding over rocky and half-broken hillsides, bearing north-easterly, and rapidly descending. The hills on each side grow more desolate as we advance; and finally show nothing but a chalky and gravelly soil, with scattering tufts of bushes, and without grass. There are occasional veins of flint running through the chalk, strangely bent and curled about, their edges being left projecting where the chalk has worn away. The path is cut through rocky points at intervals, probably thousands of years ago, with the traces of steps where the steepness requires them; though the path is often so worn by the feet of

horses and mules, that its surface is a series of holes over a foot deep, just large enough to admit a horse's foot.

We are accompanied by one of the sheiks of the tribe of Bedouins who live near the Dead Sea, with two of his tribe as an escort; for which we, or rather our dragoman, has to pay five dollars for each of us, as a sort of black-mail, to protect us from being robbed by these same Arabs. They are dashily dressed, wearing long scarlet robes, and flourishing spears over their heads. They are well mounted, of course; and take great pride in showing off their excellent horsemanship, galloping about us whenever the ground will admit.

After crossing over some barren ridges into a more northerly valley, we descend rapidly to the Valley of the Jordan, about half-past three in the afternoon, with a deep gorge on our left, at the bottom of which we see water running and oleanders growing, two hundred feet below us. On its opposite precipice are some square holes, as if cut for tombs, in inaccessible places, reminding us of Petra. Another party overtake us as we reach the desert plain. They turned out to be a Mr. Andrews and his sons from Virginia, whom we had met at Thebes.

The view of the Plain of the Jordan and Jericho, as seen where we approached it, is very fine, presenting in close contrast the richest vegetation and the most arid desert. The Jordan was not visible: for it runs near the centre of the valley, which is eight miles wide; and it is hid by the height of its immediate banks. But the sterility of the wild mountains is relieved on a part of the plain by the water which flows in through the ravine on our left, and from other similar ones further north. These little streams are distributed to the right and left, and are soon absorbed in irrigating the broad green wheatfields that shine out so brightly when seen from above. An extensive square area was seen below us, which we supposed might have been an ancient threshing-floor. Various pieces of ruined masonry appear here and there, which we afterwards find to be of Saracenic origin. The Dead Sea stretches away on the right, between the two chains of desert mountains; and the valley opens on

the north as far as we can see, most desolate, yet most beautiful, as the rugged mountains were lighted with the liquid purple glow of the setting sun.

We left our baggage, to proceed to the right, where we were to encamp near a little Bedouin village; and struck off along the edge of the desert to Elisha's Spring, about a mile distant. The mountain called that of the Temptation rises directly behind it, with many excavated tombs in its face. The spring is abundant, and is scattered over the plain, where its waters fertilize an extensive tract, overgrown with tall brier-bushes, and inhabited by innumerable quails, and long-legged, white storks. I go into the thicket in search of some of these, but succeed only in tearing my clothes on the briars. A half-hour's ride from the spring, through thickets and wheatfields, where we saw many wild pigeons, and where the water was conducted about in all directions by the Bedouin peasants, brought us to our tents, which were pitched on a gravelly knoll, close by a miserable hamlet of some half-dozen mud houses, with brush roofs, and brush fences enclosing their little patches of fig-trees. We spent the time, while dinner was cooking, by examining a Saracenic aqueduct near by, where one of the irrigating canals was carried across a valley on a stone bridge nearly four hundred feet long, on six arches nearly thirty feet high. The Bedouins have repaired it so far as to make it answer the purpose of conducting the small stream across, to irrigate their fields. I saw a hare run across the path on my way back to the camp. The evening was quite warm: but a slight shower cooled the air; and we noticed nothing of the oppressive heat complained of by many travellers in this valley.

The next day we sent our baggage directly to the Convent of Santa Sabbe, near which we were to stop for the night; and we started ourselves for the Jordan directly after breakfast. We rode over a plain for nearly two hours, where the only vegetation consists of a few scattered bushes; and we found our companions, the other American party, with Mr. and Mrs. Reed (Scotch), breakfasting on the grass by the river-bank, under the shade of the large balm-of-Gilead trees with which it is

lined. We approached the river by descending two terraces, each some thirty feet high, with a little step or plain intervening, — thus forming a sort of valley in the wide plain, sufficiently deep to prevent the river from overflowing any thing beyond its immediate banks, which are fringed with a thick, snarled growth of reeds and bushes. There is a clearing made for about ten rods in length along the shore, where a pebbly beach affords the pilgrims an opportunity to bathe. Here we stripped and went in like all other visitors, glad of a chance to bathe, though the place is none of the best. The water is very muddy, and runs with such a swift current as to render it dangerous for any but expert swimmers to venture beyond their depth. The width is only about a hundred feet; so that the depth cannot be great, though over a man's head.

We left the Jordan at nine, A.M., and had a pleasant ride of an hour to the Dead Sea; passing over a craggy plain, that looks as if it might be fertile, if watered. Our Bedouin escorts here made a great flourish with their fine horses, galloping about, and pretending to thrust at each other, as they met, with their long spears; while their scarlet mantles and bright Damascus silk head-dresses streamed in the air.

The Dead Sea looks very like that of the head of the Gulf of Akaba: and the whole valley resembles that of El-Araba; of which it is, in fact, but an extension. The desert mountains on each side are hardly so wild here; but they are quite as desolate, and about as far apart, leaving a space of some eight or ten miles, which is quite occupied by the sea in both cases. The only vegetation in sight was a few reeds and bushes, that grew where ravines from the mountains brought water down.

The water is clear and blue, but not so beautifully transparent as that of the Red Sea, looking rather like brine. It feels like the contents of a pork-barrel, and tastes like nothing else in the world that ever met my lips; being inconceivably salt and acrid, so as almost to raise a blister on the tongue. B. and old Mr. A. bathed: and I have since been sorry that I did not also; for they experienced none of the disagreeable effects reported by some travellers.

The beach was smooth and pebbly, and, at high-water mark, was covered with flood-wood and brush, which must have been brought down by the Jordan. The swimmers found the water as buoyant as it has been described, and therefore very difficult to move through; for their limbs were half out of water. When a drop got into their eyes, it was very painful; and, when allowed to dry on the skin, it left a greasy feeling, as strong brine always does. We saw some birds flying over it with impunity, and perceived no noxious qualities in the air about it; so that we regard all accounts to the contrary as fabulous. The air was so hazy that we could not see the south end, though only some forty miles distant; but, after we had ascended among the mountains on the west side, we were just able to discover the outlines of the rocky peninsula near its southern shore.

We left at eleven, A.M., and ascended among the desolate yellow limestone gravel and rocks on the west side of the valley, from which we obtained an extended view over the great plain, the sea, and the desolate mountains of Moab. The Jordan was nowhere visible; but we could see where its muddy waters poured into the clear-blue sea, with a little delta formed by its deposits. We continued rising over barren gravel hills till we attained a height of some two thousand feet above water, the verdure gradually increasing as we climb, and the sea appearing at intervals between the hills behind us.

About half-past three in the afternoon, we descend into the Valley of the brook Kedron, among hills of a straw-colored green, and with a scanty allowance of grass. We follow a road scarping in the rock along the side of the brook, high above it; for it runs in a deep chasm: and we reach the Convent of Santa Sabba about four. Our tents had already arrived, and were pitched in a secluded nook just above the convent. We had come here to see the building, rather than to partake of the shelter it afforded; for convents generally swarm with those small creeping and jumping tribes which we find in every building throughout the East, and which render our tents so desirable as lodgings. But we found this convent an exception. Its interior is a

sample of neatness throughout ; and we were rather sorry that we had not come to lodge in it, as did all of our travelling companions. It belongs to the Greek church, who are very shy of admitting strangers within their walls, rendering it necessary to provide ourselves with a letter from the superior of the Greek convent at Jerusalem, obtained through our consul by paying a dollar. The letter was hauled up on a rope by a man at a window about forty feet above the ground ; and we were admitted, after waiting about a quarter of an hour.

This convent is on the side of a rocky ravine, extending up and down its precipitous sides for over a hundred feet ; while its different buildings seem cemented to the cliff, when viewed from the opposite side of the gorge. Every little bench in the rock is made use of to hold up a part of the structure, which is surrounded on the upper side by a high wall, with two lofty watch-towers. We first entered down a stairway into a little court-yard, in the centre of which is the tomb of Santa Sabba, under a small stone canopy. We next enter a cavern in the rock, now used as a chapel, where this holy man is said to have dwelt as an anchorite, and founded the convent ; after which we visited the large chapel, surmounted by a dome, and gaudily decorated with gilding throughout the interior. We see various other small chapels in different parts of the enclosure, passing up and down dark and narrow stairways. A palm-tree is growing in a wonderfully small amount of soil, said to have been planted by the founder of the convent some thirteen centuries ago. We see at all corners where they draw water by faucets from stone cisterns, in which they preserve the rain-water, having no other.

On our way out, we met our consul, Mr. Wood, on his way to the Dead Sea. He stopped to shake hands with us in the court-yard ; and exclaimed, in his deliberate way, " Well, what an extraordinary place this is for human beings to live in ! " emphasizing every syllable as if it were an edict from the Sultan.

The next morning we went down into the gorge below the convent, and across it, climbing the rocks on the other side in search of a place from which we could sketch the curious pile of buildings. I scared up some partridges and a gray fox among the hermits' cells with which the rocks are perforated in all directions. Many of these caves are walled up in front, like the cells we saw the day before on the mountain behind Elisha's Spring ; and we could see over a hundred of them from one point where we stood. I thought there must have been quite a village of hermits when these caves were all inhabited, and that their number would somewhat impair the solitariness of their life.

At nine o'clock we start over the hills for Bethlehem : for L. had not, as yet, seen it ; and we were not sorry to do so a second time. Jerusalem came in sight first, with the great dome and turreted walls, at a great height above us ; making us conclude, on our way down two days before, that there could be no less than three thousand feet difference between the elevation of the city and the Dead Sea. We follow the south-western ridge of the Valley of Kedron for a while, catching glimpses of the Dead Sea at times, and passing the ruins of a convent on our left, and gradually entering a more fertile region, though rocks predominate over every thing else all the way to Bethlehem. The valleys contain some red soil, which the peasants were ploughing as we passed ; and, as we approached the hill on which Bethlehem stands, we found vineyards on the terraced hills, and little stone towers, where men could stand and watch them in the ripening season.

[To be continued.]

ERRATUM. — In the last number of the Magazine (January, 1858, p. 353), the place where the meeting of the Massachusetts Association was held should be NORTH BRIDGEWATER, instead of ABINGTON.

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[No. 9.

SERMON FROM PSALM CXIX. 50.

BY REV. T. B. HAYWARD.

“Thy Word hath quickened me.”

WHAT was the great and primary end for which the Lord gave His Word to men?

All who feel any interest in religion, — nay, all who profess any interest in it, — all who claim to be of the Christian religion, — will undoubtedly agree in the answer, that the Lord gave His Word to men for their spiritual good, and to promote and effect their salvation. But this answer is so general, that it immediately suggests the further question: How does the Lord's Word promote men's spiritual good, and effect their salvation? We see, therefore, that, if we wish a satisfactory answer to the first question, — one which will really give any light to the mind, and will afford any illumination of the subject, — we must seek one which is less general.

The opinion has universally prevailed in the Christian world, that the Lord gave His Word to men as a revelation of *truth* to them; that His end was to teach them divine *truths*

concerning himself, and spiritual *truths* concerning themselves, concerning their regeneration, concerning spiritual life, and concerning heaven and hell, in order that they might be led to live a spiritual and heavenly life, and thereby be saved. But can we take this as a satisfactory answer to the question? Undoubtedly this was one of the ends which the Lord had in view in giving His Word to men; but was it the great one, the primary one? Was it His principal end to teach *truth* to men?

If this were His primary end, we should suppose that the contents of His Word would be very different from what we find them to be. What divine and spiritual *truths* are contained in the long histories and prophecies of the Old Testament, when taken in their literal sense? There are, indeed, a few such truths scattered in them here and there. What divine and spiritual truths are taught in the rituals, ceremonies, and merely mechanical exercises of worship and of life, which were prescribed in such numbers to the Israelites? Why is it that so many persons at the present day, nay, whole sects and divisions of the Christian church, regard the Scriptures of the Old Testament as of comparatively little value, and the greatest part of them of none at all? It is precisely because the Lord's Word is regarded as given solely to teach *truth*, and because they can see so little *truth* in those parts of the Scriptures, which seems to them of any value.

If the end is to effect a reformation among men, and to bring them out of natural and selfish life into spiritual, neighbor-loving, and heavenly life, something more is necessary than merely to teach them *truths*. This is beginning to be realized in relation to our systems of education. It is seen that it is not enough to cultivate the *understanding*, to store the mind with *knowledge*, to furnish it with any amount of *truths*: it is felt and experienced to be far more important to affect the *heart*; to develop, train, and call into active exercise, the moral, social, religious, and spiritual *affections*. Common observation and experience in the ways of men show us that the acquisition of any amount of knowledge, and the possession of any quantity of truths, neither confers nor implies the

disposition to live according to them, and to produce the fruits of life which they teach.

This error, of supposing that the prime end for which the Lord gave His Word was to teach *truths*, is like that other error which prevails in some of the large bodies of the Christian church at the present day, — that the Lord Jesus Christ, the Saviour, came only to teach the truths contained in the Gospels, and to set an example of a perfect life. To teach men how to live, and to set them the example of a perfect Christian life, do not in themselves contribute any thing towards inducing men to follow that example, and to live so. This teaching and this example may be set before all the members of a community in the same manner; but whether any of them will live according to them, and the extent to which each or any of them will or will not do it, will depend entirely on the manner in which the teaching and the example are received in the heart, the affections, of each. If they are received with the feeling that these will show us how to live that life in the fear of the Lord which we desire to live, our lives will manifest it; but if they are received with aversion, or even with indifference, no fruit will follow.

The two great faculties — the will and the understanding — which make up the human mind, are reached and affected in manners wholly different from each other. The understanding may be reached and affected from without: the will and affections, only from within. We can teach a person truths; but we cannot give him affections. Of many, and perhaps of nearly all, of the things that we know, or that we have stored up in our understandings, we can tell whence we derived them; we can say that we learned them from this or that book, or of this or that person: but we cannot say the same of our affections; we cannot say that we derived them from any such sources. In general, our understandings are reached and supplied from sources that are without us, — from books, friends, teachers, and such other means as we can command: our affections, on the contrary, are reached, moved, and supplied solely from within, — from the Lord, — either directly, or through such mediums as He has provided for that purpose.

This is a general statement of the truth ; though there are modifications of both branches of the subject, which there is not now time to consider.

When man had fallen, it was evidently of far greater importance that the means should be provided of moving him to good, and of filling him with the affections of a good life, than of merely teaching him truths. The latter would be useless, except in proportion as he was supplied with the former ; and he must be perpetually supplied with them by a perpetual inflowing. Neither our life, nor our affections, nor our thoughts, exist in us as our own. We are only organs of reception, and of perpetual reception. We did not possess in ourselves, at birth, all the life we are ever to live, and all the affections and thoughts we are ever to exercise. The Lord created us in His image in order that we might have the organs that would enable us to receive these perpetually from Him, either directly, or through angels and spirits. In the spiritual world, in heaven, in the world of spirits, and in hell, are angels and spirits of every grade of spiritual life, from the highest good to the lowest evil ; and every human being, while on earth, receives his life, his affections, and his thoughts, from those in the spiritual world whom he most nearly resembles.

These premises will enable us to understand for what end the Lord gave His Word to men. He gave it to them as the means of consociating them interiorly with the angels, and of conjoining them to Himself. He gave it to them as a means by which they might be brought and kept under the influence of His angels ; as a medium through which the angels might flow down into them with as much of their spiritual and heavenly affections as they could receive, and through which His own Spirit might exert a more direct influence upon them.

Men, in their primeval state, were in a genuine and orderly state of willing and glad reception from the Lord. But they gradually declined from this, and, by degrees, closed up more or less their capacity of receiving from the Lord and His angels. Some of them became evil men, and passed into the other world, and became evil spirits ; and others in this world received their affections, thoughts, and life from them. Men

were thus in danger of becoming, and were becoming, more and more evil. It was to arrest them in their downward progress, and ultimately to restore men to their genuine state of reception and of life, that the Lord gave them His Word. Teaching them *truths* merely would not effect this: it could only be secured by providing the means by which they could be kept in more favorable circumstances for receiving *good affections and loves* internally. And the means which the Lord gave them for this end was His Word, or the Sacred Scriptures.

The character of the Lord's Word has, for many ages, been altogether misunderstood; that is, men at length departed so far from the Lord, that they lost the understanding of His Word which they once possessed. They read it, and they think it contains no other sense, no other meaning, than that which themselves perceive; but it contains within it other senses. It not only contains the natural sense and the natural ideas which merely natural men see in it, but it contains spiritual and celestial senses, which the angels of the different heavens see in it, which they perceive and understand in it, and which constitute their wisdom; and, within and above all these, it contains a divine sense, which the Lord alone sees, and which neither man, spirit, nor angel, can ever reach or approach.

The way in which the Lord's Word, given to men, enabled them to become more receptive of good affections and good influences from the Lord and His angels than could be effected by any other means, was this: As has been already said, men are connected interiorly with the Lord, and with angels, and with spirits good and evil; and they receive from them all their life, all their affections, and all their thoughts, though they are as unconscious of it as the subjects of the vegetable kingdom are that they receive their life from the sun. Men read the Word, and they receive from it such thoughts, such ideas, such sense, as they are capable of receiving; which is, in general, the literal sense: but the angels, who are associated with them in the interiors of their minds, perceive these ideas from the Word in their minds, but do not stop in the ideas of

the literal sense as the men do, but pass immediately into the internal, spiritual, and celestial senses in which the Word is understood by them in the heavens. And, while their thoughts are occupied with the internal senses of the Word as read by men, their hearts are also filled with the heavenly affections which these higher senses of the Word enable them to receive from the Lord; and, as their highest love is to do all the good they can to the men with whom they are associated, they endeavor to inspire into their minds as much of these good and heavenly affections as they are capable of receiving. The Lord Himself also dwells in his Word; for we read that "in the beginning was the Word, and the Word was with God, and the Word was God:" and, while men are reading His Word, His own Spirit flows down into their minds, and operates upon them, with more of spiritual and sanctifying power than when their minds are otherwise occupied.

It is manifest that these good and spiritual influences will be received interiorly by men while reading the Word, only in proportion as they read it in the acknowledgment of the Lord in it, and the heartfelt recognition of it as His Word, and as divine. Nothing in man can receive a truly spiritual influence from the Lord, except the sincere and humble acknowledgment of Him. And the same is true with regard to the influence of the angels; for all that they can communicate to man is only from the Lord through them.

It is also evident that these divine and angelic influences do not depend upon the nature of the *truths* which are contained in the literal or natural sense of what is read. The historical and prophetic parts of the Word contain the spiritual and divine senses, equally as the Ten Commandments, or any other portions which teach moral and spiritual *truths*. The simplest and most unimportant narrative, and portions of prophecy couched in the most unintelligible symbols, yea, and passages containing mere names, are each equally the mediums of the interior influences of the Lord and His angels to men. Neither is depth of understanding an important auxiliary to this influence: it is alone promoted and aided by genuine and humble acknowledgment of the Lord in His Word. Those

who read in simplicity receive far more than those who read it in their own supposed intelligence ; and we are taught in the doctrines of the New Church, that the angels receive the internal senses of the word most fully when read by children.

We can understand from these views why the Lord gave to the Israelites a worship consisting of sacrifices and rites, and a political, moral, and social system consisting of mere ceremonies and forms. In the whole of their worship, and in the whole of their ceremonial law, there is scarce an instance of the inculcation of a moral idea, thought, or feeling, far less of a spiritual one. They are merely required to *do* certain things in a prescribed way.

That this people had little or no affection for the *precepts and truths* of life which the Lord gave them, is manifest from the circumstances of terror with which the Ten Commandments were given from Mount Sinai, as well as from their subsequent history. The Lord says that they had made the Word which He gave them "of none effect by their traditions." Such a people would not give sufficient reading and attention to the Word, to enable it to be to them the medium of those divine and spiritual influences for which it was given ; and, if they did, they would not read it with the necessary acknowledgment of the Lord in it : for they had made it of none effect, — had destroyed its spiritual and divine effect with them.

But though this was the case with them, yet the Lord saw that if a worship of sacrifices and rituals, and a life of ceremonies and forms, were prescribed to them, they would be capable of taking pleasure in engaging in these, of feeling a kind of sanctity and holiness in them, and thus of a degree of acknowledgment of Him in them, though very remote and external. The structure of their tabernacle, its furniture, the garments of their priests, and all they had to do in their sacrifices, rituals, forms, and ceremonies, both of worship and of life, were so arranged as to be the representatives and symbols of spiritual, heavenly, and divine things ; and though they had made the Word of God of no effect with them, yet these things, which they were to engage in every day, could still be to them the medium of divine and spiritual influences, as the Word was intended to be.

It is said in the text, "Thy Word hath quickened me ;" and we can see, from the things that have been here said, how it is that it quickens us. It has been found difficult to translate the word which is here rendered "quicken : " it means "to make to live." We now see how it is that we are made to live through the Lord's Word. It is through it, and through it alone, that we are made to live spiritually, — through it alone that we receive our spiritual life.

EARLY RECOLLECTIONS OF THE NEW CHURCH IN BOSTON.

No. II.

DEAR MIRIAM, — I have been looking over your kind letter again. The idea at the beginning of it, "to give an account," &c., seemed to be overwhelming ; but towards the close you say, "A very little would be valuable." How can I hesitate to do that little ? In mentioning myself first, it is to get over the ground, and to tell you what I am best acquainted with.

But first let me make some allusion to the letter that appeared in the February magazine. Among those who met at Mrs. Prescott's (the first meeting), I ought to have named Mr. Henry G. Foster, and his two sisters, Miss Nancy W. and Miss Susan H. Foster. Another mistake was, that Mrs. Foster was sister to Mr., not Mrs. Hiller. And I have learnt that it was in the year 1784 that Mr. Glen was in Boston, and communicated the doctrines to Mr. Roby.

I was born in the Island of Grenada, in the West Indies, of excellent American parents, in November, 1775. My father was anxious to give his children the best education ; and, for that purpose, in the spring of 1779 he put me under the care of Capt. Cox, an intimate friend of the family, of whom I was very fond. A war was just commencing between the French and English ; and I sailed with the last convoy, which guarded a fleet of merchant-ships carrying sugar, coffee, &c., the produce of the island. In England I remained till I was fourteen. My instruction was as good as was generally given at that time ; but I was a very dull scholar, and was just

beginning to understand the advantages of my situation when I was recalled to the West Indies. My discipline had been strict and severe; and probably that was of more benefit to me than the learning I acquired. I was a year and a half in Grenada, and then accompanied the family to Boston in 1791. I had always a religious disposition. "The Whole Duty of Man" was a book I chose for reading by myself, during the intervals of worship, on sabbath days, while at school; and I was early convinced of the evil of my nature. My home was at Chelsea, on a farm. I visited Boston frequently, and enjoyed society for a year or two; but, in my eighteenth year, I was very desirous of joining the church, — the only one at Chelsea at that time (Dr. Payson's). I underwent a great deal in my mind, and some ridicule from my young friends, — one asking me if I thought myself good enough. "No; but I joined in the hope of being made so." After some months' partaking of the Holy Supper, which was always a season of deep repentance, followed by a feeling of happiness, at the time of communing, beyond what any thing on this earth had ever bestowed, — in visiting a friend in Boston, she conversed with me on religious subjects, and recommended lending to me books by Voltaire and English sceptics, which affected my faith grievously. I felt much alarmed, and applied to all the religious books (of which there were many) in my father's library, without any real benefit; and finally determined to keep to the Bible alone, to read it steadily through, and cling to it with my whole soul. I did so. When I came to the commandments given on Mount Sinai, the first, "Thou shalt have no other gods before me," struck me as it had never done before. I had been brought up in the Episcopal church, though I had joined the Congregational, and had always an idea of three Persons. I paused in great terror; and came to the conclusion, that, even in asking through the name of the Saviour, there was an interference with the worship of one God.

This affected the form of my prayers afterwards; and I had an awful idea of having offended God. I read on till I came, in course, to the New Testament: then, as if a door had been opened in my soul into heaven, an inexpressible happiness

flowed into me. Jesus, the all-sufficient Saviour! "Come unto *me*, all ye that labor and are heavy-laden, and *I* will give you rest." Texts of this description took possession of me: all the clouds and doubts and anxieties fled away. I went to my chamber repeatedly, in the course of the day, to read a chapter; while a consciousness that I had for a time disregarded the Saviour humbled me to the dust: but he was all-merciful; and I, transported. In this state I went to make a visit in Boston, and went to church with my friends the first Sunday in June, 1796. The Holy Supper was administered; and I partook, looking entirely to Jesus Christ, and imploring him, if I was mistaken, that I might be enlightened; if right, that I might be confirmed. The next morning I took my work, and went to sit with Mrs. Andrews. In those years of my life, I was apt to be in either very low spirits, or the reverse. "You are in fine spirits to-day," says Mrs. Andrews. "Yes, I never mean to be unhappy again: I have found my Saviour." To her inquiries, I gave an account of the various states I had passed through for the last year. "Why, you will be a Swedenborgian!" — "Oh, never!" I said; "for they do not believe in the divinity of Jesus Christ, and that I am determined to hold to." — "You are quite mistaken," was the reply: "that is what they *do* believe." And she immediately brought from her closet some of the books which had been left under her care by Mr. Hill, when he returned to England after his first visit. Oh! never can I forget the rapture of that hour. Admittance into heaven could not produce a more powerful sensation. I read and imbibed I know not how much, but it was of the doctrine of the Lord. Then we were called down stairs to see a niece of Mrs. Andrews. I went to her with open arms: it seemed to me as if I could take in the whole world in my embrace, I was so happy, and longed to impart happiness to every one. This young lady was one of a calm temperament, of great propriety. She had, not long before, reproved me for sadness, (which, indeed, had amounted almost to despair,) and she could not imagine what was now the matter with me. I took home to Chelsea "*Conjugal Love*," kept it as a precious treasure, and read it when quite alone.

This was the commencement of my reading sixty years ago. I anticipated nothing but delight. I mistook the seed-time for the harvest, and fancied myself on the top of the mountain before I had taken a single step. I had no idea of the regenerating process which was necessary. But in this I was not mistaken,—that my prayer was heard and answered; and, through the whole course of my pilgrimage, it is thou, O Lord! who hast sustained me; and I would not part with this “pearl of great price” for any, or all, the treasures this world could bestow.

M. G. C.

BOSTON, June 20, 1856.

HEAT THE CAUSE OF ATTRACTION.

BY JAMES SCOTT.

No. III.

45. At length we are prepared to consider directly the main question, how heat, or caloric, or ether, operates to produce gravitation. Let us take the case of our earth rising * toward the sun; and, to disembarass it of extraneous considerations, suppose it placed perfectly at rest in the solar atmosphere, say a hundred millions of miles from the sun. Let the exterior atmospheres be removed, and all the ponderable part of the earth itself. We shall then have left a dense globe of pure ether, eight thousand miles in diameter, with nothing to hold it together. What will then take place? Its elastic force evidently tends to expansion equally on all sides, so as to continue the enlarging spherical form. But it also obeys another law of its order, by which it seeks to arrange itself around the sun as the sun's own atmosphere is arranged, thus denser in the nearer parts (n. 37). The force by which the whole is accomplished is made up of three elements: first, its own elasticity, which carries it neither up nor down; second, its tendency towards

* It is customary to call motions, in the direction of gravity, *falling*: but, in the case of attraction towards the sun, the writer has preferred, for reasons which appear good to him, to call it *rising*; and hopes, with this notice to the reader, that this and the subsequent inversions of terms will not lead to confusion of ideas.

its parent source, or attraction for the ponderable matter in the sun ; and, third, the force by which it is propelled outward by the sun's own action. The last two become balanced only when the arrangement just mentioned is completed. This action is not instantaneous, but gradual ; for it obeys the laws of other material substance, and, acted on by definite power, requires definite time for definite motion.

46. In a certain time, it will have expanded to double the diameter, or eightfold in magnitude ; or, rather let us say, to such magnitude that the centres of gravity of its two hemispheres — the upper* toward the sun, and the lower* — shall be eight thousand miles apart, — the one being 99,996,000, and the other 100,004,000, miles from the sun. If we compute the densities of the two parts according to the densities of the solar ether at those distances, — that is, according to the squares of the distances themselves, — they will be nearly as 100,008 to 99,992 ; and the common centre of gravity of the whole will have ascended nearly one-third of a mile ($\cdot 32m.$), or about the distance which the earth would have risen in seven minutes.

47. This hypothetical case has been assumed, and the consequent action of the ether, according to its own laws, pursued, thus far, in order to obtain a clearer view of its operation under existing circumstances. While in connection with the earth (still at rest), and firmly attached to it by virtue of its own attraction, its *conatus* towards expansion and towards the sun are the same. The former is counteracted ; but the latter is still effective. The sum and balance of the forces uncounteracted will produce the same result as before ; that is, the atmosphere sticks to the earth, but ascends with it towards the sun. There is no power in the earth, independent of the ether, to move or to resist motion ; and hence it is moved with the most perfect facility in such direction as its ethereal will (if the expression may be allowed) inclines it to go. The bonds between the earth and its ether hold them in stable partnership ; and nothing hinders the ascent with the same direction, power, and velocity.

* See note on page 423.

48. What has now been said (n. 45-47) proves the existence of a power which must necessarily impel the sun and earth to approach each other. But this is only that small part of such power which comes from the earth's ethereal atmosphere. The larger atmosphere of the sun, by virtue of the same laws, is in a like endeavor to approach the earth; and it is the effect of this latter force which is properly called the sun's attraction for the earth, the former being only the reciprocal attraction of the earth for the sun. And it must be remembered, that they are not isolated and independent masses of matter, but mutually and reciprocally bound together by the union of their spheres; while there is a potent and living energy operating along these cords that bind them. They may be said to extend long arms, for the purpose of drawing each other into mutual embrace. And it is to be observed, that the sun is the cause alike of both actions; for the earth's sphere belongs to the sun, was originally derived from it, and still receives from it its activity and power.

49. It may be useful to take another view of the operation by which the sun's atmosphere attracts the earth. It is more dense on that side of the earth nearest the sun; and, in the position of rest supposed, the earth's own internal ether is also more dense on that side. The earth is impelled towards the denser ether, which exerts a stronger attraction, and rises while that is entering and being condensed within it. If it did not rise, the ether could not enter without becoming attenuated on the line between the sun and earth, and so being thrown out of its equilibrium. Its endeavor, therefore, to enter the earth, and at the same time maintain its equilibrium, causes the earth to ascend. When it has once begun its ascent, that motion is continued independently of the continued attractive impulses. *How* this is effected, it is intended presently to show; but, for the moment, we rest on the acknowledged fact. As the earth ascends, the ether enters, and in time penetrates, quite through it, drawing it in its every particle toward the sun; or, rather, that portion of ether which has not yet reached the central plane of the earth drawing, and that which has passed it, and is expanding, pressing backward in the same direction.

50. If still there seem to be somewhat of mystery in the com-

mencement of motion, or in the energetic approach of the ether causing the re-action by which the earth moves to meet it, perhaps it may be elucidated thus : We may imagine something vibratory in ethereal action, such as there is in muscular power ; that it advances and recedes in indefinitely small moments of time ; and then it will be obvious, that, advancing, it penetrates the earth and becomes attached, and, receding, draws the earth after it, and so penetrates farther and farther at each renewal. If it be said, that, in the recession, it will leave the earth as easily as it entered, we answer, Not so ; for this contradicts the fact of its attraction for matter. It penetrates freely, because, within the body, the attraction is alike in all directions ; and it is also moving constantly towards spaces less densely supplied (that is, comparatively less dense ; taking into view, as we must, the proper effect of central attraction) : but, when it recedes, there is nothing to prevent the inert matter from obeying the living force.

51. The motion once commenced, the velocity is constantly increasing in proportion to the time of ascent, because a like moving force is exerted at every moment ; so that, if it rise twenty-five miles the first hour, it will rise a hundred miles in two hours, four hundred miles in four hours, sixteen hundred miles in eight hours ; and so on. But, over and beyond all this, as it soars into a warmer region, or (what is the same) where the ether is more dense, its own atmosphere becomes condensed in the same proportion ; and thus the force of its attraction for the sun will be continually increasing, and that in just the degree which observation proves, — namely, as the square of the distance diminishes ; for, at fifty millions of miles from the sun, the atmosphere is four times as dense as at a hundred millions. And, when the earth has risen so far, there will be an influx into it four times as strong, its own atmosphere will become four times as dense, and the mutual attractions between it and the sun four times as powerful.

52. The annual motion being replaced, we find a like falling continually going on : for the progressive power, or what is called the centrifugal force, tends to carry the earth in a straight line on a tangent to its orbit, and, acting alone, would propel

it along that line into distant regions beyond the solar system ; but gravitation towards the sun is every instant drawing it upward from the tangent into its nearly circular orbit. But, as it does not actually approach the sun, the rays of ether, in entering the earth in the day-time, do actually become attenuated ; and, as they fly off into the night on the opposite side, become there condensed. In less than seven minutes, however, they are left behind by the annual motion, and then, rising, restore the temporary loss of equilibrium.

53. What is true of the earth and planets and comets attracted in the great ethereal sphere of the sun, is true of the satellites in the smaller spheres of their primaries ; and so of every object placed unsupported in the earth's sphere ; or, in its degree, in any one of those myriad spheres surrounding the smaller objects on its surface. It was by the attraction of a mountain-sphere in comparison with that of the earth that the density of the earth itself was first weighed, as has been before mentioned (n. 21). When an object rests above the earth on an unyielding support, the same power causes it to press on its foundations ; or, in other words, gives it weight. In all these cases, the force with which any two bodies are drawn towards each other arises from the densities of their spheres and the proximity of their centres ; being in the direct ratio of the former, and the duplicate ratio of the latter.

54. A few remarks to different readers it may be suitable here to make. Receiving as we do, in full faith, the doctrines of the New Jerusalem, and writing for a New-Church periodical, we have looked, as the foundation of our argument, mainly to things existing in the spiritual world ; knowing full well, that such reference, correctly made, must add greatly to the weight of it, in the eyes of all who are familiar with the doctrines. Such readers, if they have carefully followed us, have doubtless seen, at every step, many beautiful confirmative correspondences, to which we have not called attention. Other readers, who do not acknowledge those doctrines, will agree, we hope, that such reference, if it add nothing to the weight of argument, need not prejudice it in their eyes ; and when they observe that every assumption has been carefully proved

by reference to well-known facts in the natural world, and every deduction sustained by legitimate argument, will they not acknowledge the results thus far to be demonstrated and settled? And, if there are those who do not accept the assumptions as fully proved, they may yet admit them, for the sake of the argument, as they would any other hypothesis: and if there is nothing strange or extravagant in the premises; if the qualities assumed are simple and familiar, and their existence in ether cannot be *disproved*; and if the results are fairly drawn, and neither prove too much nor too little, but exactly agree with all the facts, — will they not admit the strong probability that the hypothesis is true?

55. *Vis Inertiae*. — There is a fiction in philosophy, as everywhere taught, lying at the foundation of all motion in the natural world. It contains a contradiction of ideas, as much as the name it bears is a contradiction in terms. The term *inertia* signifies a want of power, — a total incapacity for all action; and such incapacity, it is admitted, belongs to all material things. But here is the philosophical quibble: It is said that matter at rest, and unacted upon by any power, must continue for ever at rest, because it has no power to move itself; but, being once set in motion, must continue for ever in motion, because it has no power to stop: as if motion were something existing separate from moving power! or as if power were needed to resist a power which once acted, but acts no longer! The idea, though entertained by good Christians, is essentially atheistical; for it supposes action without any living source of power, and has been appropriately named *vis inertiae*, — the power of NO POWER.

56. Had philosophers contented themselves with assuming the fact, that bodies set in motion *do* continue in motion, all would have been right; and, because this is true, the system of mechanics founded on it is correct. So, when Sir Isaac Newton discovered the laws of gravity, he did not say that bodies *must* mutually approach each other, because they have not power to resist such *approach*; and, when they have once begun, must move faster and faster for the same reason. Had he said this, it would have been as wise as the doctrine of *vis*

inertia. But he proved the existence and universality of his assumed facts, and wove from thence the most stupendous and beautiful system of natural philosophy ever presented to the world, which, resting on immutable foundations, can never be overthrown.

57. He did, indeed, put forth some speculations respecting the cause of gravitation, but gave them as mere hypothesis, to be accepted for what it is worth. So also Swedenborg, always a profound thinker, proposed and published, before his illumination, a system of nature, exceedingly ingenious and interesting; and some of his injudicious admirers are making much of it, and hoping one day to see it take the place of the Newtonian philosophy. For himself, since his introduction into the world of causes and thorough illustration regarding the vital principles of all philosophy, spiritual and natural, he takes no further notice of these earlier speculations, except to disclaim and deny, in a single passage of the "Divine Love and Wisdom," the fundamental ground and starting-point of his whole *Principia*.

58. It has been shown above, we think, that ether, or caloric, is the proximate cause of gravitation. It is now proposed to show that it is the cause of *vis inertia*, so called, or of projectile or centrifugal force. It has been already shown, that the vibrations which produce heat take place in straight lines; and that, when these result in local motions, the motions are continued in the same straight lines (n. 27 and preceding numbers). But, the more fully to establish this point, recourse must be had once more to the laws which rule in the spiritual world. One of the great fundamental laws of Divine Providence is, that man, the last and crowning work of creation, made in the image of God, should be a free agent: for which purpose, it is necessary that the life which flows into him from the spiritual sun should seem to be his own; and he is permitted to use it as his own, with perfect freedom of choice. His external actions may sometimes be controlled; but his mind is free. He thinks and wills with a freedom which is never controlled. The appearance is that he acts of himself, and by power of his own; and though it is right for him to

know and acknowledge that this is not so, that his life is not his own, and that his power is delegated power, yet it is good also that the appearance should still continue. This is good, because essential to the enjoyment of conscious freedom. Thus, when a man determines to go in any one direction, spiritually or naturally, the power which is his life carries his mind or his body in the direction predetermined. If he perseveres long and earnestly in one line of conduct, he acquires proportional facility in that course. It is true, no one acts independently of his fellow-beings, linked with him for good or for evil purposes ; but this, though it modifies, does not change, the case. The energetic man draws around him many congenial spirits, both from this and from the other world, who co-operate with him ; and thus a wonderful amount of force is generated in the chosen direction. Witness the influence on Europe and the world of such a character as Napoleon.

59. When these things, and things like these, in the action of life from spiritual atmospheres flowing in to subjects and acting out their wills, are duly considered ; and when it is remembered, too, that one cannot suddenly change his habits, but that they continue powerful according to the amount of exertion which has established them, and cannot be changed but by an equal amount of opposite action ; and when these things are brought down into their correspondences in the natural world, — will they not establish this as a universal law, *that ether, when moved, continues to move with the same direction, power, and velocity* ? This is the very quality which has been blindly attributed to all matter ; and will not, therefore, be denied to the ether, which thus derives it directly from the action of its living correspondent, operating according to the laws of its own order.

60. If this be admitted as one of the qualities of ether, we may next proceed to inquire how it operates to prolong the ordinary motions which we observe in heavy bodies. These heavy bodies, as we call them, which seem so solid, are composed, as we have seen, of particles which do not touch (n. 13) ; nay, they have comparatively wide interstices between them, and large quantities of caloric are accustomed to pass in and

out freely with their continual changes of temperature. They might be compared to a wire cage, or to the winter forests through which the winds penetrate so freely, were it not that they are composed of separate points instead of united lines, and so admit the passage with freedom greater still. The great width of these interstices is strikingly proved by transparent objects, through which light penetrates in straight lines for many inches, and, in the case of water, for many feet, not in one, but in all directions, with scarcely any diminution of clearness, so few of the rays meet with obstruction. Nor is there reason to doubt that opaque substances are equally open, opacity depending on other causes than closeness of texture, as is seen in the opacity of a cloud, or in that caused by a few drops of ink in a quart of water.

61. These large openings in solid bodies are not merely filled with ether : they are packed. The ether is heavily condensed throughout their structure, and extends in spheres of gradually diminishing density far around them ; and these spheres, fading into the great solar sphere and into each other, and held firmly in their places by the stringent action of each and all, impart stability and firmness each to its several nucleus, — the ponderable substance in its centre. This is the source of that *vis inertiae*, so called in a body at rest, which cannot be overcome but by the action of some other equally potent living force. Without this, the swallow might fly through the mountain rock as easily as through the summer air, and brush it away with its wings.

62. Let a cannon-ball, ten inches in diameter, be moved, with a force equal to the force of gravity acting on it, for nearly a second and two-thirds, so as to move a thousand inches per second. There is no harm in supposing that it starts at once from a state of rest with this uniform velocity (although it would require an infinite force to generate such motion). Suppose, further, that its external sphere is removed, and that it moves through pure ether of uniform density, free from all disturbing forces ; and suppose the density of ether within the ball is uniformly * a thousand times greater than that without. The

* In point of fact, the density is greater as it approaches the centre of gravity.

ball has moved an inch in the thousandth part of a second. What has taken place, in the mean time, in the invisible ether? Moving the ball involves the moving of its sphere; and this is why it requires force: but, when it is moved an inch, is there a vacuum an inch in thickness left in the rear? and has the ether in front been thrust forward? By no means. As soon as the motion commenced, the elasticity of the ether caused it to expand backward into the space left behind: but that portion which occupied the posterior portion of the iron, a thousandth part of an inch in thickness, was sufficient to fill the inch space; and the portion in the next thousandth now occupies its place, having flown backward so much in respect to the iron; that is, while the iron has moved forward an inch, the ether has only moved nine hundred and ninety-nine thousandths of an inch. The same thing has taken place with each successive fractional portion, quite up to the anterior thousandth, the place of which is filled with that ether which occupied the inch space in front on which the ball is now entered. All the ether, then, remaining in the ball, has advanced a thousandth part of an inch less than the iron. And the same process will continue after the force which originated the motion has ceased to act. The ether of the ball will take its place as the moving agent: for a motion has been begun in it at the rate of nine hundred and ninety-nine inches per second; and this motion it will retain, according to the law investigated above (n. 59). It will continue to move at the same rate, carrying the ball, which makes no resistance, along with it.

63. But the iron moves a thousand inches per second; and the question here demands an answer: How does it outstrip its bearer, which moves only nine hundred and ninety-nine? The ether, already escaped in the rear, attracts the ball, about leaving it, backward; and that in front, not yet entered, attracts it forward equally: so that, between these, there is a balance of forces. But the portion in the posterior part of the iron, expanding, and just about to escape, is followed up by ether, equally dense, to fill its place; so that the last thousandth inch of iron is urged forward to the place where it can be filled: and, in like manner, the condensing ether, entering the anterior

portion, about being deserted, urges that part forward in like manner.

64. In order to make this plainer, let it be stated a little differently. Suppose the ether in the rear thousandth has escaped, and left a *vacuum* behind it; and, at the same time, the ether which occupied the inch space in front of the ball has become condensed into the thousandth of an inch, still lying outside of the ball, and next to that equally dense within. In this position, the ether and ball have advanced equally; but the *entire sphere of condensed ether*, composed of nine inches and nine hundred and ninety-nine thousandths, which has moved with the ball, added to the one thousandth condensed in front, and about to enter, occupies a space a thousandth of an inch in advance of the *iron sphere*: and, when we consider the force of attraction between the two, it is easy to perceive with what violence, in this case, the ball will be urged forward, in order to occupy a space identical with the condensed mass of ether.

65. The foregoing may be considered a sufficient demonstration of the point at issue; but, in order to see the action exactly in its true light, another circumstance must be taken into view. Hitherto the ether has been considered, during the motion of the ball, as *instantly* adjusting itself to the altered positions; expanding in the rear, so as at once to fill the space to the common density, and entering in front just as fast as the ball proceeds, and remaining outside perfectly still, both before and behind. But this cannot be altogether so. The same reason which renders impossible the instant commencement of a definite velocity in ponderable bodies, makes the supposed instantaneous motions in ether alike impossible, though the degree of velocity be diminished a thousand-fold. There is, therefore, a slight wave of condensation in front, and of rarefaction in the rear, and a subsequent fluctuation like the ripple in the wake of a boat, but exceedingly small in comparison. But this does not affect the final result; for if some resistance be supposed to arise in front, in consequence of the condensation, this will be balanced by the superior attraction forward from that very condensation.

66. With regard to the fluid in the interior of the ball, it is everywhere flowing backward, with reference to the iron, with a perfectly uniform velocity of an inch per second : and there is no resistance to this motion ; for the attractions are equal in all directions, and the place vacated by one portion is immediately filled by another of equal density. This is said still upon the supposition with which we started. In the real sphere, the central portions, being denser, recede more slowly.

67. After ten seconds from the commencement of the motion, when the ball has moved ten thousand inches, or eight hundred and thirty-three feet and a third, the original ether contained in it will have been wholly displaced, and its position and functions supplied by that which previously occupied the space passed over ; and thus the motion will be continued indefinitely.

68. When the exterior sphere of the ball is restored, all the sudden contrasts we have noted will be obviated, and the motion become altogether smooth and gentle : but the reader will be able to see all the operations in this altered state of things, without further description, — the whole sphere moving forward with the ball, accumulating in front as it advances, and rarefying in the rear ; the nucleus, the ball itself, remaining in the centre of gravity, though not precisely in the centre in point of space, because, in proportion to the velocity, the forward parts, at equal distances, will be rendered a little denser.

69. If the true causes of gravitation, and of the projectile or centrifugal forces, have been explained, then all the other laws demonstrated by Kepler and Newton, and now universally received, and all the recognized laws of mechanical forces, follow of course.

NOTICE OF AN ESSAY ON CLASSIFICATION BY LOUIS AGASSIZ.

No. IV.

ALL right in human action is obedience to law. The workman, in the simplest handicraft, obeys law when he does his work in the right way. There is law for all our intercourse

with one another, from greeting in the street to dealing in the most weighty affairs of life ; there is law for eating and drinking and sleeping : in short, whatever is done in the right way is done according to law. Skill, propriety, morality, and other like words, are only headings to the chapters of the law of outward life.

This is as true of the life of society as of the life of an individual man. Peace, prosperity, and order flow only from the reign of law. The progress of civilization is the progress of law ; and the character of the civilization of a people depends upon the kinds of law which they observe. It is polished, so far as they observe the laws of taste ; it is intellectual, so far as they observe the laws of mental growth ; and moral, so far as they observe the laws of morality.

Law may take the form of rules, clear to the understanding, and expressed in words ; or it may fall rather within the range of perception, and be obeyed in act, without being clearly defined in thought : but it is no less truly law in the latter than in the former case ; and the architect, for example, whose nice perceptions catch the due proportions and fit forms to give beauty to his work, obeys law as fully as the mathematician, whose rules fit the stones to the arches.

We have seen that the laws of civil order are from the divine wisdom, and that they are established among men, so far as they in freedom will learn and obey them ; that is, so far as they in freedom will co-operate in establishing them. It is so with the laws of the whole order of outward life : they are all from God. He gives them to man, so far as they are purely external, in the very nature of the world where he has placed him, and in the nature of the body, and bodily life. For example : In seeing, we have the laws of light ; in hearing, the laws of sound ; and, in working any material, the laws of its matter. Such laws belong to the order which the Creator has established in his works ; and, so far as man conforms his outward life to them, it is in harmony with that order. But he is never forced to do this : for they are not imposed upon him with his being ; they are not implanted in his mind, as in the instinct of animals ; and he is not born into

the love of them. They are presented to his understanding ; and he may learn them or not. His natural inclinations are opposed to them ; and he may choose between them, and the disorders and disease and death to which they lead him. In this way, the law of outward life is brought into constant and direct connection with the will and understanding ; that is, with the inner life of the soul : and from this life it can never be entirely separated, as the actions of the body can never be entirely separated from the motives and desires which prompt them. Yet it is not the law of the soul : this is within and above it, as the soul is within and above the body, actuating, vivifying, and giving to it its essential being. The external law is the image, the outward form : this law governs the affections and thoughts and purposes and ends,—all in man that lasts for ever, and makes him to be man. The law of outward life may reduce the actions of the body to order, without changing the essential character of the man ; but the law of the spirit governs the whole conscious life, from first to last.

This law of the soul's existence, also, is from God ; and he leaves us in freedom to accept or reject it. We are born in entire ignorance of it, that we may learn it in freedom ; and we are born with our affections entirely opposed to it, and are required to choose between it and them. If we accept it, as we learn and obey its precepts, and put away the opposing evil affections, the Lord gives us new affections in their stead, which delight to flow forth to act in the way which his law marks out. Then our life has from him a new essence and a new form ; it is a new life ; we are born again.

The law which is thus to change our whole being is given to us in the Word. It comes partly through others, as through parents and teachers, and the common tradition of society ; but, directly or indirectly, it is all from the Word. It reaches man in his most external states, in the external sense of the Word, when, by obeying it in this sense, he rises into the exercise of higher delights and thoughts,—that is, into the conscious life of higher regions of the soul ; it reaches him in higher senses of the Word ; and, in still more

interior senses, it governs those regions of the soul that are above his knowledge and perception. For in the Word is the law of the whole of human life, from its innermost to its outermost parts.

The Word is the wisdom of God. A man's words may express but little of his thoughts, and may even be made to hide them, or to give them a false appearance: but the Word of the Lord contains all his wisdom; and his wisdom is the law of his life, the very form of his being. When he took upon himself the life of a man on earth, and subjected it to the truths of the Word, it became one with his essential divine life, because the Word was one with it, and was from it.

The law which thus, in its origin, constitutes the order of the divine life, never loses the character of its source. Wherever it reigns, it brings all things into the image and likeness of God. To his being it gives the human form in its infinite perfection, and to man it gives the finite human form.

The great doctrine, that the truth of the Word is the law of the whole existence of the soul and the law of divine existence, is nowhere clearly taught except in the doctrines of the New Jerusalem. All Christians have looked to their heavenly Father for truth to guide their actions; but they have not known that that truth is with him also the way of life. This is revealed in the doctrines concerning the Word and the Lord, and is clearly illustrated by the science of correspondences. From that science we learn that the structure and form of the body corresponds fully to the structure and form of the soul, so that the one is the complete image of the other. If, then, we can see the commandments of the Word, which are to govern our motives and actions, represented in the order which governs the organism of the body, we may see, as in a mirror, how they constitute the interior life of the soul, and the order of the divine life. There are two great principles which reign throughout the organism of the body. The first is, that each part receives its life from God: it has none of itself: all flows to it from above. The second is, that each acts for the good of the other parts. The one makes of it a recipient vessel fitted to its inflowing life: the other makes

of it an organ of use fitted to its function. From the peculiar kind of life which it receives, and the peculiar kind of use which it performs, it takes its distinct character, and its connection with the whole. There are two great commandments, which include all the law and the prophets: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." This is the first and great commandment. And the second is like unto it: "Thou shalt love thy neighbor as thyself." To love the Lord is to love to do his will; to conform all our motives and desires to his law; that is, to receive our life from him without perverting it. To love the neighbor is to act for the good of others. The first of these commandments makes of us willing vessels, recipient of life from God: the second makes of us organs of use to the neighbor. Are not they represented in the two great principles of reception and use, which include the whole order of the organism of the body? If so, within them are the corresponding principles of reception and use, which include the whole order of the organism of the soul.

The correspondence between the body and the soul affords innumerable illustrations of this kind, which show how, from the law of life in the Word, the soul takes the order of its existence, and how, in itself, that law is the order of the divine life.

When the law is addressed to our conscious motives and purposes, it is no longer the law of individual life alone: it governs the relations of man to man; and it carries these relations far back into the depths of the soul, fixing the affections and thoughts, which yield to it, upon the welfare of the neighbor. It then constitutes the order of society, not such as exists by outward act alone, but a society of feelings and motives and purposes of human lives; and it gives to this society the same harmony of parts and the same form which it gives to the individual soul,—it shapes it into the image and likeness of God. Heaven is such a society; and heaven, in the sight of the Creator, is a man. Each angel is a vessel fitted by willing obedience to the law to receive inflowing life, and an organ fitted by the same obedience to perform his func-

tion or use to others ; and all together make a living, breathing organism, — the “Grand Man.” The uses or functions which unite the members of this organism are not confined to outward action : they reach even beyond the conscious perceptions of the angels, and make them unconscious mediums to one another of the influx of life. Every thought that arises in one mind brings it into connection with other minds which are in like thought ; and every affection in one heart connects it with other hearts which feel a like affection. In love and thought and deed the angels are bound together : and the unity of the “Grand Man” is as complete, and the harmony of its varied parts as full, as with any individual man ; ay, far more complete and more full.

The distinctness and association which are instituted by the order of heavenly life do not end with the individual angel, and the great society which includes all. As, within the soul, that order arranges the affections and thoughts into groups ; so, within heaven, it arranges the angels into lesser and larger societies. Each individual, by the qualities of his life, is more nearly associated with some, and more distantly with others ; and the association differs in kind as well as in degree. The members of a society have certain affections and thoughts and uses peculiar and common to them ; and these make up the life of the society, and distinguish it from all other societies : but they have also qualities of life in common with a broader group ; and these make up the life and distinct being of a broader society ; and so on to the broadest, which includes all.

The grouping thus established by the order of Heaven, and founded upon the structure of the soul, corresponds fully to the infinitely perfect grouping of parts within the divine life. That life is included in the three divisions, — love, wisdom, and use ; and these divisions are distinct, but so united that every thought of wisdom is but the form of an affection of love, and every use but the outbirth of the affection and thought united.

So, in heaven, there are the celestial and spiritual and natural heavens, distinct, and united by full correspondence. The grouping of the celestial angels corresponds to the grouping of the affections of the divine love ; the grouping of the

spiritual angels corresponds to that of the thoughts of the divine wisdom ; and the grouping of the angels of the lowest heaven, to that within the divine use. Every affection of God's love is united to its thought for use ; and the angels are united in married pairs to do the work of life. And so with all association of angels. It is, in itself, the harmony of parts which makes of them the one heaven ; and it corresponds to the harmony which unites into the one divine life its infinitely varied parts.

We can have no idea of the form of a man, as belonging to a group of men, while we view it only from its material manifestation in the body ; but we can understand how it may be such, if we view it from the essential qualities of which it is composed. To purely external sight, society on earth has no unity ; but if we rise from the body to the spirit, and from bodily acts to the feelings that prompt them, and from language to the interchange of thought, and glance at the community of delights and desires and wants, and at the association of thought and purpose in civil affairs, and social life, and daily labor, the complicated system of relations that crowds itself upon the mind forces us to acknowledge that there is unity of some kind in society. Now, if these relations were all governed by the order which gives to one man the image and likeness of God, would not the society which they bind into one be shaped into the same image, and stand out before the eye of the spirit in the human form ?

The unity of every heavenly society, like that of heaven itself, is the unity of a human being ; and its form is the human form. It is impossible, from natural views, to understand how a society or a single man can enter in to be a part of an organization like his own, and still retain completely his character as an individual ; but the doctrines of correspondences and degrees make it clear. The illustrations of it which they afford are innumerable. We can here only refer to two or three. The spirit is a complete man, and, as such, exists in the spiritual world ; but, in this world, it unites with the body, and they together make one man. In a like manner, the three degrees of the soul are distinct and united. When

a man leaves the body, and enters the conscious life of the spiritual world, he loses nothing necessary to his complete existence as a man: so, when he leaves the delights and thoughts and purposes of the natural degree, and rises into the conscious life of the spiritual or celestial degree, he loses nothing essential to his human existence. The three heavens are distinct, and united into one, in the same way as the corresponding regions of the soul. This relation, together with the relation of all internal being, to outward form and action, and of all cause to effect, arises in the relation of love, wisdom, and use in the divine character. Whatever is in that love must take form in the wisdom, and proceed to act. There can be nothing in either which is not in the other two. Thus each has, in a way, all that belongs to the whole; and each has a complete existence, which is repeated, as it were, in the others, and in the whole.

The first use of the doctrines of degrees and correspondences, and of all New-Church philosophy, is to show how the Word proceeds forth from God, and how, by fulfilling the Word when on earth, he brought his assumed humanity into complete union with the essential divinity within. But, in doing this, they have vivified anew all our knowledge of our own being. They trace that being back from the material body to its source in God; they show how it flows from him; how it preserves his likeness in every step of its descent, till it reaches the region of our conscious life of purpose, thought, and deed; and how then it will flow on, unperverted, in peace and happiness, and, by returning in love to God, conjoin us to him, if we will subject it to the law of his Word, — the same which it obeyed in its source. The Spirit of God has moved upon the dark waters of the philosophy of human life.

We have tried here to trace the order of human life to its origin in the character of God; hoping thus the more easily to do the same, in future articles, with the order of the kingdoms of nature.

J. E. M.

THE TERMS "JEHOVAH" AND "LORD."

In the June number (1857) of the "New-Jerusalem Magazine" is an article in which it is attempted to be shown that the term "Jehovah" means the Lord in his Divine Humanity. Permit me to make a few remarks on that point.

It is remarked in that article, "To most persons at the present day, even Newchurchmen, the name 'Jehovah' does not convey the idea of the Lord's Divine Humanity, but rather the idea of him in his most remote and inscrutable essence. But the question is, Is this right? Is it what the doctrines teach us?" The writer adduces an extract from the "Arcana," No. 5663, in which it is stated that "the Ancient Church, which was after the flood, and especially the Most Ancient Church, which was before the flood, by Jehovah and God understood no other than the Lord, and, indeed, the Lord as to his Divine Humanity. On this account, the Divine Humanity was what the ancient churches adored; and Jehovah also manifested himself with them in the Divine Humanity; and the Divine Humanity was the Divine itself in heaven."

Now, if this passage be carefully examined, it will be found that it does not say that Jehovah *is* the Lord in his Divine Humanity, but that, by Jehovah, the ancient churches *understood* the Lord in his Divine Humanity: which means, that, whenever the ancient churches spoke or thought of Jehovah, they did not allow themselves to think of the Divine Esse, which they knew was above *all* finite comprehension, but they pictured to themselves the Divine in a human form; that is, the Divine formed or finited by passing through the heavens. For, before the incarnation, this was the Divine Humanity: as stated in the extract above adduced, "the Divine Humanity was the Divine itself *in* heaven." But this is a different thing from saying that Jehovah *is* the Divine Humanity, or is the Lord in the Divine Humanity. That they are distinct, is shown by the very expression, "Jehovah *manifested himself* with them *in* the Divine Humanity;" thus the Divine Humanity was only a *manifestation* of Jehovah (*a*).

The writings expressly teach that *Jehovah* means the Divine *Esse*, or inmost essence. Thus, in the "Universal Theology" (No. 18), we have a chapter headed, "Concerning the Divine *Esse*, which is *Jehovah*." In fact, the word *Esse*, in the Latin, is simply a translation of the word *Jehovah* in the Hebrew; both signifying *To Be*. (See U.T. 19.) Now, that this Divine *Esse*, or *Jehovah*, being the essential Divine, is infinite, and consequently above all human thought, is expressly declared in the same chapter, in the following words: "The *Esse* of God, or the Divine *Esse*, cannot be described, because it is above every idea of human thought" (No. 18). Since, then, *Jehovah*, as declared in the same chapter, is this Divine *Esse*, it follows that *Jehovah* is above every idea of human thought (*b*).

The term "*Jehovah*" does not mean the Lord in his Humanity; but the term "*Lord*" means *Jehovah* in the Humanity: that is just the difference. And the distinction is very plain. In other words, the term "*Jehovah*" means one thing; but the term "*Lord*" means two things. "*Jehovah*," as above shown, signifies the Divine *Esse*, or inmost Divine; whereas "*Lord*" signifies that *Esse* clothed with Humanity. This is expressly taught in the following words: "By the Lord, the Redeemer, we mean *Jehovah* in the Humanity. The Lord commanded his disciples to call him *Lord*; and therefore he was so called by the apostles in their epistles, and afterward by the Apostolic Church, as appears from their creed, called the Apostles' Creed. The reason was, the Jews durst not use the name *Jehovah*, on account of its sanctity. And also by '*Jehovah*' is meant the Divine *Esse* which is from eternity; and the Humanity which he assumed in time was not that *Esse*. For this reason, here, and in what follows, by the Lord we mean *Jehovah* in his Humanity" (U.T. 81), (*c*).

It has always seemed to me a providential thing, that the translators of our present version of the Scriptures have, throughout the Old Testament, rendered the Hebrew word "*Jehovah*" by the term "*Lord*." In this way, they have,—probably without themselves intending it, or understanding the reason for it,—in the place of a term which signifies the Divine *Esse*, and is therefore incomprehensible to man, substi-

tuted one which means Jehovah in the Humanity, — the Lord. And, in making this change, they had the authority of our Lord himself in the Gospels; for, wherever he quotes a passage from the Old Testament containing the term "Jehovah," he translates it *Lord*. Thus, for instance, in the Old Testament (Deut. vi. 4) it reads, in the Hebrew, "Hear, O Israel! Jehovah our God is one Jehovah;" but in Mark xii. 29 it reads, "The Lord our God is one Lord." (On this point, see U.T. 81.) (*d.*)

By making this change, the translators have brought the Jehovah of the Old Testament much nearer to the Christian reader, by using a term which presents him in the Humanity, and as if already incarnate. Compare, for instance, the use of the two terms in the opening verse of the twenty-third Psalm. In the original it is, "Jehovah is my shepherd: I shall not want;" but in our translation it is, "The *Lord* is my shepherd: I shall not want." How much more tender, how much nearer to us, is this! And it seems to me that the compilers of our Book of Worship have done unwisely in altering our translation in this respect, and falling back upon the original term "Jehovah." I have very often felt this as a defect; and I know that others have felt the same. I hope it may be corrected in future editions.

O. P. H.

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REMARKS.

We readily insert the foregoing article from our Glasgow friend, Rev. Mr. Hiller, because we are glad to have the subject fully considered; and to this end we shall append a few remarks.

(*a*), (*b*). All that Mr. Hiller says in these two paragraphs is perfectly true; and we only have to ask him and our readers to look at the most obvious inference from his own statements. He says, that, "whenever the ancient churches spoke or thought of Jehovah, they did not allow themselves to think of his Divine Esse, which they knew was above all finite comprehension;" "but that, by Jehovah, they understood the Lord as to his Divine Humanity." The men of the Most Ancient Church

were celestial men; they were in celestial good; and from that good they had an intuitive perception of the truth; that is, they had a perception of it from the Lord. They had a true perception of the idea which the name "Jehovah" ought to convey to their minds, when they used it in thought or speech, or when it was used in revelations to them. They saw that it ought to convey to them the idea of the Lord as to his Divine Humanity; and this is what they understood from it. They could not be wrong in this; for they had a perception of this truth directly from the Lord. They knew, a great deal better than we do, that the name "Jehovah" means the Divine Esse. But they did not stop in this. They knew that they could not conceive of the Lord in his Divine Esse; and therefore, whenever they used or read the name "Jehovah," they understood from it the Lord as to his Divine Humanity. In this they were unquestionably right; and the real and only question is, whether we ought not to do the same. To this question there seems to be but one answer. If it was right in them, it must be right in us. We know that neither Mr. Hiller nor any one else will think of comparing ourselves with them, under the idea that we can do better than they in this respect. If the name "Jehovah" does not convey to our minds the idea of the Lord as to his Divine Humanity, as it did to them, is it not evidently the true course for us to correct our idea in conformity with that of the Ancient and Most Ancient Churches, rather than to substitute another name for "Jehovah," wherever it occurs, in conformity with our idea? Is not this the real question; viz., whether we shall reform our own idea, or alter the Lord's Word?

The men of the Most Ancient Church are now in the most ancient celestial or third heaven; and it may be useful to us to know what their practice is now in heaven in regard to the use of the names of the Lord. It is to be remembered, that, while they lived in this world, they "understood from the name 'Jehovah' *the Lord as to his Divine Humanity*," as is expressly said in the quotation contained in Mr. Hiller's second paragraph above. The formation of this heaven was completed at the judgment, which took place at the period denoted

by the flood, which was the consummation of that church. The ancient second and first, or spiritual and natural, heavens, were in the process of formation from that time down to the coming of the Lord; and their formation was completed by the judgment which he executed in person in the spiritual world while in the flesh. Though the angels of the most ancient celestial heaven were not directly affected by this judgment, as those of the two lower heavens were, yet the blessed and divine benefits of the assumption and glorification of the Humanity were undoubtedly most fully realized and experienced by them at that time: and now, at the present time, they undoubtedly share the blessed divine influence of the Divine Humanity more fully than any other region of the heavens; for they are in a state more perfectly adapted to receive it. If the genuine effect of this divine influence would be to produce a change from the use of the name "Jehovah" to that of "Lord," it would undoubtedly produce this change with them. They have the Scriptures among them, as they have in all the heavens, and as we have. The God that they worshipped they called Jehovah, and Lord Jehovah; by which latter name he is most frequently called in the Prophet Ezekiel, for example. Now, though it is said in the "True Christian Religion," No. 113, that in heaven they call him *Lord*, yet the angels of this most ancient celestial heaven still call him by the other names used in the Scriptures. This is proved from the Relation in No. 75 of "Conjugal Love." The angel who is there related to have conducted Swedenborg to that heaven, said, on arriving there, "'We are now in the camp: there are the armies of the *Lord Jehovah*; for so *they call themselves* and their habitations.'" And farther on in that Relation is found the following: "After this I looked around, and I saw their tent as overlaid with gold; and I asked, 'Whence is this?' He replied, 'It is from a flaming light which glitters like gold, irradiates, and tinges the curtains of our tent, while we are in discourse concerning conjugal love: for the heat from our sun, which, in its essence, is love, then bares itself, and tinges the light, which, in its essence, is wisdom, with its own color, which is golden; and this takes place

because conjugal love, in its origin, is the sport of wisdom and love; for the man was born to be wisdom, and the woman to be the love of the man's wisdom: thence are the delights of that sport in conjugal love and from it, between us and our wives. We have here seen clearly, for thousands of years, that those delights, as to quantity, degree, and virtue, are excellent and eminent according to the worship of the *Lord Jehovah* with us, from whom that heavenly union, or that heavenly marriage, which is of love and wisdom, flows in.' " The Relation then proceeds: "As he spake these words, I saw a great light upon the hill in the midst among the tents; and I asked, 'Whence is that light?' And he said, 'It is from the sanctuary of the tent of our worship.' And I asked whether it was permitted to approach; and he said that it was permitted. And I approached, and I saw the tent without and within, altogether according to the description of the [tent] tabernacle which was built for the sons of Israel in the desert, the form whereof was shown to Moses upon Mount Sinai (Exod. xxv. 40 and xxvi. 30). And I asked, 'What is within in that sanctuary, whence is so great a light?' And he replied, 'It is a tablet with this inscription, THE COVENANT BETWEEN JEHOVAH AND THE HEAVENS.' " It thus appears that the angels of the most ancient celestial heaven have not laid aside the names of the Lord that are found in the original of the Old Testament, nor substituted any other name for them.

This is the case also in the other heavens. In the Relation (C.L. 81), the subjects of the glorifications which were made by all the heavens contain nearly all the names by which the Lord is called in all the Scriptures, — GOD, SON OF MAN, JESUS CHRIST, THE LAMB, JESUS, LORD JESUS, JEHOVAH, JEHOVAH SABAOTH, LORD JEHOVAH, FATHER OF ETERNITY, PRINCE OF PEACE, JEHOVAH OUR RIGHTEOUSNESS, &c. To this great fact it is not a satisfactory answer to say that Swedenborg copied the passages containing these names as he found them in the original of the Scriptures, lest he should disturb the prejudices of any into whose hands his writings might fall. They have the Lord's Word in all the heavens; and if the angels there substitute the name "Lord" for all, or any, of the vari-

ous names that are applied to him in it, not only would he undoubtedly have given us the information, but it cannot be deemed less than his imperative duty to have done so. The testimony of the fact, that, whenever he speaks of the angels as speaking of the Lord, he reports them as using his names as they stand in the original of the Scriptures, is nearly as strong as testimony can be; and to this he adds the no less forcible testimony of his own invariable example, in all his quotations throughout his voluminous writings.

It thus seems to us to be proved, as fully as a thing can well be proved, that though the angels in the heavens call the God of the heavens *Lord* (T.C.R. 113), yet they also call him by all the other names that are applied to him in his Word. We would respectfully and kindly suggest to Mr. Hiller, whether it would not be well for us to accustom ourselves to the use of these names while we live in this world; and, if we have attached wrong ideas to them,—ideas which the angels do not attach,—whether we can do better than to endeavor to correct them while here.

(c), (d). Mr. Hiller here says that the English translators of the Bible "had the authority of the Lord himself" for substituting "*Lord*" for "*Jehovah*" throughout the Old Testament. This is true in point of fact; but, in order to give it any weight in the matter under consideration, we must know for what reason the Lord used the name *Lord* for *Jehovah* in the passages which he quoted from the Old Testament. In the passage quoted by Mr. Hiller (U.T. 81), Swedenborg says that this substitution was made by the Lord and his apostles in merciful adaptation and conformity to the state of the Jews, because "they durst not use the name '*Jehovah*,' on account of its sanctity." This reason is more explicitly stated in U.T. 297, where it is said that "the Jews, since their first times, have not dared, and do not dare, to say *Jehovah*; and that, *on that account*, neither would the evangelists and apostles." And the cause is still more explicitly given in the "*Arcana Cœlestia*," 2921: "Among the hidden causes that they called *Jehovah Lord* were, also, that, if it had been declared at that time tha the Lord was the *Jehovah* so often mentioned

in the Old Testament, it would not have been received, because it would not have been believed; and, farther, because the Lord was not made Jehovah as to his Humanity also until he had in every respect united the Divine Essence to the Human, and the Human to the Divine; "that is, he was not Jehovah as to his Humanity until his ascension (A.C. 5256, 1603, 1737, 1902, 2156, 2329, 3061, 3035). All these passages show that the Lord Jesus Christ was called *Lord*, and not *Jehovah*, and also that *Lord* was substituted for *Jehovah*, in passages quoted from the Old Testament, solely in conformity and adaptation to the state of the Jews. This cause no longer exists. The idea is not given to us in the doctrines of the New Church, that the name "Jehovah" is so holy that it must not be uttered by human lips; and, therefore, the reasons which caused the Lord and his disciples and apostles to make the substitution exist no longer.

(e). Mr. Hiller says, "Compare the opening verse of the twenty-third Psalm. In the original it is, 'Jehovah is my shepherd: I shall not want;' but in our translation it is, 'The Lord is my shepherd: I shall not want.'" In order to make this comparison justly, we must go back to the practice of the Ancient and Most Ancient Churches. With them there would be no difference: both versions would convey the same idea, and enkindle the same feeling.

Mr. Hiller adds, "I have very often felt this as a defect in our Book of Worship;" viz., the "compilers falling back upon the original term 'Jehovah;'" "and I know that others have felt the same." We are ourselves among this number. We have formerly felt a very strong attachment to the use of the name "Lord" in the cases in question, and a strong repugnance to restoring the original name "Jehovah;" but we became impressed with the idea that the question ought to be carefully examined, and that it ought to be ascertained what the doctrines of the church teach on the subject. For this purpose we made memorandums of all the passages we met with in our reading on the subject for several years; and, on examining these passages, and comparing them with each other, their testimony seemed to us overwhelming in favor of

the restoration of the original names "Jehovah," "Jah," &c., as Swedenborg has invariably done in his writings. The reader is referred to an article on this subject in the twenty-seventh volume of this magazine (April, 1855), under the head of "The New Liturgy; or, Book of Worship."

FIFTIETH GENERAL CONFERENCE.—CELEBRATION OF THE
CENTENARY.

[The following account of the Centenary celebration of the New Church in England is copied from the "Intellectual Repository." It will be observed that it took place during the session of the General Conference in Manchester, and was very largely attended. We believe that in no place in England are the receivers more numerous. The occasion, and the presence of some distinguished strangers from abroad, awakened much interest; and things appear to have passed off in a very agreeable and satisfactory manner. We confess our surprise and regret at the small attendance on the celebration of the Lord's Supper, in comparison with the numbers present on other occasions. We intended to have given these extracts an earlier insertion in the pages of the magazine; but they have been excluded by other matter.]

THE annual assembly of the General Conference of the New Church was held this year, commencing its sittings Aug. 11, in the church in Peter Street, Manchester. Connected with this Conference was the celebration of the first Centenary of the New Dispensation. An unusual degree of interest was consequently manifested on this important occasion; and the representatives and members were more numerous than at any previous Conference.

From the commencement of the year, much has been said in our pages respecting the Centenary, and much lively interest has been awakened in respect to its celebration. We were, therefore, not surprised to see so numerous a gathering from various parts of the kingdom, as well as from foreign countries, to witness the proceedings, an account of which we shall now give in our periodical.

On Monday evening, Aug. 10, as stated in our last number, the brethren, on their arrival, were invited to attend an informal social gathering, for the express purpose of affording an opportunity, at the very commencement of the Conference Week, for friends to meet and become acquainted with each other, in order that there might be no *strangers*, but that the spirit of social freedom might prevail as much as possible. Refreshments of tea and coffee were kindly provided; and the friends were informed as to their respective lodgings, where they could remain during their abode in Manchester. The Committee who managed this part of the business have every reason to be satisfied with the success of their kind efforts: indeed,

the utmost hospitality and kindness were manifest. At seven o'clock, we attended this "informal gathering;" and were glad to find the rooms filled with friends, representatives, and others, who had just arrived. The cordial salutations and the heartfelt recognitions of those who had not seen each other for a considerable time quite affected us. All felt that they were standing upon "new ground" in the history of our humanity; and that brethren from various denominations in our own country, and from France, Germany, Sweden, Switzerland, Russia, Denmark, and America, who had embraced the doctrines of the New Jerusalem, were united in one common brotherhood, and actuated by the same principles of faith and love.

On the following morning, at ten o'clock, the Conference assembled. As soon as the preliminaries were arranged, the Rev. W. Woodman, the President of the former Conference, opened the proceedings by reading a portion of the Word, and by saying the Lord's Prayer.

The Rev. Dr. Bayley, of London, was appointed President; the Rev. R. Storry, of Dalton, Vice-President; and Mr. Butter, Secretary.

The Conference consisted of eleven ministers and of fifty representatives. The following societies sent representatives to this Conference: Accrington, Alloa, Bath, Birmingham, Bolton, Bury, Derby, Edinburgh, Embsay, Failsworth, Heywood, Jersey, Kersley, Leeds, Liverpool, Bedford Street, north; Liverpool, Limekiln Lane; London, Argyle Square; London, Cross Street; London, Islington; Manchester, Middleton, Newcastle-upon-Tyne, Norwich, Preston, Salford, Stand Lane, Wigan, and York.

The business arising from the minutes of the former Conference first engaged the attention of the meeting; after which, the respective reports of the President, Secretary, Editor, Treasurer, &c., were read. Out of these reports arose business of importance, which will be seen in the minutes.

We will here only state that the magazine — although it has, during the last four years, been enlarged, at a considerable expense to the Conference, without any additional charge to the public — still clears its expenses, and realizes a profit by its sale, which, on the average, is about twelve hundred per month. In order to assist the editor in the miscellaneous department, the Rev. W. Woodman was appointed, and a provision made to meet the expenses, to examine, as far as possible, the current literature of the day, especially in the religious world; to give a digest of the materials he may receive; and to supply the editor with what he may consider useful to the cause, and interesting to the readers of the magazine.

Several distinguished friends from abroad being present, — Dr. Tafel, of Tübingen; Mons. Le Boys des Guays, of St. Amand (Cher), France; and his kinsman and co-worker, Mons. Harlé, of Paris; also Dr. Kahl, of Lund, Sweden, — it was resolved, "That

the Conference highly appreciates the honor of the visit of brethren, a great part of whose lives has been zealously and effectively devoted to presenting the doctrines of the New Church to the inhabitants of their respective countries, and to the world at large, by means of original editions, and reprints of original Latin editions, of the works of Swedenborg; also by translations of them into German, French, and Latin, and by numerous works in elucidation and defence of the doctrines. The Conference, therefore, desires to record its thankfulness to the Lord for affording the opportunity of meeting such highly esteemed brethren on this memorable occasion of the Centenary of the New Church; and hereby cordially invites those friends to take their seats in the Conference, and to participate in the deliberations, and, whenever agreeable to them, to address the Conference on the subjects under consideration."

A similar resolution was also adopted in respect to our friends from the United States of America. The Rev. G. Field, pastor of the Society at Detroit, Mich., was present.

The several addresses from America, Australia, France, and Germany were then read, which awakened much interest, and afforded great pleasure to all present. These addresses are so many connecting links, which serve to unite the church in different countries in one common bond of brotherhood and mutual love. As they will appear in the minutes, and also in this magazine, we shall here only recommend them to the serious attention of our readers. The replies to these addresses, from the persons appointed by Conference to write them, are also worthy of the earnest perusal of our readers.

As to the particulars of the business relating to the schools, and other points transacted in Conference, we cannot be expected to enter here into detail, as the minutes will shortly appear. We will only state, that, at the solicitation of the Society in Salford, the ordination of Mr. Kennerley — so long an active missionary in the New Church, and for several years the leader of the Society at Heywood — was agreed to.

The Conference, next year, will be held in the church, Cross Street, Hatton Garden, London, to commence its sittings on the second Tuesday in August.

On the evening of Tuesday, the Rev. W. Woodman preached, according to appointment. His text was from Matt. xxiv. 32: "Now learn a parable of the fig-tree: when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh." This able discourse had an especial reference to the object of the Centenary. Many illustrations and confirmative proofs were adduced to show the instructive meaning of the text, and its edifying tendency when properly understood. The congregation was large, and seemed much interested in the subject of the discourse.

After the service, the Holy Supper was administered to about eighty-six persons. It was especially delightful to see this holy

sacrament enjoyed by the brethren from different parts of the world, and from various localities in our own country. The ordinance was administered by the President of Conference, and by the Rev. J. H. Smithson, minister of the church.

We now proceed to a description of the first meeting, which was held under the auspices of the Peter-street Society, in the hall of the New Mechanics' Institution, in Manchester. This building, we would observe by the way, has been lately erected, and is admirably adapted for public meetings of a social character. Besides the great hall, which will contain from a thousand to twelve hundred people, there is adjoining a spacious saloon, in which from two hundred and fifty to three hundred can partake of tea together. This saloon was nearly three times filled with guests: there were, consequently, not less than seven hundred friends at the repast; and many others subsequently joined the assembly in the hall, which, indeed, appeared quite full soon after the meeting commenced. The object of this meeting was to afford an opportunity of receiving the visitors from so many quarters, and of expressing a most cordial welcome on the part of the brethren in Manchester.

The Rev. J. H. Smithson was commissioned to express, in few words, the object of the meeting, and to declare the cordial welcome to the visitors assembled. To mix the *dulce* with the *utile*, some professional singers were engaged, who performed their part with evident satisfaction to the assembly. Several pieces (both solo and part songs) were given in excellent style; but that which pleased us most was Handel's celebrated duet, "O lovely peace!" &c.

The chief attraction of the meeting was evidently the presentation of two addresses: one to Dr. Tafel, from Tübingen in Germany, who for nearly forty years has been a devoted and indefatigable laborer in the Lord's new vineyard; and the other to Mons. Le Boys des Guays, from St. Amand in France, who, with most assiduous industry and care, has translated all, or nearly all, the theological writings of Swedenborg into the French language, and presented them, as we have lately seen in this periodical, to all the principal libraries of his own country and of Switzerland, where the French language is spoken.

The following is the address which was presented by Mr. Brotherton, Secretary of the Society in Peter Street, to Dr. Tafel:—

"To Dr. J. E. I. TAFEL, Professor of Philosophy, Librarian of the Royal University of Tübingen, &c.

"SIR, — The members of the society of the New Church in Manchester congratulate themselves that the Conference and Centenary-celebration meetings now being held in their city afford them the opportunity of expressing to you those sentiments of warm sympathy and high respect which they have long entertained for you.

"During many years, your laborious and untiring efforts have been watched in this country with the deepest interest. Placed as you are by Divine Providence in a country so influential amongst the European nations, and speaking a language which for the last century has been the vehicle of the profoundest thoughts, the noblest poetry, and the most thorough research in the regions of philology, history, and philosophy, they cannot but be convinced that the devotion you have manifested in the great work of promulgating the truths of the New Jerusalem is destined to bear fruit in ages yet to come. Comparatively unaided and isolated as you are, it may be some slight encouragement and satisfaction to you to know, that in Manchester, as in all other parts of England and of the Christian world, there are hearts that beat in unison, and prayers that accord, with yours. And we may be permitted to remind you, that, with the distant in space, the distant in time also look up from the unknown future; that, in the unborn ages, myriads of eyes will look back to you, and bless you as the instrumental means of sowing seed which has fallen into good ground, as one of the centres of an influence upon humanity extending from age to age in ever-widening circles and ever-increasing power.

"On our own account, and on behalf of all readers of New-Church writings, we have to tender you our warmest thanks for your careful and conscientious editing and publication of those works of Swedenborg which you have been the means of bringing from their obscurity. We are aware of the difficulties under which you have labored; and that, with slender means and few helpers, you have accomplished a great good. We know that our applause can be of no value, except as proving our sympathy; and that you have been impelled and sustained in your work by far higher and nobler motives than the desire of human approbation. But we cannot refrain from doing ourselves the credit of acknowledging our sense of the importance of the work, and showing that we do not undervalue it. May your continued efforts be wisely directed by the divine Source of wisdom! and may you enjoy to the full that blessedness which comes of blessing others, in this life and in the life to come!

"JOHN HENRY SMITHSON, *Minister.*
 JOHN BROADFIELD, } *Deacons.*
 JOHN HOLGATE, }
 EDWARD BROTHERTON, *Secretary."*

The following is the address presented by Mr. W. Hughes to M. Le Boys des Guays:—

"To MONS. LE BOYS DES GUAYS, of *St. Amand (Cher), France.*

"SIR, — The members of the Manchester Society of the New Church esteem it an especial privilege to have the opportunity, on this important occasion, of social and personal intercourse with so many earnest and devoted laborers in its cause, and to be enabled to express the deep feelings of respect and gratitude which they

entertain for their invaluable services. The means which the Divine Providence employs for the diffusion of truth amongst mankind are singularly in unison with the spirit of disinterested love, which is its chief and proper characteristic; and it is to us a peculiar gratification to recognize in you, our much-beloved brother, the prominent medium of introducing the pure and elevating doctrines of the New Church to one of the most important nations of the earth, by means of a truly conscientious translation of the works of Swedenborg into your native tongue. We are aware how fully the best recompense of such loving labors accompanies the performance of them, and that your silent and secret toil is not unobserved by the all-seeing eye of God. But it may not be unsatisfactory to you to know, that there are amongst your fellow-men in every country sympathizing hearts that beat responsive to your generous efforts in behalf of the church in your native land, and that watch with grateful admiration the noble devotion of your energies to its cause, which time, disappointments, and trials have failed to weaken or destroy. We believe that the warm affections and generous impulses of the French nation are a soil which, after due preparation, will worthily receive seed from the hand of the great Sower; and we thankfully recognize the leadings of divine love in the position which you occupy at the very centre of that great country, and in your preservation, together with the results of your labors, from the dangers incident to political convulsion, and from the snares which have been devised for you by the enemies of truth.

"The brilliant radiations from that great centre of intellectual treasures, which your genius and industry have collected, have now, through your kind liberality, reached to different and widely distant points of your own and other countries where the French language is spoken; and these will doubtless become new centres, whence the light may stream forth to illumine the darkness which still broods so extensively over the human mind.

"We trust that your life and health may be spared to crown the work you have so well begun, and so long continued, with complete success; and, when our heavenly Father sees fit to call you higher, that the spiritual world may be opened to you with the divine welcome, 'Well done, good and faithful servant! Enter thou into the joy of thy Lord.'

"JOHN HENRY SMITHSON, *Minister.*

JOHN BROADFIELD, }
JOHN HOLGATE, } *Deacons.*

EDWARD BROTHERTON, *Secretary."*

These worthy friends, on accepting the addresses, were received by the assembly with the most cordial and prolonged salutations. Dr. Tafel expressed his heartfelt acknowledgment of their kind reception, and, with evident emotion, spoke of the brotherly sympathy and the mutual love which united in one common brotherhood the brethren of Germany with the brethren of Great Britain.

M. Harlé, on the part of M. Le Boys des Guays, in like manner, expressed in few words the deep-felt acknowledgment of the cordial welcome they had received, and gave his testimony in admiration of the long and unwearied labors — labors of love — to the great and holy cause they were assembled to commemorate, in behalf of his friend, to whom they had presented so affectionate an address. The meeting was also addressed in a pleasing strain of eloquence by Mr. G. Parry, on the "State and Prospects of the New Church;" by the Rev. J. Boys, on the "Character and Duties of the Man of the New Church;" and by the Rev. R. Edlestone, on the "Character and Duties of the Woman of the New Church." Baron Dirkinck Holmfeld, from Denmark, also addressed the meeting, and awakened much lively interest by his affectionate and pleasing remarks.

These addresses were, on account of the enlightened views expressed by the different speakers, received by the audience with evident tokens of admiration and pleasure. This meeting was concluded by the Rev. Dr. Bayley with some appropriate and stirring remarks tending to awaken love, zeal, and renewed activity, in the cause of the New Jerusalem. He then pronounced the benediction; and the numerous assembly separated, with evident conviction in their minds, that this, the first of the Centenary meetings, had been eminently successful, and augured well for those which were to follow.

At this meeting, three of the volumes of Swedenborg's manuscripts, brought from Sweden by Dr. Kahl, and intended to be printed under the superintendence of Dr. Tafel, were handed round to the audience under the care of Thomas Watson, Esq., Treasurer of the Swedenborg Society. This opportunity of seeing Swedenborg's *own* handwriting awakened no little interest in the assembly.

[To be continued.]

INTELLIGENCE AND MISCELLANY.

LETTER FROM DR. TAFEL.

TUBINGEN, Dec. 31, 1857.

MY DEAR SIR, — Since my last, I have been occupied till late in the night with the preparation of the manuscripts for publication, for which I am obliged to have a complete index of the spiritual significations of such words and sentences as are to be found in the other works of Swedenborg. For this purpose, I have been compelled to read, again and again, those other works; and I can say, that I have experienced the great blessing connected with the

spiritual sense of the holy Word of God, by which we can be conjoined to heaven. I would especially recommend to every one the repeated perusal of the "Apocalypse Explained," in which the necessity of avoiding all evils, and the way to heaven, are so clearly shown.

Concerning the Index to the "Arcana," I have been assisted by a friend; and as I could not at present continue the printing of the third volume of the German translation of "True Christian Religion," because the paper ordered for it did not come in due time, I had,

after having written the "Critical Notes of the Editor" to the Latin reprint of the "True Christian Religion" (which notes are now in print), no older business on hand than the above-mentioned preparation of the manuscripts, always having in view the great spiritual benefit to be expected from them for the church.

The Declaration of the Manchester Centenary meeting to mankind, together with our German explanations and proofs, which I sent you, were also sent to Dr. Kahl, artistes at Lund in Sweden, with whom I was for some days in the same room at Mr. S. M. Warren's house at Manchester, but who had to depart before the Declaration was given and signed. He has since declared to me his full agreement with the Declaration and its proofs; but left it to my judgment, if the Latin text of the "Confessio Augustina," to which the Swedish clergy must subscribe, does not permit a milder interpretation, because the German words "als Gott die Hand abthat" ("when God withdrew his hand") are expressed in Latin only in a negative manner, by "non adjuvante Deo" ("God not aiding"). Wherefore he thinks that perhaps we can find in it a mere permission, instead of an authorship, of evil; and that, therefore, the Confessions are not in contradiction with each other, when they teach, at the same time, that God is not the author of evil, and that angels and men fell in consequence of God's withdrawing from them.

But even in Sweden, where the Latin text of the "Confessio" is the document to which clergymen are bound, it must be interpreted, as to its true sense, according to the German text; because the German text was read, in the year 1630, before the Emperor Charles V. and the German Diet, and afterwards delivered by the emperor to the Archbishop of Mentz, whereby the German text (contrary to the emperor's wishes, who had requested the Latin text, but received the answer, that it was not enough prepared to be read) became a document of the Diet of the empire; and afterwards, by virtue of later laws, a symbolical book or rule for the whole Protestant Church. (See "Weber's Critical History of the Augs-

burg Confession, from Authentic Records," i. 1783, p. 55.) This seems to be the reason why Melancthon again and again altered the Latin text, but kept the German text unaltered.

To-day I read the rescript of the Grand Duke of Mecklenburg-Schwerin, by which Dr. Baumgarten, Professor of Theology at the University of Rostock, received his dismission because he had written and taught against the doctrines contained in the *unaltered* Confession of Augsburg of 1630, and other symbolical books of the Evangelical Lutheran church. The Swedish clergymen can say, however, that they do not know this German text; and are bound only by the Latin, as they understand it. They might also say, that they are not bound by any doctrine of those Confessions, except the principle of Protestantism, according to which the Sacred Scripture is the source of instruction and belief in religious matters. Wherefore, in Germany, many eminent divines (as, for instance, Schleiermacher, Julius Müller, and others) have written against those Confessions, although they were members of the High Consistory at Berlin; and especially against the above-mentioned words of the Confession of Augsburg.

Julius Müller says, in his highly esteemed work on sin ("The Christian Doctrine of Sin"), second edition, vol. i. 1844, p. 303, also, that, on account of the German original, it is impossible to help the Latin text by interpretation; and that, besides, the article itself is inconsistent, because it denies the divine authorship [of evil], while, at the same time, it confesses it. His words are these: "In such inexplicable contrariety we see even the article of the Augsburg Confession involved, which has the express design of denying the divine causality [of sin], and of refuting the charges of Catholic adversaries. Its words are these: 'De causa peccati docent, quod, tametsi Deus creat et conservat naturam, tamen causa peccati est voluntas malorum, videlicet Diaboli et impiorum, *quæ non adjuvante Deo avertit se a Deo*'" ('Concerning the cause of sin, they teach, that although God creates and preserves nature, yet the cause of sin is the will of the evil, namely, of the Devil and impious men,

which [will], without the aid of God, turns itself from God'). In the German original text it is expressed still more clearly; viz., 'Which, as soon as God has taken away his hand, has turned itself from God to evil.' Upon this German text is *irretrievably* wrecked the endeavor of the older as well as the later Lutheran theologians to make this 'non adjuvante Deo' an orthodox phrase, through the interpretation, 'without God's furthering the turning from himself.' . . . Schleiermacher is certainly right, when he sees in this removing of the hand of God a divine working-out of whatever . . . results from it" ("Doctrine of Faith," b. i. pp. 496-7).

Our dear friend, Dr. Kahl, says, that, at present, the Augsburg Confession is the *only* symbolical book in Sweden; and this is now also the case in many other Protestant countries, in which it is, at least, the principal rule. Wherefore it is important for the New Church to show, that even this book is in contradiction with itself, and an oath to it is an oath of contradictions. Wherefore, by showing this and similar contradictions of Old-Church doctrines, conjoined with the proofs that even the universal truths of religion are denied, the way for the New Church is prepared.

Our dear Swedish friend has lost his only son, and will soon be quite alone; consequently, his noble heart is willing all the more to devote the rest of his days to the holy cause. The other brethren in Germany and Switzerland are firmly united, and continue to be zealous. The machinations of our false friends have no effect upon us. . . .

My measure to celebrate the Centenary, by reducing the price of the "Four Leading Doctrines" (together with my Introduction to all writings of Swedenborg, and voices from every century on the state of the church), of the "Apocalypse Revealed," and the works on "Divine Love and Wisdom" and "Divine Providence," on the "Last Judgment" and "Continuation," to the half, has not yet had any effect, although it appeared many weeks ago. There are many persons, believed to be pious men, who would not accept these works gratis; and one declared that he would not give to the "True Christian Religion" an abode in his house one night! Blind leaders of the blind!

May the Lord give you in the new year, in which I ended this long letter, his peace; and so, too, to all members of the church!

With great esteem,

Yours truly,

EMANUEL TAFEL.

TRAVELS IN THE HOLY LAND.

(Continued.)

JERUSALEM, Sunday, April 15, 1855.

WE lunch upon the rocks, just under the village, with a flock of sheep smelling about us; and we enter the village near the convent, which we visit again, seeing some tolerable old-style paintings in the Greek chapel. The sellers of trinkets collect in the outer church, and display their wares on the dirty stone floor for our inspection. I had already bought nearly all I wanted to carry off; but the ingenious fellows contrived to load my pockets with some carved shell-work before I could get away from their importunities.

We walked about the little village, and went into some of the shops where men were at work turning Mecca nuts into beads, and could but smile at the simplicity of their tools; the bow-lathe being the only thing in use for turning throughout the East; being seen in shops of cabinet-makers whirling the leg of a bedstead, and in the jeweller's nook drilling a hole in an ear-ring; always requiring one hand to turn the article back and forth, while the other holds the tool.

On our way back to Jerusalem, we stopped for a few moments on the hill near the Convent of St. Elias to sketch the outline of Bethlehem and its hills, hoping that the colors of that rocky landscape would always be supplied by memory while looking at the outline.

The next day (April 12) we walked out north of the city by the Damascus Gate, through the wheat-fields and olive-groves that abound in this direction, to visit some excavated tombs about a mile outside the city. The most extensive among them is supposed to be that of the Empress Helena. It is entered from an area sunk in the rock, on one side of which the remains of ornamental sculpture are seen over the former portal, where bunches of grapes and foliage are carved among other architectural ornaments. Below these is

a large recess in the face of the rock, which appears to have been the ante-chamber, but is now thrown open by the disappearance of the front wall of rock. Entering this, we descended over piles of loose stones to a small square doorway at the left end, through which we crawled on our hands and knees, and, striking a light, found ourselves in one of an extensive range of chambers hewn out of the rock, on the sides of which were niches, apparently for the reception of coffins. The doorways between these chambers were all low and small; and the doors which once closed them are lying on the floor, — huge blocks of stone, six inches thick, cut very smooth, and ornamented with panel-work. We found it excessively hot in here; and were glad to crawl out again into daylight, and to find an earthen jug of water, supplied by our Arab boy-guide, with which we could wet our throat and wash our hands after crawling in the tombs.

About a mile further north, and near the water shed between the Dead Sea and the Mediterranean, are many more tombs, all cut in the rock, one of which has a portal ornamented with a Roman pediment, and covered with delicately carved foliage. We explored them all as a matter of duty, but found little in the interior to interest us. There were many excavations among these rocks, where rain-water is collected and kept for the dry season. They are entered by small portals, like the tombs; and many have been used by the ancient inhabitants as cisterns: for there are grooves cut in the rock to conduct the water into them, which are not the work of any modern hands. Dr. Robinson cites these cisterns as one proof among others to show that the city-walls once included this region, perhaps under the Roman rule. The ground is now covered with rocky wheat-fields, in which are a vast number of wild flowers. The bright *gladiolus* and the delicate *cyclamen* are among the most common.

In the afternoon, we went into the office of a banker, north of the English church, to get a view of the Pool of Hezekiah. It is in the most crowded part of the city, quite surrounded by houses, and therefore not visible from any street. It was then about half full

of muddy water, supplied, as recorded in Scripture, from the "upper pool," in the Valley of Hinnom. Close by here we found a little shop, where a German woman sells little trinkets and household ornaments made of the olive-wood of the Mount of Olives, some of which we bought.

We afterwards walked out of the Jaffa Gate, and around to the cemeteries east of the city, on the slope of the Valley of Jehoshaphat. An enclosure on the eastern side of this valley, near the bottom, is called by the monks the Garden of Gethsemane, where Jesus stopped to pray while his disciples slept, shortly before the crucifixion. Some very old olive-trees are within the enclosure, which we now succeeded in entering; and a variety of very beautiful flowers are cultivated by the monks. One of them was watering the beds, from whom we begged some rose-buds from the numerous hedges of rose-bushes; but could not induce him to allow us to take even a leaf from the venerable olive-trees, which may be full two thousand years old.

On our way home, we ascended the hill inside the walls, just north of the Stephen Gate; from which we obtained another good view of the Mosque of Omar and its fine green court-yard, where the Mussulmans were strolling about and saying their prayers; while the clear, strong voice of the *muezzin* sounded forth from the nearest minaret the daily cry of "*Allah-Achbar!*" in long-drawn notes.

Our last days at Jerusalem were mostly spent in sketching the picturesque gateways of the city, and strolling about outside the walls, observing the habits of the inhabitants. On Friday, the Mohammedan sabbath, all the women are in the habit of strolling about among the numerous cemeteries outside the city; each *harem* being under the protection of a eunuch or a boy, who keeps away intruders. The women are all gayly dressed, and seem to enjoy very much this sort of recreation. You see them gathered in groups among the whitewashed tombs, eating oranges and figs while they squat upon the gravel, laughing and talking among themselves with unveiled faces. On our approach, they always hide one eye with their veil; leaving the other uncovered, in

order the better to satisfy their curiosity. Sometimes, though, when they see no one of their own people watching, they do not scruple to show their whole face. There are few beauties among them: their features are too fat, and their eyes too languid, to be called fine in comparison with those of the Jewesses, who have brought from Northern Europe much of the energy, and brilliancy of eye, of a Northern race.

[To be continued.]

PERSONAL. — We learn from a letter recently received from J. Y. Scammon, Esq., that he is spending the winter with his family in Dresden, Saxony. We are not informed when they expect to return to this country.

OBITUARY.

Mrs. SABRA BICKNELL PARSONS (by birth WATSON) died at her residence in Cambridge, Mass., on the 27th of January last. She was born on the 24th of January, 1810, in Barrington, R.I. Her father was the settled minister of that town; and her grandfather was one of the very few persons who have lived in three centuries, — having been born in 1698, and died in 1803. She was interested in the doctrines of the church when quite young; but perhaps did not fully receive them until about the time of her marriage to the late William Parsons, which took place in September, 1839. She joined the church in Boston with her husband, on the 6th of July, 1845.

A marked trait in the character of this most estimable and lovely woman was extraordinary sweetness of temper, and a disposition to postpone herself to others at all times and under all circumstances. No one was ever more free from all the common forms of selfishness; no one was ever more constantly and unreservedly devoted to the well-being of others; and no one more anxious to discharge every point of duty which the various relations of life presented to her. She inherited a natural goodness, which, while it won for her the affections of all around her, might well have deceived her into the

belief that she was *good enough*. But she knew the truth too well; and always, and, most of all, in later years of life, was most anxious to submit herself to the regenerating influences of the Lord, and to co-operate with all the means and influences by which her Father would revive a new heart within her.

Her mental characteristics were in singular harmony with her personal demeanor. The terms "gentleness and peace" are exactly applicable to her appearance. Uncommonly bright, intelligent, and well-informed, she was conversant with the artificial distinctions of social life; and her character was marked by modesty, simplicity, and truthfulness. She was literally the delight of the social circle; and possessed, in a remarkable degree, that rare quality in this age, of being a *good listener*, which is always combined with the ability to draw from others their best thoughts, without the appearance of effort or of constraint. At the same time, there was in her sphere a power to repress any thing that was harsh, uncharitable, or rude. She was as firm as she was gentle; and, in the most difficult and trying circumstances of life, never seemed to fail in what was, perhaps, her leading characteristic, —

"The steadfast quiet natural to a mind
Of composition gentle and sedate."

She was naturally very fearful of death, and circumstances in early life had deepened this terror; and she often expressed her apprehensions, that, when death came, it would bring with it fear and distress. But nothing of the kind occurred. She was aware of failing health for some months, and, for a few days, knew that there was fatal disease of the heart; that her departure was at hand, and that she was indeed dying. But her peace was unbroken. Through the dark valley she passed with such total absence of fear, or excitement of any kind, that the calm and perfect trust of her own mind was diffused through the house; and the children and the friends who saw her die could hardly grieve while she was passing so peacefully onward to a world of lasting peace.

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SERMON FROM MATTHEW VI. 9.

BY REV. CHAUNCEY GILES.

“Our Father.”

I HAVE limited my text to these words, because they fully embrace the subject I wish to consider; which is, “the Lord as our Father.”

The Lord is the only perfect Man. All human attributes and relations have their origin, and can only be found in their fullness and infinite perfection, in him. In created men, they are comparatively few in number, imperfect in form, and limited on all sides by weakness, impurity, disorder, and evil. In the Lord, all human qualities are divine. All the good affections that warm and animate human hearts, and all the forms they assume in the human understanding, — all conjugal, parental, domestic, social, philanthropic affections and thoughts, — have their origin in the Lord, flow from him, and, in their highest and purest exhibition in us, are only imperfect and finite copies of the infinite perfections of the original.

When the Lord is called “our Father,” then the words imply all that the *human* relations signify, and infinitely more. It is not in any abstract, figurative, or metaphysical sense that

they are used, but in the highest, the fullest, and most specific form possible. Give to the paternal relation all the qualities and perfections that it is possible for the human mind to conceive, and the Lord is all that, and infinitely more.

The only true standard for any affection or truth is the form, order, and perfection in which it exists in the Lord. But we necessarily gain our first knowledge of every affection as it exists among men; and we are too apt to take the earthly form for our standard, and, in our estimation, bring the Lord down to it, instead of endeavoring to exalt our conceptions as far as possible towards the Lord. Thus "we make the Lord altogether such an one as ourselves," or we deny to him any human qualities, and, by so doing, place him beyond the conception of any finite mind, in every form and degree. The true course is, first, to accept the truth, that all human qualities exist in the Lord, and then to exalt our conceptions of the form and mode of their existence to the fullest extent of our powers. Let us, then, in accordance with these principles, endeavor to learn in what respects and to what extent, as far as our conceptions will permit us, the Lord is our Father.

That the Lord is our Creator, and thus, in an eminent and peculiar sense, our Father, we all acknowledge; though this acknowledgment is so much a matter of words and forms, that it does not often seem to extend beyond the expression. Because the Lord does not appear naturally in creation, but works by means and instrumentalities, he does not seem to our dull perceptions to work so really as the instruments he works with. We see the instrument, but not the hand that wields it; and mistake the appearance for the reality, and think the means more important than the creative wisdom and power that wields them: we regard them as more real and efficient than He who alone does the work. But we ought to look entirely beyond the instrumentalities, and acknowledge the Lord as the cause of all causes, the creative life of all living beings, the former of all forms, the essence of all existence, and, in the truest, the highest, and only absolute sense, the Father of men.

But his right to the name of "Father" does not rest upon the act of creation alone. He possesses, in an eminent degree,

all the paternal affections in their absolute perfection ; and he exercises them towards us, his children, with unremitting fidelity. He did not merely create us, and then cast us from his hand as the mechanic does the machine, with no further thought or regard for us, leaving us to shift for ourselves : but the same power that created us is still employed in our preservation, protection, and sustenance ; and, if we could state all those qualities which ought to be found in a perfect father, we should find them all in the Lord.

One of the first and most essential qualities of the paternal character is that affection which leads to making suitable provisions for the sustenance, protection, and care of infancy. We are the most dependent and helpless then, and life is beset with more dangers than at any other period of our existence. If we are neglected then, all after-care is of no avail. If we are not protected from the dangers which threaten us on all sides, and our wants supplied by others, our life must cease. It is true, the more immediate and personal provision and care of infancy devolve, by the ordination of nature, upon the mother ; but he would not deserve the name of " father " who did not do all in his power to provide the means more remote, but not less essential, to the existence and well-being of his child.

Now, it must be apparent to the most superficial observer, that the Lord has made the most careful provision for the wants of his children during this tender period of their existence. He has implanted, in the mind of the infant, instincts which lead it to perform all the activities proper to its state, before reason or any intellectual faculty is developed. He has supplied it with sustenance exactly adapted to its wants ; and, if he has not immediately and directly supplied it with clothing and the more external protection adapted to its wants, he has done it none the less efficiently, and in a much more varied form. Does the natural father labor to build the house, to procure food and clothing, and the various necessities of life ? Does the mother prepare, apply, minister, and watch ? Are they both led by parental affection to do these things ? Is it their delight to " lay down their own lives " to minister to the wants of their children ? Is the mother's love, with sleep-

less vigilance, for ever brooding over the cradle of infancy, watching against every danger, providing every comfort, and, in all possible ways, ministering to the wants of her child? Whence comes this affection in the parent's heart? Does it originate there? No: it is only a derivative form of our heavenly Father's love for his children; it is his love for us. It is the mode which Infinite Wisdom has devised for our care and sustenance; and if the infant, as it lies in sweet but helpless innocence upon its mother's breast, could trace every emotion of the parental heart to its source, it would be found in the exhaustless fountain of all love,—in the love of the Lord for us. Parental love is his love; parental tenderness is his tenderness; and every form which it assumes in the father's or mother's heart—whether of energy to do, foresight to provide, diligence to execute, care to protect, patience to suffer, or the most vigilant and gentle affection to minister in countless and ever-recurring ways—is our Father's love, finited, modified, and specifically adapted to the necessities of our infancy: so that, long before we know that we have an earthly father, had we the power, we might look beyond all earthly parentage, and in the fullest, highest, noblest sense, with the lisping lips of infancy, call the Lord “our Father;” for he has provided for us, when we had no power, in any sense, to provide for ourselves. The moment we are born, we are cast into the lap of love; we are surrounded with an atmosphere of affection; we are protected by its sleepless vigilance; we are bathed in its quickening life. The care we receive does not proceed from a sense of duty; it does not depend upon acquired knowledge; it is not derived from reason, and directed to its end by it; nor is it forced by the fear of penalties. It is independent of all these. It flows from parental love. It is an instinct, a perception, which flows spontaneously to its end, without thought, without reason, without the coercion of duty or fear, without any special intention. The parental affections are borne along, in the currents of the divine order, to their specific ends; and thus, with no subtraction or modification of its significance, we may all lift our hearts to the Lord, and cry, “Our Father!”

But it is not in infancy alone that we are the objects of parental care and love. The affections excited by our helplessness and innocence extend to others more specifically adapted to our state as we grow up. They are the same in principle; but they assume new forms as our wants require. Paternal affection especially assumes a more positive form, and is directed to more immediate and specific ends; but, if we take the most common modes in which parental love manifests itself, we shall find that the Lord is still more our Father in every sense.

Love for his children leads the father to labor diligently to supply them with food and clothing; but all that the earthly parent does, or can do, is almost nothing compared with what our heavenly Father is doing. He created and fitted up the material universe to be a home for the infancy and childhood of his children, and this earth to be the distinct abode of one family of them. And what a beautiful and glorious home it is! how richly provided with every thing necessary for our comfort and happiness! He warms and lights it with the sun by day, and the moon and stars by night; curtains it with clouds of purple and crimson, and fills it at all times with ever-varying beauty. Every thing in it is adjusted with the nicest and most loving care to all our wants; as light to the eye, air to the ear, the forms of all things to our touch, attraction to our strength, the pressure and motions of the air to the form and nature of every muscle and organ, so that we can move in freedom. "Who," do you ask, "has done, is doing, all these things?" It is our Father. "For whom does he thus wonderfully, unceasingly, and lovingly act?" For you, and for me, and all his children. The wisest, the most powerful and devoted earthly parent can only select materials from this exhaustless treasury, and adapt them to some specific uses; and he can only do that little with the strength and intelligence our heavenly Father has given him.

But the Lord not only provides us with a home: he supplies us with food and clothing. How rich, how various, how nourishing, how delicious it is! As you pass through our markets and fairs, you find the greatest abundance and variety of

fruits and vegetables and grains. Who made them, and for what end? Our Father made them for his children. The apple, the pear, the peach, the berry and grapes, the corn and wheat, and every vegetable that grows above or within the ground, is a message of his love to us. It is the form which it assumes in coming down to us. It was expressly designed and adapted to our wants. The farmer and the gardener are only his instrumentalities. No father ever manifested his love for his child by procuring food for him, or by presenting him with the richest delicacies of fruit, in a manner so direct and personal as our heavenly Father declares his love in their creation. You may go through the whole earth, and count every thing in every zone on the earth, in the air and sea, that is pleasant to the taste, and wholesome and good for the life; and there is not one that is not the free gift of our Father to his children. Is he not, then, our Father?

The earthly parent supplies his children with garments to adorn and protect them; but who made the wool, the silk, the flax, and the cotton, and made them for this very purpose? Was it not the Lord? and is he not, then, our Father? The earthly parent supplies fuel of coal or wood to make the home of his children warm and light in cold and darkness; but his agency is only the slightest instrumentality. Who made the coal? Who, with wonderful and loving providence, laid it up in vast strata in the chambers of the earth, millions of years before man was born? Who is now continually forming from the inorganic elements, sending up from the ground, the vast forests which cover our mountains and hills and plains? It is our Father. And as we walk our well-lighted streets; as we sit in our comfortable dwellings, and enjoy the pleasant warmth and light, — we might, we ought to see, in all these provisions for our comfort and happiness, our Father's care and thought for us. They are the varied forms of his paternal love, the evidences of his unremitting and tender regard for all our necessities, and the messengers by which he conveys to us his blessings.

But, when we have said all that words can express, we have said nothing: his love surpasses expression. You may call

all science to your aid, which, vast as it is, has but just begun to lisp his goodness and paternal care. Let geology rehearse the history of his works through countless years, written in the rocks; let chemistry unfold the secret mysteries of affinities, of compositions and decompositions, of material forms and their innumerable combinations, and applications to human uses; let astronomy, and philosophy, and every mechanic art, each tell its wonderful story, — and you will find, that, however various and dissimilar in themselves, they all point in one direction: they are all the varied expression of one great, eternal, omnipresent truth. They are all the records of that love which knows no change; of that wisdom which leaves no means of embodying it untried; of that tender and ever-watchful Providence which provides, directs, and pours in full streams from exhaustless fountains, into every open receptacle in his children, the blessedness which flows from his paternal love. If we regard ourselves, then, as merely material and sensual beings, there is no possible sense in which the Lord is not our Father. If we look up, by night or day, every thing we can see — sun, moon, clouds, stars — was formed by our Father for us, his children. If we look around us, every bird, animal, vegetable, and form of matter, is a present from our Father to us, his children. It is everywhere the same, within and without. Our Father made them all: he made them all for us. He proves himself in all ways to be our Father, and acknowledges us in all forms to be his children.

A wise and good parent, however, will not rest with supplying the physical wants of his children: his principal efforts will be directed to their mental and spiritual wants. In this respect, also, the Lord shows how truly he exercises a father's care over us. All the provisions which he has made for our natural uses look to an end higher than themselves: they are all designed and especially adapted to call forth our intellectual powers, and to develop within us a moral and spiritual life. For this purpose they are not given to us directly, and in a form exactly adapted to our lowest needs, as he has given protection, clothing, and food to the animal, but through our instrumentalities, that there may always be some object to call

forth our thoughts and affections. He makes all possible provision for our wants while we are helpless, and continually surrounds us with motives to help ourselves. He presents us with all his gifts in a form specially designed to call forth our activities, rather than to repress and render them useless. In this respect he shows how far his wisdom surpasses that of our earthly parents, and how much better he loves us than they do; for they often labor their whole lives that their children may not labor. They wish to remove from them all necessity for it; and thus they attempt, from some false notions of independence and ease, to annul one of the immutable laws of life. The consequence is weakness, idleness, dissipation, and in the end, too often, the most miserable want. But our heavenly Father gives us the power to act, as the capital of life, and then surrounds us with every possible incentive to action. He allures us on all sides by the most tempting rewards; and, if these will not suffice, he spurs us by wants. He places motives within and without, and rewards every action in exact proportion to its merit and extent. All our pleasures and delights are enjoyed while we are active: and they can be given in no other way; for they flow from our activities. As light and heat flow from the fire only while it burns; as music comes from the instrument only while it vibrates; as we perceive the pleasures of taste, touch, or any other sensation, only while the organs of sense are in motion: so joy only flows from the soul while the affections or the thoughts are in actual exercise. For this reason, our heavenly Father has not given us a certain fixed amount of affection and knowledge, as he has the animal, beyond which we cannot pass; but he has given us capacities for action, indefinite in variety, and immeasurable in extent. He has made our happiness to consist in the orderly exercise of these faculties. He has surrounded us with every thing nicely adjusted to these faculties, and exactly calculated to call them forth; and he brings every conceivable motive to bear upon us, to incite us to action. He stimulates us by want, excites us by curiosity, entices us by the gratification of every sense, allures us by the charms of an infinitely varied beauty, encourages us by hope, and rewards us by ever-

increasing capacities for happiness. He has placed us in the midst of civil and social relations for the very purpose of calling all our moral qualities into activity. He has not given us knowledge, but has planted in the soul a thirst for it, and spread the open volume of the universe before us, that we may quench it, and, by so doing, excite a more ardent desire to know more. To the earnest inquirer for truth, he opens gate after gate in the path of wisdom, revealing new and more glorious vistas of truth; and thus he entices us on, always with the end that we may know and love, and consequently receive and enjoy, more and more of life.

Because he gives all these intellectual and spiritual joys through our activities, he gives them none the less really and personally, however. The best help the father can give his child is that discipline and those means which will assist him to help himself. There is no independence like self-help. Thus the Lord gives us all joys in the most efficient manner, and in their fullest form. Thus, if you ask, "Whence come the elevating pleasures of knowledge, the exhilarating joys of social life, the pure delights of friendship, the deep but quiet and ever-flowing peace of home, the serene and holy peace of heavenly blessedness? whence come all delights, all joys, all peace, all blessedness, by whatever channels they may reach us?"—the answer is always and ever the same: "They come from our Father; they are his free gifts to us, his children." Is he not, then, our Father?

But again: parental affection, in its highest and best forms, not only provides and gives, calls into play our various powers, and guides them to their proper ends, but it re-proves and restrains, it corrects and chastens. Many a parent almost loses the title to that responsible and beautiful relation by a weak fondness, which cannot restrain and chasten. But the love of our heavenly Father for his children is purer and wiser than that. As he has surrounded us with every possible means of happiness, and adjusted all our relations to the material world, to each other, and to himself, according to an infinitely wise order, every violation of that order must be attended not only with the loss of its proper delight, but with

positive suffering; and thus pains must for ever be in exact proportion to the extent of our departure from the laws of order, which are the laws of life. No paternal tenderness can abate one jot or tittle of the suffering; for that tenderness would be weakness and short-sighted folly which sacrifices the eternal future to the momentary present. But, if it is according to the ordinations of Infinite Wisdom that we should suffer when we violate the order of our lives,—as it certainly is,—it is not because our heavenly Father is angry with us, and chastens us to satisfy his vengeance; but it is to prevent us from going further astray. Suffering, in every form, is the loud and earnest call of love, that could reach us in no other way, warning us of our danger, and entreating us to return to the true path of life.

But he rests not here. He does not hold himself aloof in offended majesty, and leave his children to themselves in their wanderings, to suffer alone. He would be a most unnatural father, and ill deserving the name, who would not use every means in his power to save his erring child; to help him in his distress, and bring him back to the path of obedience and filial duty. And herein does the Lord show that his claims to the paternal name and office are paramount to all others. In what he has done to restore his poor wandering children to the paths of righteousness and peace, he has shown in all its depth and intensity the infinite tenderness of his paternal nature. He has followed them in every step of their departure from him, used every means which Infinite Wisdom can devise to arrest them in their career of folly and madness, and pressed upon them every possible motive for their return; and, even in their farthest remove and most stiff-necked and persistent rebellion, he has never withheld from them the little good they could receive. He has brought down his blessings to them in their lowest, most sensual form; he has adapted them to their state; made them palatable to their diseased tastes. He has veiled the brightness of his truth to adapt it to the weakness of their diseased vision, but always with the end of saving them from farther wretchedness, and restoring them to the blessedness of spiritual health.

And when his children had wandered so far, that neither the voice of prophet nor teacher nor inspired Word could reach them; when they had become blind to the truth, deaf to the voice of reason or authority, leprous with disease, and were rushing madly to destruction, with no eye to pity and no hand to save,—then he came in person, took upon himself our infirmities, bore our burdens, stood between us and those infernal powers which were driving us to destruction, fought our battles for us, conquered and subdued our enemies. He bared his own innocent heart to their most deadly assaults, was tempted and tried, scourged and crucified, to redeem us from the power of the enemy, to place us upon our feet, and to prepare the way for our salvation. And he accomplished the work he undertook. He gave sight to the blind, he opened the deaf ears, he healed the leprous, he made the lame walk, he cast out devils, he raised the dead. Who, do I say, veiled the brightness of his glory in a garment of flesh? Who, though King of kings and Lord of lords, took upon him the form of a servant, and became obedient unto death? Who gave *himself* to ransom us from eternal ruin? Who took upon himself our infirmities, bore our burdens, healed our diseases, gave us back our strength, broke the yoke of infernal slavery from our necks, subdued our enemies, saved us from eternal sorrow, restored us to the possibilities of eternal joys? Who did this? Who does it now, for you and for me, for every one who lives, and who will live? It was our Father; it was your Father and my Father. What tenderness, what compassion, what mercy, what infinite wisdom, what boundless love! All these attributes are our Father's. All these affections are exercised towards us, all this deliverance was wrought for us, his children. Is he not our Father?

This is enough; but it is not all: he has other claims to this relation. However great his love for us, and however various and innumerable the forms in which it is manifested while we live in this world, it is as enduring as it is great and manifold. What he can do for us in the body, in the material world, does not satisfy the fulness of his love towards us. This world is but the manger in which we are born,—the cradle

of our infancy. Our home is not here. We are, by the very constitution of our nature, spiritual beings, and were made to dwell in a spiritual world. But how shall we reach it? Who will break off the chains of flesh, and lift us out of this material prison? It is thought to be an easy and simple thing to separate the soul from the body; but it is because we see only one part, in reality no part, of the work, but merely the time and occasion when the work is done. If there was no attraction from the spiritual side of our natures, — no gentle but irresistible force, that disentangles all the cords that bind us to flesh, and extracts every fibre without breaking one; acting through all the intricate labyrinths and most delicate tissues of our wonderful form, without missing or marring one, so that we shall stand complete and perfect in the human form when we are raised up, — could our resurrection be accomplished? Can a blow or a disease do this? Could our earthly parents perform for us so great a work? No: there is no merely human power that can do it. And yet it will be done for every one of us, without any possibility of failure; and our Father will do it.

Who will guide us, when we come into that world where no earthly hand can reach us, on the endless journey of an immortal life? Who will protect and support us? Who will give us food and clothing, introduce us to our friends, prepare for us a home, and guide us to it? Who will go with us every step of the way, provide for us every necessity, and give with unstinted bounty the means of every delight and joy we are capable of receiving? It is He, and He alone, who taught us to call him our Father. Is he not, then, our Father? Does he not possess and exercise towards his children all the attributes that constitute the paternal character, in their infinite perfection? He has created us. He has watched over us in infancy and childhood, through a father's care and a mother's tenderness and love. He has provided us with food, clothing, shelter, in the richest variety and abundance. He has filled the world with beauty and harmony and light for us. He has placed us in the midst of every variety of forms and relations adapted to call into exercise the facul-

ties he has given us. He has made every sense to be an inlet of delight. He rewards us for every effort, both in the pleasure it gives, and in an increased capacity to receive and to do. He has implanted within us the love of knowing; and causes the pure streams of knowledge to pass continually before us, that we may gratify the awakened desire. He guides, restrains, and chastens us, when we wander from the fold of his love. He invites us to come to him when we are weary, — to cast our burdens upon him. He sustains us, and lifts us up, when we faint and fall. He heals our diseases. He calls us back from death to life; and he prepares for us a home — an everlasting home — in heaven, and fills it with a splendor, and beauty, and magnificence, which human language cannot describe. He calls us to himself, and introduces us into it, and makes us the free recipients of all the joys we are willing, or that he can make us willing, to receive. And he does all this, and infinitely more, with a freedom, a fulness, an assiduity, a gentleness; with an unfailing and ever-watchful tenderness; with an exhaustless bounty, that surpasses all human affection, as far as heaven surpasses earth. He does it all with a love that is infinite, — that is divine. Surely, then, he is our Father in the widest and fullest sense. Let us, his children, render to him the reverence and love due to his holy name.

EARLY RECOLLECTIONS OF THE NEW CHURCH IN BOSTON.

No. III.

DEAR MIRIAM, — Among the first receivers of the Heavenly Doctrines, and one of the twelve first organized, was dear old Madam Cowell. She had lived, I believe, at Hingham: at all events, it was there that she became acquainted with Mr. and Mrs. Hill, who resided one summer there with Mr. and Mrs. Henry; and it was from them she heard of Swedenborg. She had brought up her family, — a son and four daughters, —

when one of them (Mrs. Dunn) died, and left a young brood ; and she undertook, at Dr. Dunn's urgent desire, to give up her own house, and take charge of his. This double duty — the charge of two families — was faithfully and carefully performed.

Dr. Dunn was a reserved man ; whether naturally so, or in consequence of his widowed state, I had no means of knowing, as I had heard nothing of the family till the day of our first meeting, when I was introduced to Mrs. Cowell, and her daughter Maria who lived with her : but Dr. Dunn was always kind in his manners to Mrs. Cowell's guests, and she felt always free to receive us. Her heart was deeply interested in the welfare of the society, and she was ready to promote any use in the church. Maria was a fine, intelligent girl, refined and spiritual. She needed her mother's care ; for her health was delicate ; and she died of a consumption, before her mother, who lived to the age of seventy-seven, greatly beloved and respected by us all. She had the judgment and experience so useful in regulating young and ardent minds : and many looked to her for advice ; for she was in the life of the doctrines. Her daughter (Eliza Cowell) boarded at Dorchester, and, after her mother's death, kept house there, and had the care of Dr. Dunn's child, — an innocent, inoffensive boy, subject to fits ; helpless, having no physical strength ; but quite amiable, and his mind and memory richly imbued with texts of Scripture and precepts of life.

Mrs. Davidson was another daughter, who lived at the South, and visited occasionally. Dr. Cowell, the son, was a physician, and lived at Nantucket. I had once the pleasure of meeting him at Dr. Dunn's, a short time before his death. His widow, and one daughter, Sarah, have been much among us, and were both members of the church. Mrs. Cowell — an efficient, kind, and lovable woman — died only lately ; was well known, and will be long remembered. Sarah was a good girl, and tried every way to assist her mother and support herself. She kept a school in Dorchester, where she was highly valued, till a fit of sickness broke that up.

She went to the South with her mother, and was engaged as

teacher in a private family. Knowing that she had a heart-complaint, she was aware that she might die suddenly, and had been conversing one afternoon, with the grandmother of the young people she instructed, on the subject of death, when, asking what the time was, she went into the next chamber, was heard to cough, and found dead. Her mother returned to Boston, and remained among us, always finding an object for her heart and hands. Her death, too, was sudden.

Dr. James Mann removed his family from Wrentham to Boston. He was a widower, with several daughters and a son. We very soon removed from Mrs. Prescott's little room to his house, and held our meetings there. Miss Abby Everett was a resident in his house, and gradually became a full receiver. Dr. Mann told me he had been a Deist before he met with the doctrines. He was much in earnest; but could not believe that any one could fail of believing them, if presented to his understanding. The two Mr. Worcesters, and some of the collegians (of which there was a fine set at that time), the Fosters always, Madam Cowell, Mrs. Prescott, sometimes Mrs. Minott (Mrs. Wilkins), and Eliza Cowell, met together. There were occasionally twenty. We used to meet on Thursdays. We read the Word and Swedenborg, and conversed. One day, Miss Hannah Adams came among us: it caused a delay and consultation among some. It was evidently from mere curiosity that she introduced herself. She did not come again. There was always something interesting going on, — a new member coming; a new view from the doctrines; discussion of old opinions; reception of new truths; a good deal of life among us; struggles out of the Old Church into the New; friends on the outside opposing, those within welcoming. It is very different now-a-days; at least, it seems to us all calm, and well established. Individuals may have trials, but they cannot be such as the *first settlers* have known. The world itself is in a different state: it is nearer daylight. All minds, generally speaking, are turned towards *truth*. Truth in the sciences, — even that helps; and the Word is more revered, even when not better understood. All well-disposed minds cling to it; for where can they go? They know it is the only stronghold; and

dare not let go, lest they become completely bewildered. O men of science, how I long to have you acquainted with the philosophy of Swedenborg, that it may become a stepping-stone to raise you towards his theology! All in thy blessed time, bountiful Saviour of the world, the Regenerator, Creator, and Saviour of thy poor creatures. *Father indeed.* M. G. C.

Boston, Sept. 23, 1856.

HEAT THE CAUSE OF ATTRACTION.

BY JAMES SCOTT.

No. IV.

70. It has been several times suggested, that the train of reasoning in the foregoing numbers is too abstruse for common understandings; and, wishing to render it as simple as possible to the apprehension of every mind, I am induced to present another short number, with that purpose in view.

71. All that was said in the first number about the internal fire of the earth, and the mode of its existence (n. 16-21), may be passed over, as having no further relation to the argument than as it shows that the earth, which is a heavy and powerfully attractive body, is furnished with an immense supply of heat, as the cause of its attraction; being, in fact, almost wholly composed of air in combination with caloric, both in a state of such extreme condensation as to be heavier than ordinary rock. What we need chiefly to consider is the entire inertness of all ponderable matter composing the mineral kingdom, and the essential activity of caloric, or ether, with its various qualities already described (n. 4-15, and others); its fluidity, elasticity, motion in straight lines, &c., and more especially its attraction for all other forms of matter.

72. In order to acquire a more adequate idea of the power of this attraction, let us consider heat in its connection with steam and the steam-engine. Look at a high-pressure engine, with a piston of six feet in diameter, using steam at a pressure of

sixty atmospheres. At every stroke of the piston, a weight of more than a thousand eight hundred tons is lifted to the height of the cylinder! If the steam were more closely confined, and heated still further, no weight, and no strength of iron, could resist its power. Probably no one doubts that all this immense power of steam is derived from the fire within it. Many large manufacturing establishments are moved by the power of *cold* water, derived from its gravity; but this power is millions, and perhaps billions, of times increased by combination with heat.

73. But what is here to be particularly considered is, how the heat is made to combine with the water and with the steam. A fire is kindled in the furnace, under the boiler, and the heat enters the water through the iron. Is it forced into it by the kindled coals, or by any power operating from without? In order for any fluid to be forced by pressure against resisting force, it must needs be confined, as is the water in an hydraulic press. If this could flow away freely in any direction, no force could be exerted through it. But the fire in the furnace is unconfined: it is at full liberty to flow forth, not only through the air-passages, but through the walls of the furnace, in all directions, and escape into the universe. It is not, therefore, forced into the water and into the steam against the immense weight on the piston; it enters by force of its own attraction for the water: and the weight raised by it may give some idea of its attractive power. Again: when the cylinder is filled with steam, and a small jet of cold water is thrown into it,—as in the first invented engines,—how suddenly every thing is reversed! With what tremendous and instantaneous force the heat rushes into the cold water, carrying the steam along with it, and leaving a vacuum behind, down which the piston plunges, impelled by the weight of the superincumbent air! Here, again, it is most evident that the heat enters the water by its own attractive power; for the vacuum is equally made, whether the piston is allowed to descend and fill it, or not. These are single instances of a universal principle,—the strong attraction of caloric for other forms of matter.

74. But some, perhaps, may be inclined to doubt whether the action is mutual ; whether the heavy body is equally attracted towards the heat ; whether, in short, action and reaction in this case, as in all others, are equal. And they will say, If this be so, why do we not see repeated instances in which heavy bodies are impelled toward the fire, or toward other heated bodies ? This *argumentum ad absurdum*, which, no doubt, consciously or unconsciously influences the minds of those who doubt the truth of the doctrine, will vanish, if we show that such action actually takes place in the full degree required by the hypothesis ; or rather, if we show, that, so taking place in the small and near objects within our ordinary observation, they must of necessity remain inconspicuous. Let it be first observed, that, although caloric rushes with such violent force from a heated body to a cold one, it tends to draw them together only in the degree of its own attachment to the heated one ; and, since it is there in great excess, it is ready to fly off by its own elasticity. It has, however, *some* attachment in opposition to that elasticity ; and, to that degree, is efficient in drawing them together. Let us inquire how much this is.

75. Suppose we have a stone globe, of like density with our great globe, the earth, whose diameter is the thousandth part of a mile (five feet twenty-eight hundredths) : then, if we call the diameter of the earth eight thousand miles, it is eight million times the diameter of the small globe. It is well known that globes of equal density exert attractive power at their surfaces just in proportion to their diameters : therefore the attraction of the earth for a small particle on its surface is eight million times greater than that of the small globe for the same particle placed in contact with it. Suppose this particle were suspended in still air by an imponderable cord a hundred feet long, so as nearly to touch the small globe at one side on a level with its centre : any scientific person of your acquaintance will tell you, that it will be drawn from the perpendicular towards the small globe by the attraction of the latter, nearly, but not quite, a seven-thousandth part of an inch. Having settled this point, suppose we could discover the unknown cause of gravity, and so use it as to double the attractive

power of the little stone globe, making it equal to that of a globe of lead of like dimensions: then the suspended particle would be attracted toward it *two* seven-thousandths of an inch, instead of one. We possess no scales to measure or weigh the difference.

76. Let us now suppose that the discovered cause of gravitation were caloric, and that, by heating the stone globe to a white heat, we double the quantity of caloric which it contains (though this is not probable): a like result is obtained as before. We have a terribly hot furnace in the stone, whose doubled heat doubles its attractive power; and, after all, it attracts the particle only two seven-thousandths of an inch from the perpendicular. And this is all that is claimed for it; just as much as it *must* have, and no more, if heat is truly the cause of gravitation. We may say that the heat of the stone is powerful, in itself considered; while it is next to nothing, as it ought to be, when put in competition with the immense ocean of fire in the bowels of the earth.

77. Some may still object, that, according to this showing, the heated stone should be doubled in its own weight. Its own attractive power is doubled, it is true, both as respects the particle and the earth; but, to double its weight, you must double the heat of the earth as well as its own. The attraction of the earth for the stone, while cold, is 512 millions of millions of millions times greater than that of the stone for the earth, as may appear by cubing their diameters. The sum of both is the true weight of the cold stone. By heating it to such degree as to double its contained caloric, if earthly furnace could do it, and thus doubling its attraction, you would add (if I make the calculation rightly) less than the three million-millionth part of a grain to the stone's weight.

78. We have before treated of caloric, or ether, in its connection with solid bodies; how it is greatly condensed within them, and forms a dense sphere around them, and, as it were, possesses them entirely, and gives to each all the qualities it possesses as an aggregated unit. I think the New-Church reader will remember that we are somewhere authoritatively

informed, that ether, by its pressure, holds bodies in connection, as we have shown (n. 13, and subsequent numbers). The pressure of the air is not ordinarily felt; and yet we know that it is very great. How much greater is that of the ether has not yet been measured.

79. Is it supposed, that while heat thus enters into bodies, and forms their spheres, it loses perchance in any degree its common characteristics? As soon as a body is heated, it begins to communicate its caloric to all colder bodies; which, indeed, radiates from its surface in straight lines and in all directions, enlarging and intensifying its sphere; which emulates the great solar sphere, and exhibits essentially the same properties as when it first descended from that luminary. Hence it seems clear that its attractive force is neither lost nor impaired by condensation in other bodies.

80. In a former number, much was said (n. 45-50) to point out the precise mode of operation by which heat impels one heavy body towards another, as the earth towards the sun; and this reasoning is considered abstruse. It may all be set aside by those who do not see the force of it; for is it not enough to say, and is it not indubitable, that the immensely attractive power in the caloric, belonging to that great globe of fire, the sun, acting on the matter of which the earth is composed, will draw the earth towards the sun, if no opposing power prevent the motion? And, reciprocally, the caloric of the earth, acting in a way to draw the sun towards itself, tends in a less degree to the same result; as a man in a boat, pulling at a rope attached to the shore, draws the boat to land.

81. If the heat which fills the earth were so diffused as to be of like density with that part of the solar sphere with which it came in contact, it would rest in equilibrium, composing, in that case, a part of the sphere; its attractive power towards the body of the sun would be exactly balanced by its elasticity; or, in other words, by the power of the sun which sends it forth: but, in its present state of extreme condensation, it seeks the sun with power greatly preponderating over that of the few and feeble rays opposing its course. What was said of a vibratory motion in the ether was purely hypotheti-

cal, intended only to suggest a conceivable and possible mode by which its attraction for dead matter effects the reciprocation, causing the earth to approach itself.

82. And again: in regard to the precise mode of operation, before explained (n. 59-67), by which ether causes a body once set in motion to continue such motion with undiminished force, this may all be passed over by those to whom it seems obscure, —all, excepting so much as is designed to show that it offers no obstruction to motion; and then, if the reader has become satisfied that it is one quality of ether to move in straight lines, and that it so moves as by a kind of life-like vigor of its own, however derived, is it not plain, beyond a peradventure, that all bodies of which ether forms the sphere, and with which it has once been set in motion, will be carried onward by it continually, until obstructed by extraneous causes?

83. Various attractive fields of inquiry will suggest themselves in connection with the operations of ether, or caloric; such as the discovery of some common standard by which to determine its comparative density in all cases; the tendency of bodies to the spherical form; the circumstances attending their axillary motions; capillary and chemical attraction; combustion; the whole science of optics; and many others. The writer, admonished by the state of his health, does not contemplate the pursuit of such like inquiries, to any extent, in this state of being, but would recommend them to younger and more vigorous minds, to whose taste they are congenial, and with whose proper pursuits they would not interfere, and especially to those who have the means of tracing the sublime correspondences involved; believing that all true knowledge thus obtained cannot fail of being eminently useful, not only on the low plane of nature and the arts, but on the higher planes of spiritual life.

FIFTIETH GENERAL CONFERENCE.—CELEBRATION OF THE
CENTENARY.

[Concluded from last Number.]

ON Thursday evening, a still more numerous meeting assembled to tea in the same saloon. Friends from nearly all parts of Lancashire, and from various districts in Yorkshire, Cheshire, Lincolnshire, Staffordshire, Northamptonshire, Warwickshire, and other counties, were present on this occasion. The hall was crowded in every part. The subject was the Last Judgment. The Rev. Dr. Bayley was appointed to the chair. The order of proceeding was as follows:—

HYMN.

"Before Jehovah's glorious throne,
Ye nations, bow; with songs adore," &c.

PRAYER.

Subject for consideration, "The Last Judgment."

I. "What is understood by the former heaven and the former earth which passed away."—By Mr. J. B. KENNERLEY.

II. "Who and what manner of men those in the former heaven and in the former earth were."—By the Rev. W. BRUCE.

ANTHEM.

"Behold, how good and how pleasant it is for brethren to dwell together in unity!" &c.

III. "That, before the Last Judgment was effected upon them, much of the communication between heaven and the world—therefore, also, between the Lord and the church—was intercepted."—By the Rev. E. D. RENDALL.

IV. "That, after the Last Judgment, the communication was restored."—By HENRY BATEMAN, Esq.

ANTHEM.

"Blessed are the poor in spirit; for theirs is the kingdom of heaven."

V. "That hence it is, that after the Last Judgment, and not sooner, revelations were made for the New Church."—By the Rev. J. H. SMITHSON.

VI. "That the state of the world and of the church, before the Last Judgment, was as evening and night; but, after it, as morning and day."—By the Rev. Dr. BAYLEY.

The six propositions which supplied the various speakers with subjects on which to address the assembly, were taken, as our intelligent readers will observe, from Swedenborg's work on the "Last Judgment." The speeches were intended to illustrate these propositions, and to show forth the facts and truths they involve. Without giving these speeches in detail, we can here only state, that each speaker, with a certain degree of fulness, clearness, and power, illustrated his topic, and brought it home to the conviction of those who were in some degree acquainted with the doctrines of the New Church. For it must be confessed, that on very many subjects, such as the "World of Spirits;" the "Nature of a General Judgment, and the Mode of its Execution;" the "Formation of a New Heaven and a New Earth;" and likewise the "True Nature of the Human Soul," — the new theology has not only to supply "*new wine*," or genuine intelligence, but also "*new bottles*," or true scientifics and knowledges to contain the genuine intelligence; and that, if these true scientifics and knowledges are lacking, the real intelligence on the subjects involved in these important propositions can only be seen in obscurity, however clearly they may be explained. It is true, that the Word, when understood by means of a genuine doctrine, clearly unfolds these scientifics and knowledges; but, as stated in the "Affectionate Address" by the Rev. W. Bruce, these knowledges could only be seen by the first Christian church in dimness, as "through a glass darkly," without a knowledge of the spiritual sense of the Word.

This meeting was concluded by the following hymn, which, on account of the extraordinary emotion and pathos with which it was sung by the numerous assembly, we give entire: —

"Jesus, Jehovah, Lord!
Now spread thy truth abroad
From shore to shore;
Scatter the clouds of night;
Open our mental sight;
Bless us with heavenly light
For evermore.

Stretch out thy mighty hand;
In this and every land
Evil subdue;
Satan's dominion end;
Ever thy church defend,
O Lord! our God and friend,
Gracious and true.

Thy mighty power we sing,
O thou eternal King!
By heaven adored:
Nations shall bow to thee;
Subject the world shall be
Unto thy majesty,
Jesus our Lord.

Rise, O Jerusalem !
Bring forth the diadem ;
Crown him, and sing ;
His sovereign power make known ;
Hail Him who rules alone
On heaven's eternal throne, —
Jesus thy King."

On the Friday evening, divine service was again held in the church in Peter Street, when the Rev. D. G. Goyder delivered an excellent discourse to a numerous audience from Psalm lx. 4: "Thou hast given a banner to them that feared thee, that it may be displayed because of the truth." The discourse bore an evident relation to the subject of the Centenary, in which the banner of truth is again displayed to all who have a desire to fear the Lord and to become regenerate.

On the Sunday morning, Aug. 16, a discourse was delivered in the church in Peter Street, Manchester, by the Rev. George Field, from America, minister of the Society at Detroit, Mich. The subject of this excellent discourse was founded on Ezek. xxviii. 1-8. The subject in these verses, in the literal sense, is the judgment of the Prince of Tyrus, whose people, having acquired great riches, devoted them to mere earthly ends, and were consequently condemned; but, in the spiritual sense, those are described who are rich in the knowledges of what is good and true, but who, not applying them to the proper purposes of the spiritual life, falsify those knowledges, and are consequently condemned at the period of judgment. The discourse was delivered in a most impressive manner, and evidently affected the numerous congregation. The important conclusion was, that the man of the New Church, who is, or who may be, in the possession of much knowledge respecting divine truths and spiritual things, and, in a spiritual sense, is consequently rich, is bound, if he desires to be saved, to make a good use of these spiritual riches; otherwise, at the period of judgment after death, he is liable to the severest condemnation.

On Sunday afternoon, agreeably to announcement, the Holy Supper was again administered. The attendance on this occasion was larger than on the former, there being about ninety-six present. The service was conducted by the Rev. R. Storry, Vice-President of the Conference, and the Rev. J. H. Smithson. This divine sacrament has a tendency, when any degree of regeneration exists in the spirit, to open the interiors of the mind for the reception of a greater measure of the Lord's divine love and mercy, which, in the external, manifests itself in a fuller sensation of love to the neighbor. This fact, we are certain, was felt by all present.

In the evening, the Rev. R. Storry preached from Rev. xxi. 5: "And He that sat upon the throne said, Behold, I make all things new." In this able discourse the preacher showed that the Dispen-

sation of the New Jerusalem was the fulfilment and the crown of prophecy. In proof and illustration of this, he quoted a long series of splendid predictions from nearly all the prophets, the fulfilment of which, in a general sense, could only be accomplished, as the "glory of the latter days," in the church of the New Jerusalem. The application, in the latter part of the discourse, of the Heavenly Doctrines of this church to the individual and daily character of man, was exceedingly edifying and beautiful; and all seemed deeply impressed with the practical and elevating tendency of the doctrines.

On Monday, Aug. 17, many of the friends made a visit to the Exhibition of the "Art Treasures;" and others, according to the proposed arrangements, went to Bowdon, about nine miles distant, and enjoyed a picnic in the beautiful park of the Earl of Stamford.

It is not necessary to give in this place an account of this beautiful Exhibition of the choicest treasures of art. To describe it adequately is indeed beyond our power; but those who, in future time, may read this record of the principal proceedings of the first Centenary of the Lord's New Church, may, from the numerous documents respecting it, have abundant opportunity of being instructed as to this magnificent Exhibition, which has been so great an object of attraction to the civilized world.

We now come to the third great meeting, which took place in the same Hall, on Tuesday, Aug. 18. The friends did not on this occasion meet to tea, as before; but, at seven o'clock, a considerable number had assembled in the Hall. The number, not so large as on the two former occasions, gradually increased, when the chair, by appointment, was taken by the Rev. J. H. Smithson. The meeting commenced with the hymn, "Help us to help each other, Lord," &c., and with prayer, when the Chairman announced the objects of the meeting. The subjects for consideration involved some of the essential features of the New-Church doctrines, and were as follows:—

I. "That the New Jerusalem mentioned in the Revelation is a New Dispensation of religious truth, drawn from the Word of God by one providentially enlightened for the purpose of announcing its commencement." — By the Rev. J. H. SMITHSON.

II. "That the doctrine of the New Jerusalem concerning the Lord, drawn from the Word, is, that he is to be thought of as 'God in Christ,' 'in whom dwelleth all the fulness of the Godhead bodily;' as Jehovah in an assumed and glorified Humanity; this being the only conceivable idea of the Supreme, — an idea concerning him which not only demands the acknowledgment of the Divinity in the Humanity, but also a belief in the Divinity of the Humanity itself." — By the Rev. R. STORRY.

III. "That the Word of God, being the Divine Truth itself, therefore contains an internal or spiritual sense, distinct from the sense of the letter, whereby it is holy in every syllable; which spiritual sense is the ground of its inspiration, its holiness, and its power." — By the Rev. F. MADELEY.

IV. "That the doctrines of the New Church supply a rational demonstration of the existence of spirit, and of the spiritual world, which is felt to be one of the pressing wants of the age." — By the Rev. W. WOODMAN.

V. "That all religion has relation to life, and the life of religion is to do good: nevertheless, that no one can do good of himself, but from the Lord alone." — By the Rev. Dr. BAYLEY.

The addresses, each of which occupied about half an hour in the delivery, on these several subjects, were intended to illustrate the principles and doctrines contained in the respective propositions; and we think, from the sustained attention of the audience, the effort was successful. The addresses, we understand, have been taken down, and may ere long be published in a verbatim form, as one of the records of the celebration.

We now come to the farewell *soirée* on Wednesday, Aug. 19, in the same Hall, which was tastefully decorated with beautiful pictures, flowers, and festoons for the occasion. A marble bust of the late Rev. John Clowes — a striking likeness, and exquisitely executed — was kindly presented for the occasion by Mr. Alderman Agnew. Placed on a pedestal in the centre of the platform, the venerable countenance seemed to look with satisfaction on the numerous assembly, which was larger than at any previous meeting. A greater number assembled to tea, and the Hall was more densely crowded.

The objects of the meeting were announced by Mr. S. M. Warren. These objects were, *first*, to hear a brief address, in his own (German) language, by Dr. Tafel; *secondly*, to hear a speech by Mons. Le Boys des Guays, in his own language (the French), to be afterwards translated to the audience; and, *thirdly*, to hear the Declaration of the essential principles and objects of the New Church, in its relation to all nations, peoples, and tongues, as agreed upon by the Conference, and approved of by the foreigners present, and signed by the President, Vice-President, and Secretary.

As at the first meeting, so at the last, singing in solo and part songs formed a delightful element of the social circle. The programme announced a variety of pieces from Mendelssohn, Verdi, Balfe, and Bishop; also some Scotch songs; and, finally, a parting hymn, full of the spirit of supplication and of prayer that the New Church of a pure Christianity might increase and prosper upon earth.

Mr. Broadfield, another member of the Executive Committee,

introduced Dr. Tafel to the meeting. After several rounds of applause by which he was greeted by the assembly, he addressed them by saying, that the first thing he should do was to thank all present for their very kind reception of him, and for the honor they had done him by the address presented to him at a previous meeting. He had, it is true, been for many years devoted to the cause of the Lord's New Church; but all the honor and merit of his doings, which they had so kindly acknowledged, he transferred to the Lord, to whom alone every thing in the way of goodness and praise belongs. He had especially three points on which, in few words, he would address the audience before him. The *first* was the idea of the *one true God*, as opposed to the prevailing idea of three divine Persons in the Godhead, amounting in reality to the idea of three Gods. The *second* was the idea of God's nature and attributes, which, in the theology of the New Church, are so beautifully in harmony and consistency with the highest possible conception of the rational mind. He compared the ideas of the New Church on this subject with the prevailing ideas of the Old-Church theology, in which there was no distinct view of the harmony of the divine attributes. God's justice did not harmonize with the rational idea of human justice; and all was confusion, fallacy, and inconsistency. The *third* point was the union of charity, faith, and good works, as essential to salvation, contrasted with the doctrine of salvation by faith only. The professor (Dr. Tafel) descanted for a few minutes on each of these important topics; and those who understood him were much struck with the truth and clearness of his remarks.

The address of Mons. Le Boys des Guays was as follows:—

“Dear Brethren in the Lord, — May we be permitted (M. Harlé and myself), before separating from you, to express, in a few words, our great gratitude for all the tokens of affection which we have received at your hands. We came to unite with you in celebrating the commencement of the second century of the Lord's New Church; and, as representatives of the New Jerusalem in France, it is with the greatest joy that we have found in the city of Manchester, the cradle of the New Church, brethren from the principal states of Europe and America, Sweden, Denmark, Germany, Russia, Switzerland, and the United States.

“If the other nations of the earth are not represented in this first congress of the New Church of the Lord, it must not be said on that account that the church does not exist with them: it does exist with them, without their knowing it; for it is everywhere, where man acknowledges one God, and lives a life in accordance with the precepts of the Decalogue.

It is no cause for surprise that some nations of Christendom are not represented here. If we were a sect, like all other sects, as history proves, we should in a very little time have reached our apogee, and further increase would have been impossible; but we

are of the universal church of the Lord Jesus Christ. Small in numbers as seen by the eye of man, we are, nevertheless, diffused over the whole surface of the globe; and there is no country where we have not brethren. All who live conformably to the precepts of their religion are with us, whatever may be their creed. Their faith, it is true, differs from ours; but that does not exclude them from the church universal: they merely do not clothe themselves as we do. Faith is the garment, charity is the body; and it is by charity or mutual love that man is conjoined to the Lord. It is therefore useless to try to count us: the Lord alone knows our number; for he alone looketh upon the heart.

“Besides this, if we carry our thoughts to the contemplation of the events which have occurred in the first century of the New Era, we shall recognize, that, from the year 1757, those words of the Lord began to receive their fulfilment,—‘Behold, I make all things new.’

“America founded its liberty in the north, and is emancipating itself progressively in the south. Europe is tending to a complete emancipation, which, chiefly since 1789, is evident to all men. Asia is rousing from its immobility. Africa, hitherto so unknown, is now being explored to its very centre; and soon there will remain no corner of the globe, no little island, which has not been visited.

“And as, in the natural degree, the Lord prepares so extensively to renew the face of all things; so, if we would examine attentively the condition of men’s souls, we should perceive, that, in the spiritual degree, he prepares their hearts to receive the Heavenly Doctrines which he has manifested to the world through the medium of his servant Swedenborg, — doctrines which henceforth will lead to happiness in this terrestrial life, and will procure for us bliss in the eternal world, if we continue to the end to put them in practice.

“The destiny promised to the New Jerusalem will become each day more evident, and its development more rapid, in proportion as each individual strives to hasten forward his own regeneration. It is thus that we shall be able to advance the Lord’s reign upon the earth; and our posterity, in celebrating the commencement of the third century of the New Church, will be grateful to us for having, by our lives, contributed to its progress.

“Let us therefore, in separating, bless the Lord for having brought us together, and for having inspired us, during the period of our communion together, with mutual love, which constitutes heaven; and let us pray that he will preserve within us faith, charity, and works.”

These addresses were received with great applause; after which, when the company had been delighted with a solo by Miss Collins of London, and one by Mr. George Broadfield of Manchester, which were encored, the Rev. Dr. Bayley proceeded, after a few remarks, to read the following —

"Declaration of the Members of the New Church, assembled in Conference at Manchester, August, 1857.

"We, the Ministers and Representatives of the New Church signified by the New Jerusalem in the Revelation, assembled from various portions of Great Britain, together with brethren from different parts of the world, united with us in our meetings in the Centenary year of the New Church, do feel it our duty to declare our full and fervent conviction, that the divine Saviour of the world, the Lord Jesus Christ, is the only God of heaven and earth, and thus is the only source of every blessing for mankind. The whole Trinity is in him: his infinite love is the Father, his divine humanity is the Son, and his outflowing spirit of love, holiness, and power, is the Holy Spirit. We invite all men to worship Him whom the angels of heaven worship. Him we revere, him we adore; and him we desire, in all things and at all times, to obey.

"He has created man in his image and likeness that he may be trained on earth to become an angel of heaven. He has given to men the two grand faculties of will and understanding, that they may be taught and freely led to will all that is good, to understand all that is true, and thence to act from liberty according to rationality.

"Love is the great principle of religion, — love to God, and love to man; but, for love to develop itself in the human character, man must be free.

"The commandments of our adorable Saviour, given first by him as Jehovah in the Old Testament, and confirmed by him as the Saviour in the New, are the true path of salvation and happiness, the only lasting remedy for human sorrow. We earnestly invite all men to bring them into daily practice, and to pray to the Lord Jesus Christ alone for constant power to do so.

"The Word of God, which is holy in every syllable, is, when understood in its spiritual sense, the great light of spiritual life, the chart of true progression, but can only be understood and loved as men are freely led to open their minds to perceive its wisdom and to accept its teachings. But, as no one can become truly wise and good except in freedom, we declare it to be our firm belief, that all men should be free, to the fullest possible extent, to worship God, to publish their sentiments, and to carry into practice their conscientious convictions of duty. We invite all men, rulers and people, to give to all others, willingly, the fullest freedom to exercise their religious rights, as ordinances of Him who is all-wise and all-good.

"We declare it to be our belief, that no man can be blessed himself, except so far as he strives to impart blessings to others; and hence that a generous and brotherly recognition of the rights of others, especially of full freedom of faith and practice, is the grand law of Providence for individual regeneration, for social happiness, and for national advancement.

"We desire to press it, therefore, on the attention of all mankind, that they should serve one another in love, especially in the promotion of their dearest rights, irrespective of creed, caste, or color, in the full faith that this ordinance of Heaven can only result in good. Thus will the families of the earth become promoters of each other's improvement and happiness, and 'the kingdoms of this world become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever.' Thus will the human race truly realize 'glory to God in the highest, and on earth peace, good-will towards men.'

"JONATHAN BAYLEY, *President*.
RICHARD STORRY, *Vice-President*.
HENRY BUTTER, *Secretary*."

This Declaration, agreed to, as stated above, by the foreign brethren present, will go forth to the world as the unanimous voice of the Conference and of the Centennial celebrations. It is to be published in the newspapers of England; and, when translated, it will be announced in the gazettes and journals of foreign countries, especially of Germany and France. In this way it is hoped that some attention may be awakened to the important claims of the theological works of Swedenborg, in which the doctrines of the New Dispensation of Christianity are explained and promulgated to the world.

As this delightful meeting was now drawing to a close, Mr. Gunton, of London, moved a vote of thanks to the brethren of Manchester for their hospitality and kindness on this important occasion. He accompanied his motion with many warm-hearted remarks, expressive of the sentiments and feelings of all who had visited Manchester during the Conference and Centennial celebration. A hymn having been sung, the Rev. E. D. Rendell pronounced the benediction, and the assembly separated.

[On reviewing what we have written, we are not aware that we have stated any thing beyond the mere facts of the entire proceedings. We have not pretended to give an account of the spirit of mutual good-will and of that heavenly love which seemed to prevail, and which, in order to be duly appreciated, must be felt, as no words can give an adequate description of its influence. The speeches, as stated above, have been taken down, and may probably, ere long, appear in a pamphlet. — EDITOR.]

SPIRITISM.

A Lecture delivered before the Boston Society, at a Social Meeting, March 11, 1858.

BY JOHN E. WILKINS.

It is now about forty years since, in the course of the Divine Providence, the works of Emanuel Swedenborg were first brought to the attention of a few persons in this place and its vicinity, who appear to have been prepared for the reception and early profession of the doctrines which said works were designed to reveal and illustrate. From the humble and feeble beginning of twelve persons assembling together and forming themselves into a society (one-third of whom are still remaining with us), by apparently orderly developments and regular accretions, both from the world around and from a new generation springing up in the midst, the society has increased forty-fold in the forty years; and the prospect now encourages the hope, apparently well grounded, that a still more prolific increase may crown and bless the coming years.

Forty years ago, the receivers of the Heavenly Doctrines were regarded as, to say the least, a peculiar people; scarcely less so than were the Jews of old in the eyes of surrounding nations. The doctrines of the New Church were, of course, but little known, and were still less heeded; but there were certain circumstances and characteristics currently reported to attach to Swedenborg himself, and which were also supposed to attach to his followers in an equal degree, which had the effect (and perhaps naturally enough too) to place them in a category by themselves, and to separate them in a considerable degree from a common fellowship with others, on the natural plane of civil and moral as well as religious life. By forming themselves into a society for religious worship, they separated themselves voluntarily from other religious societies; and it was found practically difficult to obtain or retain such places in the community, for the discharge of civil and moral uses, as they were, by natural or acquired endowments, well qualified to fill. There was a feeling in the community, that

the receivers of the Heavenly Doctrines were different from others, without at all settling the question, in their own minds, of better or worse ; while, in relation to Swedenborg himself, it was scarcely more practicable to correct the prevalent impression, that he was a visionary lunatic, than it was to correct the erroneous impression entertained in relation to the character of his works, and of the doctrines he came to proclaim and elucidate.

Historically, the prominent interest which attached to Swedenborg personally was derived from the circumstance, that he avowedly had communication with the spiritual world, and was enabled to converse with his friends and others, who were departed to that world, face to face, as a man with men in the natural or material world. It was not therefore, perhaps, to be wondered at, that the world were ready to attribute to his followers the faculty of participating in like communication with angels and spirits ; and as "darkness covered the earth, and gross darkness the people," it might be reasonably expected that the most gross and material forms of the manifestations of that power of communicating with the spiritual world should be the ones that most forcibly struck the popular mind, and retained most tenaciously a hold upon it.

Hence it was, in those days, a common belief in the world, that the Swedenborgians, as they were called, held intercourse with their deceased friends, and that it was no uncommon practice among them to set vacant plates at tables for their entertainment. All these peculiarities it was easy to deny and disclaim, and, in their grosser forms, to demonstrate that they could not be true ; but while it was true, and acknowledged, that Swedenborg held open and frequent intercourse with spirits, and it was conceded by his readers that all men possessed the same natural capacity of having a like intercourse, it was no easy task to disabuse the public mind of the idea, that the followers of Swedenborg enjoyed and practised the same privileges which they claimed for him. The cautions and admonitions, which Swedenborg himself gives and enforces against the desire and practice of such intercourse, could not be expected to have much weight with the world, while it

was not only conceded, but insisted upon, that, from his peculiar preparation for it, he was for many years in the daily and hourly practice of it. It was only by persistent disclaimers, every one for himself, that the imputation of having such intercourse was thrown off from the church; and with what success, is hardly fully known to this day.

But what different relations exist between the New Church and the world, in relation to belief in intercourse with spirits, now and forty years ago! *Then* every reader of Swedenborg and receiver of the Heavenly Doctrines bore the imputation of having conscious intercourse with spirits; while all the rest of mankind were disposed to discredit all pretence of such communication, and held it to be impossible. But *now* nearly the reverse appears to be true: the Swedenborgians, as in duty bound, disclaim such intercourse, and the imputation of it has nearly died out of the public mind; while very many of the world appear to be in a perfect tempest and whirlwind of intercommunication with spirits. There appear to be absolutely no definable limits to their often presumptuous pretensions; and it cannot but appear strange, that the little band, who, forty years ago, were supposed to be the sole depositaries of these supernatural gifts, as they were deemed, should now be the main, if not the only, bulwark that can present a defence against the flood of deceitful appearances and empty knowledges which appear to be pouring into this world from the other. Were it not for the truths of the New Church, it would seem as if this "pride and swelling of Jordan" would render desolate the whole region of the natural mind of man, threatening to unhinge it from all faith and reliance upon the orderly operations of its own conscious faculties. Strange indeed, that, in forty years (little more than half the life of a man), the rule should become the exception, and those who were then inclined to scoff at the idea of the possibility of intercourse with spirits should now have become the most zealous in practical pretensions to its reality!

But this change of position between the world and the church, in relation to this subject, seems to me to have been fraught with much trial and danger to receivers of the Heavenly

Doctrines. That man lives a man after the death of the material body ; that, while in that body, he has a spiritual body and spiritual senses, adapted to action, use, and enjoyment in the spiritual world, as the material body and its senses are adapted to action, use, and enjoyment in the material world ; and that, when it is the good pleasure of the Lord, that, for useful purposes, the senses of the interior man should be opened, so that his spirit might come into open consociation and communication with spirits in the spiritual world, he should have intercourse with them, as with his natural or material senses he has communication with his fellows in the natural or material world, — is, most verily, a great truth brought into this world, as a practical idea, by Emanuel Swedenborg. And this would seem to be an inheritance, in all its goodly aspects, belonging legitimately to generations of the receivers of the doctrines promulgated by him. To attain a realizing conviction of such capabilities of the human soul was among the earliest results of the study of Swedenborg. By it the whole spiritual world was brought to view. Through the experience of Swedenborg, the life, occupations, modes of thinking and doing, of angels and spirits, were made known ; and the orderly opening of the internal degrees of the mind, so that we might partake of the good influences of angels and spirits who were in connection with us, was among the early hopes and aspirations inspired by the study of this experience. Whether the opening of the interior degrees of the mind would or might lead to an opening of the senses of the interior body, was not, and is not, an important or essential question. But the knowledge and certainty, that, with the most ancient men on this earth, open communication was enjoyed with angels and spirits, and that this intercourse was by degrees cut off and lost because men in this world became more and more evil, was calculated to inspire the hope and belief, that at some future period, under the providence of God, men in this world might be raised to a state that would render the restoration of that intercourse possible. It was a pleasing hope and encouraging belief, that imparted sanctity and holiness to the idea of its realizations.

And it was not regarded as an *imaginary* heaven, that when the good, who had been instructed in the doctrine of correspondences, and had in a degree become familiar with the internal sense of the Word, should come into the spiritual world, they would find themselves in paradises and gardens, with all beautiful and lovely objects surrounding them, in perfect agreement and correspondence with the internals of their own minds. So firm had faith in these great truths become, that real visions of them could hardly have added confirmation.

But it seems to have come to pass, that though the doctrines revealed by Swedenborg are as clear and as dear as ever, and the realities of the spiritual world are as cheering and as worthy of earnest aspirations as ever, yet, by the exhibition of modern spiritism, their glories appear to have become tarnished, and the sanctity, which formerly hedged them round, appears to have been broken, and trodden under foot ; and it seems impossible, in a humble state of mind, to accept the phenomena developed by or through modern mediums as in any way or degree the orderly and cherished fruits of the revelations made for the New Church. How trying to patience, and how jeopardizing to faith, it is to regard them in that light !

On the supposition that a knowledge of the science of correspondences, together with a reception and acknowledgment from the heart, of the interior doctrines and truths of the Word, and a life in ultimates conforming to the commandments, constitute the orderly and true means of opening the interior senses, and bringing us into conscious association with good spirits, — as they certainly are of opening the interior degrees of the mind, and of bringing us to the reception of the influences of the interior heavens, — how painful it is to have offered to us, in lieu of the glorious anticipations the supposition involves, the crude, unqualified, and heterogeneous outpourings that come to us by and through mediums of no religious character whatever, and of no intelligence, I will not say in the science of correspondence, and in the sense of the letter of the Word, but of little or none, even in the common sciences of the natural world !

Another source of trial to the members of the New Church,

arising from the changed position of the world and the church in relation to communication with spirits, lies in the circumstance, that we and they stand on the same ultimate psychological fact. We know, and they believe, that intercourse with spirits is possible. We know that man is created so as to live in both the spiritual world and the natural at the same time. We cannot, therefore, deny their pretensions to communicating with spirits. Having admitted the possible truth of their pretensions, we are pressed to go farther, and to accept as true the things that are communicated. By this pressure, the genuine goods and truths of the New Church are assaulted and tried. The communications are often so specious, and made in language so familiar and peculiar to the New Church, that many of us are so unable, or are so little called upon, to use the ability we have to try the spirits, and bring them to the test of the "law and the testimony," that a disposition is liable to grow upon us, either to accept the professed teachings as of authority, or to give up the cultivation of the habit of studying spiritual things in the light of the doctrines of the church. Standing upon a common psychological basis with them, it becomes not only important, but necessary, that the receivers of the Heavenly Doctrines should possess their souls in patience, when they consider and discuss with others the nature and value of the consequences that flow from the occupation of a common ground. Conclusions will be deduced and pressed by the natural man, which the spiritual man cannot and must not accept. Unregenerate nature will urge as truths what the regenerate nature must eschew and reject. These trials of the spiritual man of the New Church seem to be necessarily incident to the present state of both the church and the world.

The question is, How shall receivers of the Heavenly Doctrines regard and treat the teachings and the doings of modern spiritists? I do not see how they can be justly ignored, or how their claims upon the credence of others can be put aside and gainsaid.

The circumstance of intercourse between men in this world and the other is simple, and is as old as the creation. As has

been before stated, when men were good, and the spirits good, the communication was open, and the state of communication to both parties was normal; but as men declined in goodness, and spirits became evil, communication became less open and frequent, and the states of the parties became abnormal: and, as mankind continued to deteriorate, intercourse with spirits acquired a miraculous character, and there resulted two classes of phenomena, — one from intercourse with angels and good spirits, and the other from intercourse with devils and evil spirits; the latter being produced by the devices of men in perverting correspondences; which devices became known among men as magic, and by other names of kindred import.

The history of the mode and manner according to which men gradually lost the primitive privilege of intercourse with the angels of heaven is not known, except by what may be learned from the correspondences preserved in the early chapters of Genesis; but, on the early pages of veritable history, we have very notable instances of communication from the Lord by the medium of angels, and from evil spirits by means of the abuse of correspondences. In order to redeem the Israelites from bondage in Egypt, God commanded Moses to work signs and wonders in the sight of Pharaoh. These miracles wrought by Moses were divine miracles, full of goodness and truth, orderly wrought for purposes of redeeming from evil; but, when Moses wrought a miracle before Pharaoh, the magicians and wise men of Egypt did apparently the same thing by the abuse and perversion of correspondences. These were diabolical miracles; and they were wrought for the confirmation of evil. They served as an apology to Pharaoh for refusing the demands of Moses to let the children of Israel go. They became the occasion of hardening his heart; that is, of making his will obstinate: and it was not till Moses had wrought by divine power what the magicians could not perform by their arts, that a reluctant consent to let Israel depart was wrung from the Egyptian king. This consent was hastily repented of; and his career, with that of his hosts, miserably terminated at the bottom of the Red Sea.

Communications from heaven continued to be made to the

Jewish nation, through their lawgivers, judges, seers, and prophets, at intervals, throughout most of their history as a people; and communications with evil spirits were occasionally effected through those persons who are designated as witches, soothsayers, necromancers, magicians, and other like names. But these latter effected their intercourse at the utmost peril, under the denunciations of the Jewish law. Hence it appears, that, in the course of Jewish history, there is recognized the existence of two very distinct and different kinds of communication between the natural and spiritual worlds, — one allowable and sacred, the other forbidden and profane.

I will here briefly refer to another and distinct mode of communication from heaven to the Jewish nation, which appears to have been, so far as I know, entirely *sui generis*, and to have come, not through the medium of living, human, natural man, but through the mineral kingdom. I refer to the answers made from heaven to questions by means of the Urim and Thummim on the breastplate of judgment, on the breast of the high priest. The consulting of the Lord by means of the Urim and Thummim appears to have been peculiar to the Jewish people: I do not know of any thing like it in heathen history. Historically, it is not well settled how this communication was effected. I believe, however, it is generally agreed that it was by variation in the light in the precious stones, accompanied by a voice, much as it is represented by Swedenborg. The use of the Urim and Thummim seems to have ceased after the use of the Tabernacle had ceased, and the Temple of Solomon had been builded and consecrated. Swedenborg represents that the answers made by Urim and Thummim were made by the variations in the color of the stones; and it is to be noted, he says, "that, when the explendescence appeared, then, at the same time, the response to the subject of inquiry was pronounced in an audible voice; which was done by the angels, to whom it was revealed from the Lord by the explendescence." (See A.C. 9905.) But to return.

In regard to witches, soothsayers, necromancers, and the whole class of such characters, the literal sense of the Word is

full of denunciation against them. The Jewish law was very severe. The punishment of death was inflicted upon them ; and whoever practised their arts did so in secret and in the night, with that penalty impending over them. It is not necessary for me here to repeat or refer particularly to passages where these practices are forbidden and denounced : they are quite numerous and plain.

It is to be feared that some, if not many persons, when considering this subject, may fall into one or both of two mistakes : viz., first, that the letter of the Word denouncing these practices is not of universal obligation, but is limited to the Jews ; and, second, that the modern practice of intercourse with spirits is so different from those denounced in Scripture, as not to be embraced in the same category.

Now, in regard to the first, it is proper to ask what ground there is to suppose that the letter of the law is not of perpetual and universal obligation. Swedenburg distinctly says, that the verse, "Thou shalt not vivify a witch," or, as it is usually translated, "Thou shalt not suffer a witch to live," is of perpetual obligation. Besides this assurance of Swedenburg, if we regard the nature of the commandment itself, we should, as it seems to me, come to the same conclusion. In the first place, the commandment itself has, in its terms, no limitation of time and space. Whoever, whether Jew or Christian, acknowledges obligation of obedience to the Lawgiver, appears to be bound by the terms of the law.

And, in the second place, there is not apparent any reason why the command should be limited to Jews. We can see no reason in the nature of things why witchcraft and necromancy are not as hurtful in other people as in the Israelites, that they should be prohibited to the latter, and allowed to the former. It is to be presumed by the New Church, or rather it is to be assumed for a certainty, that those practices were prohibited because they were injurious in their nature ; and, if injurious to Jews, it follows that they must be, in like manner, injurious to others and to all. We are assured that the old inhabitants of Canaan were destroyed and extirpated on account of practising these abominations ; and how can there be any safety in

making the commandment of God of none effect, by limiting its obvious literal application to others, and not extending it to ourselves?

In the third place, there may be danger of evading the force of the obligation of obedience, on the ground that the Jewish dispensation was a peculiar one; that God "gave them statutes that were not good, and judgments whereby they should not live" (Ezek. xx. 15); and that, on account of the hardness of their hearts, some things were permitted to them that are not lawful to Christians, and other things are lawful to Christians that were unlawful to them. The peculiarity of the Jewish law, as compared with that of surrounding nations, lies in the absolute prohibition of all manner of idolatry, agreeably to the first commandment, and of the abominations of other nations, for the practice of which they were utterly rooted out and destroyed. These are supposed to have been upward steps, whereby the Jews were placed in advance of the heathen nations; and it seems to be a contradiction in terms to call such prohibitions permissions.

Again: the statutes which were given them that were not good, and the judgments whereby they should not live, have reference to matters of worship, and particularly to sacrifices and offerings. The Jewish nation inherited a proneness to offer sacrifices in worship, derived as far back, at least, as Abraham. We are informed that it was in the heart of Abraham to sacrifice his son Isaac; and, in order that the act might be a religious one, God commanded him to do it, that there might be in it a principle of obedience. And so in all the sacrifices imposed upon the Israelites by their law. It was foreseen that the people might be restrained from idolatry, and it was therefore prohibited: but it was also foreseen that their proneness to offer sacrifices in worship was too great and deep to be eradicated; and hence they (the sacrifices) were commanded in the most positive and particular manner, in order that a principle of obedience might be implanted in the people. But still, by their law, "to obey is better than sacrifice, and to hearken than the fat of rams" (1 Sam. xv. 22). Now, there can surely be no analogy between the statutes *against* witch-

craft, magic, &c., and those *prescribing* sacrifices, &c. If the statute *allowed* the practice of witchcraft, &c., an analogy might possibly be traced between it and that relating to sacrifices; but, as the reverse is the case, no such analogy can possibly exist. And as, in process of time, another church was established, with a people whose natural principle was less obdurate, and in whom proneness to sacrifices was subdued or eradicated, the commandment respecting sacrifices was abrogated; but there does not appear to be any ground for inference that the commandment respecting witchcraft and magic was ever abrogated.

[To be continued.]

THE "CHRISTIAN EXAMINER" AND "NEW-CHURCH" THEOLOGY.

UNDER the title of "New-Church" Theology, the March number of the "Christian Examiner" has a notice of the work recently published by Henry James, — "Christianity the Logic of Creation." The writer's estimate of Mr. James is quite as favorable as our own, and indeed more so. The reviewer observes, "This is the essential statement of the book regarding Christ: 'I mean to say that the birth, life, death, and glorification of Christ spiritually imply that infinite love and wisdom constitute the inmost and inseparable life of man, and will ultimately vindicate their creative presence and power by bringing the most degraded and contemned forms of humanity into rapturous, conscious conjunction with them.'" Our readers need not be told that this "essential statement" is directly opposed to the doctrines taught by Swedenborg. It seems akin to a doctrine, which, if we rightly remember, Mr. James has broached in former times, — viz., that the hells are a part of the Grand Man; a doctrine which confounds good with evil, truth with falsehood, angels with devils. A system with such a falsity for its corner-stone is like a house built upon the sand.

The reviewer observes, "The book accepts throughout and uses the symbolic language of the Swedenborgian theology.

Mr. James's position is of a profound admirer of Swedenborg, who profoundly despises the Swedenborgians. He ranks these with the 'spiritual jugglers' of the present day, of whom he says some sharp and clever things."

We presume, if "the Swedenborgians" had admired Mr. James more, Mr. James would have despised "the Swedenborgians" less. But this is a matter of little importance, compared with the cause of truth, which we think is injured by this class of writers. When they become "admirers of Swedenborg," and catch some glimpses of the truths which he has revealed, and defile them by mixing them up with their own perverted views and vain imaginations, there is danger of their doing much harm. Such persons, from some cause which it is difficult to explain, sometimes appear to have a peculiar spite against those who acknowledge Swedenborg as authorized by the Lord to reveal the doctrines of the New Church, and who regard it as a duty to associate together, that, by united harmonious action, they may the more effectually bring these doctrines into their own lives, and communicate them to others. It is from such "admirers of Swedenborg" that the New Church has more to fear than from its open and avowed enemies; and there is already reason to apprehend that all kinds of heresy, absurdity, and folly will claim a hearing, as being subsidiary to the doctrines taught by him.

The reviewer observes, —

"For Emanuel Swedenborg we have an immense respect, founded chiefly on his skill as engineer, and on two publications, — the *Opera Philosophica et Mineralogica* [*Mineralia*], and the *Oeconomia Regni Animalis*. Not that we have read these works; but we believe them, on competent authority, to have been valuable contributions in their day to the sum of human knowledge.

"Toward the close of his life, he occupied himself with seeing and publishing visions. Some of these we have read, and are indebted to for here and there a pregnant hint of spiritual truth. But, on the whole, we doubt if the man who leads that kind of life is the most reliable authority in matters of religion. From all that we know or can venture to guess of the ways of the Most High, we judge that Divine Wisdom reveals itself by quite other methods and instrumentalities.

"With the disciples of the 'New Church,' as they are pleased to call themselves, we desire to stand in friendly relations, as we do

with seekers of truth in all directions. Barring the conceit of packed and portable light, — which they share, we fear, with most sects, — and their eagerness to methodize spirit by framing it in large and small compartments, we know of them only what is kindly and wise, and can pardon their proneness to trace every rill of truth they encounter to the Swedish tank.

"For us, too, the idea of the 'New Church' is a great and precious reality: but whether that church is likely to be bound to the keeping of a sect; whether Swedenborg had any design of founding a sect; and whether his writings and his credit have gained or lost, on the whole, by sectarian associations, — are questions which we cannot at present undertake to decide. — EDITORS."

The writer alludes to the theological writings of Swedenborg as visions. This seems to us hardly ingenuous, when he must have known, if he has read them, that the visions constitute but a comparatively small part, and that they are mainly devoted to a most calm, careful, and systematic explanation of the spiritual sense of the Sacred Scripture. But we are at a loss to see why he should object to visions, if they be only real, and orderly in their character. We certainly have the most abundant testimony in the Bible, that the Divine Wisdom has revealed itself by these "methods and instrumentalities;" and we think that the writer would hardly have ventured on these remarks, if he had not tacitly assumed that the visions of Swedenborg were not real, but imaginary, — an assumption which he does not seem at all qualified to make.

As to "packed light," this is, we think, precisely the charge to which the New Church is not justly liable. If we understand the matter, light is "packed," and thus turned into darkness, when it is cut off from its source by ignoring or denying it, and appropriating it to ourselves. But it is a part of the faith of the New Church, that it is quite as impossible for spiritual light as for natural to exist a moment independently of its fountain. And this leads us to the allusion which is made to the proneness of the New Church to trace every rill of truth to the "Swedish tank." We certainly think that there are many "rills" which now sparkle in the sunshine, and are admired for their beauty and the music of their murmurs, which would at once cease to attract the public admiration, if they were severed from the "Swedish tank." We trust there are

none who are disposed to disparage Swedenborg, lest the fountain from which they draw should be discovered; though such would sometimes almost appear to be the fact. But the intimation that the New Church is unduly prone to claim that the truths which are now making their way into the world through various channels are derived from Swedenborg, seems to us to be without any just foundation. Indeed, the half has not been told. The members of the New Church have been slow to complain on this subject; for they have been generally glad to see the light penetrating the various denominations of Christendom, through whatever chinks it could gain admission. At the same time, they have had frequent occasion to regret that it was not acknowledged in its true character; and have been made sad by seeing truths which in heaven are acknowledged as princes, and before which the angels bow, treated, when they find their way to the earth, like servants, and apparently doing the bidding of the merely natural reason, which says in its heart, "My river is mine own, and I have made it for myself." Yet, even here, they have hoped that they would be useful, if not to those who treat them as servants, at least to the more simple-minded to whom they may be communicated.

A writer in "Frazer's Magazine," understood to be the author of the "Angel in the House" (Coventry Patmore), excuses the taking of truths from Swedenborg on the ground of the exhaustless character of the mine from which they are drawn; and others seem to have acted on this principle, though they have not professed it. But, had Mr. Patmore read Swedenborg more carefully, he would have found that the commandment, "Thou shalt not steal," in its highest sense, forbids stealing from the Lord himself, and requires us to acknowledge him as the fountain of all the good affections and true thoughts which we possess, none the less from the fact that the fountain is infinite and exhaustless. And, if we love to acknowledge the Lord as the source of truth, shall we not also love to acknowledge, in his true capacity, one who was his chosen servant, through whose instrumentality this truth has been communicated to the world?

We trust that we have no desire to forbid any who are cast-

ing out devils in the name of the Lord, because they follow not us. If they are able to cast out devils, far be it from us to place any obstruction in their way. But, so far as truths are separated from their source by ignoring or denying it, their essential vital character is lost. They are no longer living branches of the true vine, but are dead, and, like the fig-tree which was cursed, presently wither away. They become impotent. Their ability to work miracles, to cure spiritual diseases, or to cast out devils, no longer exists. Perhaps they are in the possession of those who have no faith that these works were wrought by the Lord himself. His name is no longer inscribed upon them, and they are no longer clothed with his power.

We hardly know how to understand the last paragraph which we have extracted, unless the editors themselves have been drinking from the "Swedish tank." They recognize "the idea of the 'New Church' as a great and precious reality," but seem to doubt whether Swedenborg intended or expected that this church would exist as a distinct organization from the Old.

The notice of "Christianity the Logic of Creation" is followed by "A Letter from a Student of Swedenborg," under the head of "New-Church Unitarianism." This seems to us to be a somewhat strange and incongruous expression. We think that we understand what is meant by the New Church. Its doctrines, as given by Swedenborg, are very clear and distinct; not easily understood, but, when understood, they cannot well be mistaken. There are three essential doctrines,—the doctrine of the Lord, the doctrine of the Sacred Scripture, and the doctrine of Life; but we are not aware that Unitarianism has any defined and settled doctrine on either of these subjects. With all due respect to our Unitarian friends (and there are many in that denomination with whom we maintain, and hope to continue to maintain, the most friendly relations), we do not well understand what is meant by Unitarianism. An accredited organ of this denomination, in attempting to define it some years ago, proceeded thus: "1st, Unitarians believe that there is one God; 2d, Unitarians believe that Jesus Christ is not that God;" and concluded by adding, "On other points, Unitarians

differ." If we rightly understand what is meant by "New-Church Unitarianism," the second article in the above creed is supposed to be set aside; leaving the first as the only one in which all Unitarians agree, with a field which may be occupied at pleasure, of almost illimitable extent, from the doctrines of the New Church to the verge of infidelity.

The editors say, that, "in further illustration of this argument, we publish, at the writer's request, the following letter from a 'Student of Swedenborg,' for the benefit of those of our readers who may wish to learn the views of a very respectable branch of the Christian church on one of the main points of Christian doctrine." We regret that the New-Church doctrine of the Lord had not been presented to the readers of the "Examiner" in a better way than it seems to us to have been done by the "Student of Swedenborg." The writer, in his endeavors to cast that doctrine in a Unitarian mould, seems to have deprived it of much of its true character; and the "more philosophical presentation" appears to be wanting in its religious aspect, and application to life. We nowhere find in Swedenborg any thing about "a *constant succession* of 'miraculous births,' which are capable of being rationalized;" and such ideas seem to us calculated to confuse the mind, and not to help it in a true understanding of the subject. The New-Church doctrine of the Lord is eminently a practical, living doctrine. The great purpose for which he came into the world was, that he might subjugate the hells, and perform the work of redemption. This work was accomplished by the glorification of the Human; and we can understand this work only by following him in the regeneration. If we wished to teach the doctrine of the Lord, we know of no better way to begin than with the great doctrine of life,—that all evils should be shunned as sins against God. Any one who does this sincerely and faithfully is in the way of opening the door of his mind to Him who stands and knocks; and he cannot long be in doubt as to who it is that enters. But any attempt to reduce the doctrine of the Lord to a merely intellectual, philosophical standard, suited to the comprehension of all, whatever may be their state, must prove a failure.

INTELLIGENCE AND MISCELLANY.

LETTER FROM DR. TAPPEL.

TUSINGEN, Jan. 31, 1858.

MY DEAR SIR,—To-day I received a letter from Austria, which proves that there is a great hostility to the works of Swedenborg and all New-Church books. Before I had, for the celebration of the Centenary, reduced the price of my first translations of his works from 1823-36 to one-half, a receiver at Brunn had requested them for a friend; and they were sent to him by the post, but retained at the custom-house, and sent to Vienna, because, as he was told, they are expressly named in their "Index libror. prohibitorum" ("List of prohibited books"). Wherefore, as they believed, there is no hope of receiving them; but they will be sent back to me. Nor has he hitherto received back his manuscripts containing Bohemian translations of some of the works.

The same is the case with Russia; at least, some parts of this empire, especially Revel, where the Lutheran clergy show also a great hostility to the works. Also, in Germany, the distortions of our doctrines continue to have their bad influences, supported by the publications of our false friends, and their pretended immediate revelations, which are in contradiction with themselves; as, for instance, some of them condemn us to hell because we have rejected them, whilst others elevate us to heaven because at least we have not yet spoken against them. From the circumstance, however, that of the eight volumes, the price of which was reduced, not one has yet been sold at the lower price, we cannot conclude that there is no desire for them, but must attribute it rather to the great pecuniary distress; although we cannot deny that everywhere there is a great religious indifference, founded in the love of self and of the world. Nevertheless, every year, some copies of the editions and translations are sold, even of such works as have already been translated by Hofaker.

As the reprint of the "True Christian Religion" in Latin has now left the press, I am the more anxious to continue the translations, and hope

to see printed soon the third volume of the German "True Christian Religion." At section iii. p. 7 of the "Diarium Spirituale," I printed the Lives of the persons mentioned in the "Diary," as well as the "Genealogy of the Family Swedenborg," without which the "Diary" cannot well be understood and appreciated, and which contain a part of the "Last Judgment," appropriate to the Centenary, as there is to be seen a very great contrast between the exteriors of the great majority of these persons as testified in the annals of history, and their interiors as manifested in the other world; whereby we learn, that also in that sense we must follow the divine commandment: "Judge not according to the appearance."*

As soon as I shall receive the ordered paper, — not yet made, on account of want of water, — I can publish the "Dictionary of Correspondences," of which already a sufficient part for its beginning is prepared for the press, because I have been occupied with it till late in the night. This "Dictionary of Correspondences" is with justice so named, because, even of those obscure names of which Swedenborg gave no spiritual signification, I could refer at least to the class to which they belong, and which is explained by him; otherwise, if not complete, it would remain only a biblical index, in which most of the words are also spiritually explained. It is supplying a great want of the church, always felt by me: wherefore I often have been surprised that no such work has been made, as far as it could be made from the works published by himself. We had, it is true, Beyer's "Index:" but it is not complete, and gives not, or seldom, expressly the spiritual signification, and only of words, but not of phrases; in general, only quoting the paragraphs where a word is to be found, which are consulted with a great loss of time; and this loss is much more great if we addjoin that great treasury, the "Apoc. Explicata," which he did not yet know. For, in this voluminous work, often twelve sheets must be examined to find

* These Lives do not give full three sheets; but I expect also a Latin translation of the Swedish parts of the "Diary," which may fill a fourth sheet.

the word or passage explained, if we know that the word in question is to be found there: but more often we know only from the "Index locorum" that the verse, or a part of it, is explained in a certain paragraph; and when we have found this section, which is not so easy, we see that our word is not amongst those which are explained.

These difficulties make it nearly impossible to be put into full possession of the spiritual sense; which, however, should be at hand at every moment when we are reading the Holy Scripture. This now is done by this complete "Dictionary," in which not only every word of the Holy Scripture which has a spiritual sense, but also every principal verse in which it occurs, is spiritually explained, not only with reference to the book and its paragraph, but also to the pages. Wherefore, if a new edition of the "Apoc. Explicata" should be printed, it should give in the margin also the old pages, as often has been done in different editions of the same work. These difficulties are pressing down every possessor of all the theological works of Swedenborg; but how few are in possession of all his works! how few of the Latin "Apoc. Explicata"! And we should always know the Latin words. Now, every one can have an equivalent of them: wherefore this work will be acknowledged soon as indispensable. On the other side, it would contain less than Beyer's "Index" and Nicholson's "Dictionary of Correspondences," because it contains only the spiritual significations, except some historical notices given in the manuscript: whilst Beyer's "Index" and Nicholson's "Dictionary" are also a real index of the words occurring in Swedenborg; which, however, are quite different things, and cannot well be mingled together. A real index of *all* Swedenborg's theological works is also a great want, but must be a peculiar work.

A few weeks ago, I was pleased by receiving a letter from Mr. J. Young Scammon, now residing with his family at Dresden, because his lady was not in very good health.

I remain, my dear sir, with great esteem,

Yours truly,

EMANUEL TAPPEL.

EXPLORATION OF AFRICA.

DR. LIVINGSTONE. — Wilmer and Smith's "European Times," Feb. 13, says, "This evening, a dinner is to be given in London to Dr. Livingstone, before he again departs for the scene of his labors in the interior of Africa; and the gathering will be attended by many distinguished persons. The energy of this indefatigable traveller is now meeting its reward. He commences the present journey under circumstances far more favorable than any preceding one, and with the prestige of the British government to strengthen him. The sum of £5,000 has been placed at his disposal for the prosecution of his views. Competent assistants will accompany him; and, with such aid, his new discoveries promise to be more important than those which he has previously achieved. Proceeding to the Cape of Good Hope, he will be conveyed in a government vessel to the mouth of the river Zambesi; and a small steamer will then be put together to enable him to ascend it as far as may be practicable, — three hundred miles, he thinks, from its mouth. In fact, every thing will be done which money and enterprise can effect to enable him to carry out his project for bringing this vast continent into more immediate proximity with Europe. No traveller of our time possesses so many requisites, natural and acquired, for this philanthropic purpose; and his movements will excite continued interest at home. The commercial products from this part of the world, to say nothing of the higher principle involved in reclaiming and civilizing benighted Africa, will justify all possible means now and hereafter for aiding Dr. Livingstone in his hazardous undertaking, — hazardous in a climatic sense, irrespective of all others."

SOCIAL MEETINGS IN BOSTON.

THE Social Meeting, which was announced to be held on April 8, will take place on the evening of the Annual Fast, in order to coincide with the meeting of the Massachusetts Association, which will be held on that day. There will be a performance of sacred music on the occasion.

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SERMON FROM JER. VII. 13, 14.

BY REV. J. P. PERRY.

"And now, because ye have done all these works, saith the Lord, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not; therefore will I do unto this house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh."

THE inhabitants of the land of Judah and of the city of Jerusalem, living in the time of the Prophet Jeremiah, are the persons addressed in the literal sense of these words. By the place, concerning which it is here declared by the Lord that he would do to it as he had done to Shiloh, in the literal sense is meant the city of Jerusalem; and by the house, of which also the same declaration is made, is meant the temple built by Solomon at Jerusalem. When the children of Israel first became established in the land of Canaan, the tabernacle, which contained the ark and the testimony, was set up, not at Jerusalem, but at Shiloh. The special presence of Jehovah, which always attended the ark and the testimony, was therefore, at first, not at Jerusalem, as it came to be in the time of David by the removal of the ark to that city, but at Shiloh. Two things had now, in the time of the Prophet Jeremiah,

been done to Shiloh : first, the place had been deserted by the ark, and thus by the special presence of the Lord ; and then, secondly, it had been destroyed, and carried into captivity, in the general destruction and the captivity of the ten tribes of Israel. For Shiloh was in the land of Ephraim, in which it appears to have been still regarded as a sacred place after the separation of the ten tribes from Judah ; and Ephraim was one of the foremost among the ten tribes.

The words of the text must therefore have been understood by the people of Judah and Jerusalem to mean, that because *they* had sinned against Jehovah, because *they* had not heard his words, and because *they* had not even answered when he called to them, therefore the city, and the temple of their worship, should first be abandoned by the divine presence, and then should be destroyed altogether. And this is the literal meaning of these words, as they are to be understood by all men ; for the literal meaning of the Word is to be always understood in connection with the times and the circumstances when it was written. Consequently, the literal sense of the text applied practically only to the Jews, even when it was first written ; and, at the present day, it does not apply practically and directly at all to any class of persons, but only historically and indirectly, as a lesson from the past to be studied in a general way in the future.

But, in the spiritual sense, the case is entirely different. In the spiritual sense, the words of the text are addressed to the church itself in all ages, and to every one of its members. The reason of this is because the church itself was represented by the Jewish nation. The presence of the Lord also, which is in the church at all times so long as it remains a true church, was represented by the divine presence in the tabernacle at Shiloh, and afterward in the temple at Jerusalem. And the separation of the Lord from the church is represented by the departure of the divine presence from Shiloh and from Jerusalem ; and the consequent destruction of the church, or, in other words, of the internal life of the man himself, from whom the Lord and the church are both separated, is represented by the destruction of those sacred places.

From the spiritual sense of the text, we therefore learn that we are in danger of conducting ourselves in such a manner toward the Lord as to separate ourselves for ever from his presence; in doing which, we also separate ourselves from all fellowship and from all connection with the church, and in this way cut ourselves off from all the means whereby the Lord can reach us with a divine influence from himself, and whereby it is possible for us to be saved. And, in the thirteenth verse, three several things are mentioned, by doing which we incur this danger, and by continuing to do which we cannot but come at last into this hopeless condition. These three things are expressed by the Lord as follows: Addressing us through the Jewish nation, which stood in our place representatively, he declares, that, if we are not saved, the reason will be, first, because we have done all these works; secondly, because the Lord spake to us, rising up early and speaking, and we heard not; and, thirdly, because he called us, but we answered not.

In regard to the first of these three things, which is expressed in the words, "And now, because ye have done all these works," it may be seen what works are meant by referring to the eighth, ninth, and tenth verses of the same chapter. "Behold, ye trust in lying words, that cannot profit. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not, and come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations?" To do the things here enumerated is to break the commandments of the Decalogue; for all these things are forbidden in those commandments. Our position in this respect is therefore not essentially different from that of the Jews. They separated themselves from the Lord by disobeying his commandments: we do the same thing; and we do it also by the same means. The principal differences are, that the separation of the Jews from the Lord was representative; ours being equally real, but not representative; and that we have a much more extended knowledge of what is contained in the commandments than they were able to obtain. But these differences do not affect the question, what it is that separates

man from the Lord. The cause of this separation, with all men, is disobedience to the known commands of the Lord ; and this is equally true, whether we know much, or whether we know only a little, of what is contained in the commandments ; and it is also equally true, whatever may be the manner in which other men may be affected by our conduct, whether representatively or not, whether visibly or invisibly, whether directly or indirectly, and whether to a great extent, or only to a small extent.

But, although by disobedience we separate ourselves from the Lord, still the Lord does not separate himself from us ; and he does not permit us to confirm ourselves in our disobedience, and thus to make our separation from him an everlasting separation, if such a result can possibly be avoided. Therefore, from the love which he continually exercises toward us, he continues to speak to us, even when we refuse to listen and obey. This is meant by the words, "I spake unto you, rising up early and speaking, but ye heard not." If we do listen and obey when the Lord speaks to us, then we repent of our disobedience in times past ; we cease to do evil, and we learn to do well ; and thus we do not remain in the state of separation from the Lord, but return to him, and he returns to us. But, if we do not listen, still he continues to speak ; and he does it in such a way, by veiling over the brightness of his face, — that is, by covering the internal truths of the Word with the external forms which appear in the letter, — that, even although we reject the instruction which he gives us, still our case does not thereby become entirely and immediately hopeless. We are still prevented, if possible, from confirming ourselves in evil ; and to this end we are prevented also, if possible, from confirming ourselves in the habit of disregarding the words which are spoken to us by the Lord.

And the Lord continues to *call* us ; although it may be that *speaking* to us, for the present at least, does us no good. Between these two things, speaking and calling, there is a difference. We *speak* to any one when our object is to express our thoughts ; and the person to whom we speak is said to listen to

us, or to hear us, when he pays due regard, both in thought and in action, to what we say : but, when we *call* any one, our object is simply to gain attention, so that we may have the opportunity to speak to him afterward. When we call, we do not expect him to *listen*, but only to *answer* ; and we regard any kind of response, by which it appears that the call was recognized, and that it is assented to, as an answer. And the signification of calling and of answering is very similar to this in the spiritual sense ; so much so, indeed, that no separate explanation of the spiritual sense seems to be required, in this connection, beyond what is involved in the subject itself to which these terms are applied in the text.

The Lord continues to call us, notwithstanding our evil doings, and also notwithstanding the fact that we have not listened to his words. This is the only remaining thing that can be done for us. If this fails, all is lost ; but, if this succeeds, then the way will be opened for more to be done. If this fails, the words of the Lord to us are, "Therefore will I do unto this house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh ;" that is, if, when the Lord calls us, we do not answer, then shall we destroy the church entirely in our own minds, cutting ourselves off from the saving influences of its doctrine and of its worship (which are meant in the internal sense by Jerusalem and by the temple), and thus cutting ourselves off from the Lord and from his salvation. It appears from the literal sense as though the Lord would do this ; for it is said, "*I will do to this place and to this house as I have done to Shiloh.*" But this is only an appearance, and is only of the letter. The truth is, that the Lord does not destroy the church in any one ; but we do it ourselves, if it is done : and the final act by which we do it is by refusing to answer when the Lord calls us, and by thus turning ourselves at last so completely away from him, that we do not even know that he calls us. But if this last means by which the Lord can approach us does not fail, if we answer when he calls us, then we may retrace our steps, and return to him ; then we may listen to the words of divine instruction ; we may repent of our sins, and finally do

good from the love of it, instead of evil ; and so the church in our minds, instead of being destroyed and becoming as Shiloh, may become the holy city New Jerusalem, which is to endure for ever.

All these things, taken together, seem to concentrate themselves mainly on this one point ; namely, on the importance of directing our minds responsively toward the Lord and toward the church. For, if our minds are thus directed, we shall know when the Lord is calling us, and shall respond in some degree to the call, though it may be that we shall do it feebly, and even almost imperceptibly, at first : but, if our minds are not thus directed, then we shall not give heed to the fact that the Lord is calling us, and shall not in reality respond at all ; that is, not at all with the mind, however many answers we may express, in words or in forms, to any of those things which we ought to receive as calls from him.

What it is to be in a responsive state of mind toward the Lord, — that is, what it is truly and in our spirit, or in very fact, to answer the Lord when he calls, — may be seen in some degree from the manner in which we receive those calls which come to us from this world, and which appeal to our natural and to our evil affections ; for we know by our own experience what it is to be in a responsive state of mind toward all those things in which we feel any real interest or any special delight. When any thing of this kind is presented to our notice, then something answering to it immediately springs up within us ; we immediately feel a sympathy with it ; and our response to it is not a mere form of words, but is a true and a genuine answer proceeding from the mind itself. Thus, when any kind of natural pleasure calls us which we are capable of enjoying, we answer ; when riches and wealth call us, we answer ; when the prospect of fame or pre-eminence calls us, we answer ; and, in one word, whatever calls us in any direction that pleases us, we answer. And the reason is, because our minds are already beforehand in a responsive attitude in relation to these things.

The experience of those whose minds are already in a responsive attitude in relation to those things which are from the Lord, and consequently in relation to those things which per-

tain to the church, is similar. In the minds of such persons there is something sympathetic, which causes an answer to spring up immediately in the mind, and causes the answer which is expressed in the form of words or of actions to be an answer full of real meaning, whenever the good, or the truth, or the essential interest and welfare of the Lord's kingdom and of the church, is the subject to which their attention is called. With such persons, that which is from the Lord is immediately perceived and responded to ; but, with persons whose minds are not thus directed toward the Lord, that which is from him passes unnoticed, and without response, simply because their minds are turned in the opposite direction : for it is spiritually impossible to give a response in any direction in which we are not looking.

But in order to see clearly what it is to answer, or to be in a responsive state of mind, when we are called by the Lord, it may be necessary, in the first place, to consider in what manner and by what means the calling of the Lord upon us is made to reach us ; for the very first thing that is done by every answer is to recognize the call, or to acknowledge that it is a call.

And here, again, the difference between speaking and calling is to be observed. The Lord *speaks* to us for the sake of giving us instruction ; and he does this through the medium of the Word alone : but he *calls* us for the sake of turning our attention, and thus for the sake of turning our faces as to the spirit, in the direction toward himself, in which he desires afterward to instruct us and to lead us ; and he does this, not through the medium of the Word alone, but also through various other mediums, the most important of which are those connected with the church. A call implies at least the possibility of an answer. It is not a thing absolute, but relative. A call from the Lord is therefore a call adapted and accommodated to the state of those to whom it is particularly addressed. It is not the very same to all men alike ; but it is different to each, according to the different state or degree of responsiveness which already exists in the mind. The calls of the Lord are as many and as various as the whole number of good things which he has to bestow on men, multiplied by the whole number of dif-

fering states of recipiency in which different persons, and in which the same persons at different times, are ever to be found. His calls to each of us individually are therefore as many and as various as the whole number of good things which we are capable of receiving, multiplied by the number of different kinds of receptive states through which we pass.

Such being the diversity of those to whom the calls of the Lord are sent forth, and such also the diversity of good things to which we are called at different times and on different occasions, it follows that a diversity of modes and of mediums should be employed by the Lord in the process of adapting and of accommodating to all men that which in its original form could not reach them so as to be received. The Lord calls on those, in reference to any particular good or truth, who are nearest to him, and are able to understand him best in relation to this particular thing; and then he leaves it for these to call on others at a greater distance; and for these others to extend the call still further; and so on, without limit, till all are reached in whose minds any thing responsive to any part, or to any quality of the first call, is to be found. Every one in the church may be thus near to the Lord in some respect. In some things, every one answers, or may answer, more immediately to the Lord, and less through the medium of those around him, than others do, in response to the calls which are from the Lord in reference to those particular things. But, in other things, the same person, if his mind is really directed toward the Lord, will perceive that others have heard the divine call before it became audible to him, and that, in responding to them, he is only responding to the Lord himself more fully than he could have done without their aid. This principle is set forth by the Lord himself in the words, "And the Spirit and the bride say, Come; and let him that heareth say, Come; and let him that is athirst come" (Rev. xxii. 13). For when the bride (that is, the church) says, "Come;" when he that heareth says, "Come," — the call is from the Lord as really as when the Spirit (that is, the Lord himself) more immediately gives the invitation. For it is the Spirit that first says, "Come;" and the church only repeats the call, and thus becomes a medium of transmitting it.

And when he that is athirst answers the call, and comes, he answers the Lord ; and he comes to the Lord none the less for the fact that many others may have answered and repeated the same call while it was on its way to him.

But, when any one that has heard, and in some degree responded to, the Lord, is endeavoring to obey the command, "Let him that heareth say, Come," he ought to imitate the Lord's example as to the spirit and the manner of approaching men, and of calling them. Let him not be offended if many do not answer the call, or even do not take notice that it has been given. If all the good and all the truth which *we* can communicate fails of meeting any response ; if *our* interest in the welfare of the church, in the training and rightly influencing and leading of its children and youth, in the sacredness and the usefulness of its worship, and in the life which it helps us to live, — all fails of being recognized as any thing which the Lord has given to us ; and thus, if men, or if some at least, do not answer the Lord through us in any thing, still they may respond when *others*, and when those who are better messengers than we are, shall deliver the invitation. The Lord himself is patient and long-suffering toward us all ; and so should we be toward one another.

The Lord not only calls us in all the various ways in which it can be done, but he also provides beforehand, as far as possible, that we may answer when he calls. This he does by bringing us beforehand, as much as possible, into a responsive state of mind in a direction toward himself. Such calls as we are disposed to answer, he gives us ; and so, by leading us to answer thus far, he prepares the way in which he may reach us more effectually and bestow upon us greater good hereafter. We ought, therefore, to co-operate with him in this work ; we ought to be continually turning our minds toward the Lord in all our intercourse with one another, and especially in all our intercourse on those occasions when the church is the proper object of our special attention, and when the presence of the Lord is to be expected among us, if we do not ourselves cause him to be at a distance. In other words, we ought to be continually in the attitude of those who are waiting for some-

thing true or good, and thus for something that may turn us and lead us more toward the Lord; so that, when any thing of this kind is manifested by others, we may respond to it with manifest delight. And, in this, the benefit is not all on one side; for, the moment one begins to look to the Lord through another, that moment he begins to be such that the other feels himself drawn to look to the Lord through him; and in this way a continual reciprocation of good and of truth takes place, which grows more and more delightful, and at the same time more and more profitable in all good uses, as it proceeds.

The church does co-operate with the Lord, in some degree, in various ways which are now in use, in the work of forming a responsive habit of mind in its own members, and in those who come under its influence. This is done by the Responses to the Commandments, and by all the other responsive parts of public worship: and, indeed, it is done by all parts of the worship; for in all parts of it there is something responsive, in one way or another. It is done in the teaching of children by question and answer, as we do in the use of catechisms, and by conversation with them on the subjects in relation to which instruction is given to them. It is done also in the midst of the most common affairs of life, in all the answers which we give to each other for the sake of mutual understanding in these affairs. When we impress it on the mind of a child, as one of the first rules of his intercourse with others, that he must always answer when he is spoken to, so as to show that he has heard, understood, and assented to what is said to him, we not only are laying the foundation for a good mutual understanding and good feeling in society, but we are also forming a responsive state of mind, which may afterward be directed toward the Lord, and may thus become the means of salvation and eternal life.

But it is doubtless true that the church is not co-operating with the Lord in this work so much, in so many ways, or with a purpose so simple, so single, and so earnest in its devotion to him alone, as it is its privilege and its duty to do. And the way to do more for others is, in the first place, to permit the Lord to do more for us; for if our own minds are directed toward

him alone, if we answer when he calls, if we listen when he speaks, and if from the heart we do his commandments, then all the ways in which men are led to put themselves in a responsive attitude in relation to us will be ways, at the same time, of leading them to answer the Lord when he calls, and to hear the Lord when he speaks.

SPIRITISM.

A Lecture delivered before the Boston Society, at a Social Meeting, March 11, 1858.

BY JOHN H. WILKINS.

(Continued from p. 501.)

WE come now to consider whether there is any ground to suppose that modern spiritism is so far different from the practices contemplated in the prohibitions of Scripture now under consideration, as that it may be safely taken out of the category of prohibition. It certainly is not obvious that there is any essential, or even important, difference between the ancient and the modern. The end or object of both was and is the same identically; viz., to obtain knowledge or power, or both, from or by or through those who have departed from this world to the spiritual world. It was and is a *seeking* of the living to the dead. This information and this power were not formerly, nor are they now, sought and obtained in the same manner. Witches, sorcerers, magicians, enchanter, and several other names, were applied, in old time, probably to designate different ways in which they operated, and perhaps also to designate different qualities or characteristics in the effects produced. In modern times, the terms "biologists," "mesmerizers," "clairvoyants," "mediums," &c., are used to designate different modes in which operations are performed, and also to designate characteristic differences in effects. But all, the old and the new, centre in the same point; that is, in the effort to bring knowledge and power, one or both, into this material world, from and by spirits in the spiritual world.

The object in both cases, then, being the same, how is it with the modes of producing effects, or accomplishing that object? With regard to many of the phenomena exhibited in old times, we are informed that they were produced by magic, and that magic was an abuse of correspondences. I do not know as we have any clear appreciation of what is embraced, or should be embraced, in the idea of abuse of correspondences; and I suppose we cannot tell whether any, or how many, of the modern phenomena are or may be produced by the same abuse. As we are distinctly told that many phenomena of a miraculous character were caused in former times by abuse of correspondences, and as the power of correspondences is permanent, and is as operative now as it was then, it would seem to be natural to expect that like extraordinary phenomena would, in our day, result from a like abuse; and, when such phenomena are exhibited, it would seem to be perfectly logical to attribute them to the same cause now that certainly produced them formerly, unless a different one is manifest.

The mode of operating among ancient spiritists has not been handed down to us in many instances. But that of the witch of Endor is related with considerable particularity, when she was induced by Saul to bring up the spirit of Samuel. The similarity of her proceedings with many cases of modern occurrence is sufficiently striking, if they are not exact. The dissimilarity is more in external circumstances than in essential points. She was a lone outcast, practising her craft in secret and in the dark, and at the risk of her life; whilst the moderns practise theirs without fear, though they, too, often if not always, manifest a preference for darkness rather than light.

It appears that when the Philistines were gathered together for battle against Saul, when he (Saul) "saw the host of the Philistines, he was afraid, and his heart trembled; and, when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets." Here the lawful modes of inquiry were exhausted, and an unlawful one was resorted to in consulting the person of the witch of Endor, who had a familiar spirit. (See 1 Sam. xxviii. 7, *et seq.*)

From this narration, it appears that the witch of Endor put the spirit of Saul in communication with that of Samuel at the request of Saul; for "he said, I pray thee, divine unto me by thy familiar spirit, and bring me up whom I shall name unto thee." By an attentive reading of this narrative, I think it will not appear at all obvious that the mode of operation differed in any important particular from what is often adopted in modern exhibitions. The spirits of departed men, or spirits representing departed men, are daily, and perhaps hourly, brought in communication with those in the flesh who would interrogate them. Nor do I notice any other things in this narrative which are inconsistent with, or materially different from, modes of proceeding in modern instances.

It may be well, however, to notice one circumstance in this case, in a remarkable degree differing from those of modern occurrence generally. The spirit was a truthful spirit, and told the truth,—precisely the thing Saul did not desire, but feared, to hear; while, in modern instances, I believe it is true that spirits generally communicate only such things as the consultant is pleased with, and is ready, if not desirous, to hear.

From a consideration of this case, it seems to me to be very hazardous to regard modern instances of intercourse with departed spirits as exempt from the prohibition of any moral or divine law, which is acknowledged to be applicable to the ancient. No apparent difference can justify it.

But, aside from all particular views of the character of the communications, in our days received from the spiritual world, many persons seem to place a high value upon them on account of the beneficial effects expected to result from them in breaking up the general scepticism prevailing among men in regard to the existence of a world of spirits. After holding intercourse with departed friends by means of a medium, and learning from them something of the existence and appearance of the world where they are, it is supposed and anticipated that all Sadduceeism does and will fly away; and that full faith in the reality of a life after death, and the existence of a world of spirits, will succeed, and take its place. There is, I suppose, some reason to suppose that such changes in the

state of public sentiment and belief are taking place somewhat extensively ; and that these changes may be hailed as exhibiting a hopeful aspect for the coming times and states of the church.

But I think, on this point, caution is needed. Besides the fact that the breaking-up of the ice of scepticism by this means does not yet appear to induce any considerable number to read and study the revelations made for the New Church, and to become recipients of her doctrines, it is worth while to consider how far the knowledge thus obtained is of a regenerative character, and adapted to lead men to a reception and cultivation of real spiritual and divine truths. All the knowledge obtained in this way, I suppose to be but natural knowledge ; and, by itself, it may be as spiritually lifeless as any other merely natural knowledge. It cannot of itself, or by itself, "make one hair white or black." Unless such knowledge be quickened by spiritual affection, and be endued with power from on high, it may, and probably will, be of less value to the possessor than that which occupies a lower plane in the mind, and lies nearer to our duties and employments. As a practical question, is it at all obvious, that those who are accustomed to attend circles, and are conversant with necromantic practices, and whose scepticism in relation to the existence of a spiritual world is entirely gone, are better men for their newly acquired ideas and knowledge ? As a general rule, are they more humble ; are they more alive to the calls of duty ; are they more charitable ; are they more reliant upon the Lord, and less reliant upon themselves ; and, finally and principally, do they manifest more reverence for the Lord and his holy Word, now, than they were and did before they had acquired this new knowledge ? On the other hand, is it not to be feared, indeed is it not next to certain, that, as a man addicts himself to these practices, and accumulates knowledge of this kind, he becomes less alive to his moral and religious duties, that the words of eternal life lose their hold upon his attention and affections, and that the essential elements of Christianity itself become loosened and dissipated from his character ? Let each answer from his own convictions.

But, on this point, we are not left to the deductions of mere

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reason and observation. The unerring word of Scripture has admonition in store for us. The parable of the rich man and Lazarus is full of instruction. When Dives had besought Abraham to send Lazarus to him to cool his tongue, in vain because of the great gulf fixed between them, "he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham; but, if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead" (Luke, ch. xvi.). Here it seems to be plainly taught, that communication with the dead, even by real, actual presence, would have no effect in so persuading others as that they should not come into this place of torment, unless they were in a state of obedience to the divine law, represented by Moses and the prophets, and contained in their writings. This disposition to listen to Moses and the prophets is the key that unlocks the door at which the Lord stands knocking. It constitutes the entrance to the sheepfold, "by which, if a man enter in, he shall be saved, and shall go in and out, and shall find pasture."

If, therefore, we deem it allowable to indulge hope and expectation that the manifestations made in this our day from the world of spirits to the material world are to be used in the Divine Providence as an operative means of drawing men unto repentance, and into the love and worship of God, and into the affection of doing good uses, let us do so with fear and trembling; for certainly we can obtain from this parable little encouragement for the expectation of such results.

Allow me here to remark, that I do not know of any passage of Scripture which is so often misquoted as this. If a person will take notice of it, I think he will find that people who quote from memory, and are not particular to quote accurately, will very generally, both in speaking and writing, be found to substitute *believe* for *be persuaded*; making the passage read,

“will not *believe* though one rose from the dead.” Besides the importance of quoting the Word accurately on all occasions, it appears to be particularly so in this case, as the two words seem to be addressed to different faculties; *to believe* being addressed primarily to the understanding, and *to be persuaded* being addressed primarily to the will. And it is agreeable to the common apperception of mankind, that a miracle, like the rising from the dead, may, and perhaps must, compel belief, in a certain sense, and of an external character, while it may be entirely powerless to move and change the affections. I would observe, however, that both words in the original appear to come from the same root; and in what manner one or the other is to be rendered in a particular case must be judged of by its connection, and the scope of the prevailing idea.

I come now to the consideration of what appears to me to be a great, and I fear an increasing, danger to the church, arising, in part at least, if not mainly, from the changed position of the relations of the church and the world on this matter of spiritism. The danger I refer to is that of mistaking or confounding the opening of the spiritual *senses* of a person and the opening of the spiritual degrees of his mind,—a mistake than which none can be more erroneous or hazardous. Formerly, I apprehend, there was little danger of confusion in these things in the minds of receivers; but now, since the opening of the bodily senses of the spirit has become a matter of every-day experience, and with persons, too, who have no knowledge or acknowledgment of any such thing as degrees of the mind, it is to be feared that the psychological developments made through the opening of the bodily senses of the spirit will be accepted as proceeding from the internal man, or the superior degrees of his mind. Swedenborg says, “The spirit of man, or his soul, is the interior man which lives after death, and is an organized substance, being adjoined to the body during man’s abode in the world. This interior man, or man’s soul or spirit, is not the *internal* man; but the internal man is in it when mutual love is there;” and mutual love is there only

when the superior degrees of the man are opened, so that mutual love can descend into it from heaven (*A. C.* 1594). The interior man, in this sense, is the visible body of the spirit, when the material body is put off; but it is then just as far removed and as disconnected from the internal man, which is the seat and receptacle of true love and wisdom, as it was when it was united with the material body, and possibly even more so. Swedenborg uniformly speaks of the appearances of the spiritual world, to those who have just risen from the material body, as being just like those which they have left behind. The eyes and other senses of spirits are opened equally, whether they be good or bad, at death: but, from the opening of the senses, their characters are not changed; and, from that circumstance, they become no nearer to heaven than they were before. Indeed, it seems to be almost incredible how spirits are frequently entirely ignorant that they have passed from the material world into the spiritual; and that, of consequence, new senses have been opened in them, so as to perceive the new things that are around them. Swedenborg instances several cases where spirits have utterly denied that they have arisen from the material world, and insist that resurrection is but a myth or dream (*T. C. R.* 79, 80). Thus it is obvious that all men, sooner or later, come into the exercise of the *senses* of their spirits, and this without any regard to their essential character; and as all men have spirits within their bodies, and those spirits have senses, there does not appear to be any intrinsic difficulty, in the nature of things, why those senses should not be opened while the spirits are joined to the bodies.

But the opening of the *degrees* of the mind is a matter entirely different. This, we are taught, is not effected in all persons at any time, either before or after death. It is only effected in those who are in good and truth, and in the exact degree in which they are in those principles.

There are three distinct discrete degrees, one within or above the other, in every created thing, and in man also; and there are three heavens, corresponding to the three degrees in the mind of man. There is the third or highest

heaven, called celestial, corresponding to the highest or most interior degree in man; and, when a man's mind is opened to the celestial degree, he is in a capacity of consociating with the angels of that heaven. There is also the second or middle heaven, called spiritual, corresponding to the second or middle degree in man; and, when a man's mind is opened to the spiritual degree, he is in the capacity of consociating with the angels of that heaven. Then there is the first or ultimate heaven, called natural, corresponding to the ultimate or lowest degree of the mind; and, when a man's mind is opened *upward* into this natural degree, he is in the capacity of consociating with the angels and good spirits of that heaven, who are either celestial-natural or spiritual-natural, according as they are most receptive of the influences coming to them from and through the celestial or spiritual heaven.

These openings of the degrees are in no way connected with, or dependent on, the opening of the senses of the spirit, but are opened by development in men of qualities or characters entirely irrespective of the senses of either the body or spirit. The opening of the natural degree, so as to bring a person into consociation with angels and spirits of the lowest heaven, is effected by obedience to the literal or ultimate sense of the Word; the opening of the middle or spiritual degree, so as to bring a person into consociation with angels of the middle heaven, is effected by spiritual truth, or charity, which has relation to love of the neighbor; and the opening of the highest or celestial degree, so as to bring a person into consociation with angels of that heaven, is effected by loving and doing the truths which have relation to the Lord and to his kingdom, thus by the exercise of love to the Lord.

But as the natural degree of man belongs to both worlds, the spiritual and ultimate, and is never put off; and as our duties and our uses lie in the plane of it, — it may be well that something more be said of it.

We are taught that each of these heavens, and of the degrees corresponding therewith, is again divided into three parts. Of the natural, or external, Swedenborg says, "There are three parts, or principles, which constitute the external man; viz., the

rational, the scientific, and the sensual. The rational is interior, the scientific is exterior, and the sensual is outermost" (A. C. 1589). But it may be sufficient to regard the natural degree as divided into interior and exterior. The interior part may be regarded as that which even now dwells in the spiritual world, and is nearest to the spiritual degree; while the exterior part is that which comes into immediate relation with the outer world, and takes cognizance of external things through the material body and its senses.

The interior of the natural degree is the seat of the two faculties, — rationality and freedom; which faculties rule the whole man. The natural degree is the seat of all our evils. Originally created in order, and in subserviency to the higher degrees, it gradually fell into disorder, and endeavored to bring the higher degrees into subservience to itself. As this degree is the seat of all our evils, so it is the field of all our labors. It was the principle which was assumed by the Lord at the incarnation; it was the theatre of his temptations, and of the work of his glorification and of our redemption; and is consequently the region where we are called to follow him in the regeneration. All the powers of heaven and of earth are put in requisition to restore this degree to order, and to receptivity of influx from the Divine, both immediately from the Lord, and mediately through the superior heavens.

In the natural degree are treasured up all the sensations and knowledges coming to it from without, and which go to form the natural memory. In this plane lie all the treasures of scientific and worldly knowledge which are acquired by study and by experience. So also are here laid up all the knowledges and scientifics which have been acquired from the Word, and from the instructions of others in sacred things. And, above all, in this degree are treasured up states of innocence, of pleasantness, and of delight, which in general flow from natural obedience to parents, and result from the exercise of love towards companions and associates, and, in the language of the church, are called *remains*. These last are arranged in the interior of the natural degree.

From all these things, which have relation to the under-

standing, the rational faculty is developed and perfected under the constant influence of angels and spirits from the Lord, flowing in from within or above. But, as the natural, voluntary part of man, or his will, is entirely evil, the Lord forms a new will by means of things in the natural degree which have relation to the affections, and are principally the good states of innocence in childhood. These are capable of receiving the affections of spiritual truth, which may be termed a new will; which new will is ever tending to withdraw the rational faculty from being swayed and governed by appearances and the fallacies of the senses, and is itself purified and strengthened by mutual co-operation with that faculty in putting to use, and in reducing to order, the things which are exterior in the natural mind. For a person cannot be regenerated and saved by influx into the understanding alone, nor into the will alone; but they must be united, and must act as one. "Unless the rational principle submit itself to the influence of the Lord's goodness and truth (which can only be done from an affection of spiritual truth, or by the new will), it will either suffocate or reject or pervert that influence" (*A. C.* 1940); but if it become submissive, and both faculties become receptive and communicative of the influence of the Lord and of his angels, the interior natural degree becomes open above and also below, and spiritual goods and truths come down into the natural degree, and impart their quality to natural goods and truths. In this way, the lowest degree of the mind may be reduced to order, or be regenerated; and all the degrees will then act in harmony and in due subordination, the lower to the higher, and all to the Lord.

But the whole natural degree, both interior and exterior, abides for ever. Nothing is put off by death but the material covering, which has served the spirit for performing actions in the material world. If, by reception of good influences into the interior of the natural degree, good uses have been performed, and the exterior of the natural degree has been reformed, and become subject to the interior, a man at death becomes consociated with the angels and spirits of heaven, and goes on for ever growing wiser and better with his associates

in heaven. But, on the other hand, if the interior of the natural degree, under the influence of the love of self, into which all men are born, becomes seduced by the fallacies of the senses, and confirmed in the falses presented to it from without, and rejects, resists, and suffocates the good influences of the Lord and his angels, which press for admittance from above or within, then the whole man remains for ever in the external of the natural degree, unreformed and unregenerated, connected and associated with evil spirits in hell.

All this is summed up in a short extract from Swedenborg: "*That man, if the superior, which is the spiritual degree, is not open in him, becomes natural and sensual.*" It was shown above that there are three degrees of the human mind, which are called natural, spiritual, and celestial, and that these degrees with man may be successively opened. . . . The natural degree is first opened; and afterwards, if man shuns evils as sins, and looks to the Lord, the spiritual degree is opened; and, lastly, the celestial. Forasmuch as these degrees are successively opened according to the life of man, it follows that the two superior degrees may also not be opened, and that man then continues in the natural degree" (*D. L. and W.* 248). And, when the interior or "spiritual degree is shut in those who are in evils of life, . . . then not only the spiritual degree is shut, but also the superior region of the natural degree, which is called rational; until at length the lowest degree, which is called the sensual, alone stands open" (*D. L. and W.* 254).

From these views and considerations, it seems to me that a lesson of caution is very plainly taught. With all the exercises or practices which go to affect the essential faculties of man, rationality and freedom, we should be exceedingly careful; for, when we lose the self-conscious control of these faculties, we are liable to be carried we know not where, and to receive and believe we know not what. And it is worthy of constant remembrance, that none but evil spirits seek to deprive us of the free exercise of these powers; while all good spirits are constantly keeping guard, lest they should be assaulted, and come to harm.

THE SILVER WEDDING.

COME, father, take the easy-chair ;
 And, mother, sit thee down,
 And tell how life, though full of care,
 Yet has its final crown ;
 Tell how a fond and faithful heart,
 Which lives through good and ill,
 May sweeten memory's bitter part, —
 Make joy more joyful still.

There is no day without its night,
 No sky without its rain,
 No field which mildew may not blight,
 No heart but has its pain.
 Yet, in the stream of pleasant things,
 All these are swept away ;
 And clouds sail off on zephyrs' wings
 On this your wedding-day.

Old Father Time is busy yet ;
 No mortal will he spare ;
 Intent on every brow to set
 His wreath of silver hair.
 But not for this should tears be shed,
 If only souls be true :
 The very snows that blanch the head
 Make them the whiter too.

By those who walk in Virtue's way
 God's laws are not reversed :
 Evening and morning make the day ;
 But evening comes the first.
 So, in the sunset's changing hues,
 A good life is begun,
 Nor ends until the evening dews
 Flash in the morning sun.

Methinks, when hand is joined to hand,
 And vow for vow is paid,
 A tree is planted in the land,
 To flourish or to fade.
 We watch it while the branchlets shoot,
 And while the leaves unfold,
 Until it hangs with silver fruit,
 And then with fruit of gold.

To-day the silver fruit appears
Among the leaves of green,
Ripened amid swift-fleeting years,
By kindly Power unseen.
The branches bend beneath the weight,
But fairer seem to me
Than if they rose in graceful state
To form a fruitless tree.

Then, father, take the easy-chair ;
And, mother, work no more :
You both of care have had your share ;
Your toilsome days are o'er.
Fledged are the birdlings of your nest ;
Their limbs are young and strong :
On them the burden now must rest
Which you have borne so long.

SOURCES OF OUR COMMON ENGLISH BIBLE.

It is well known that the late Rev. Dr. Homer, after taking great pains in the collection of editions of the English Bible, spent many years in comparing our received (King James's) version with earlier English versions, word for word, noting every discrepancy or agreement. He detailed the result of his life-long labors in a letter to Rev. Dr. Jenks, the editor of the "Comprehensive Commentary on the Bible." That letter, dated Feb. 23, 1838, is inserted at p. 55 of the "Guide," in the "Supplement (or vol. 6) of the Comprehensive Commentary." The letter has attracted less attention than it deserves ; and at the present time, when a new translation is talked of, an abstract of its facts may not be unacceptable to the readers of the Magazine.

After detailing previous facilities and preparation, and mentioning the receipt of "a fair and complete copy of the English Geneva Bible of the first queen's-press edition, 1577, (the same impression with that sometimes called 1576), with its notes and plates," Dr. H. goes on to say, —

"I had known what had been the principal cause of this Bible's rejection, as a substitute for the last Church Bible (Cranmer's), by Elizabeth, and her ever-obsequious primate, Archbishop Parker. It was the freely expressed anti-tyrant principle of its translators. Their joint dedication to the queen expressed a strong hope of a further reformation in the discipline of the church; which, it has been often asserted, had been the design of Archbishop Cranmer. Their notes expressed, in free language, their abhorrence of tyranny, whether regal or ecclesiastical. Thence, it was known, had arisen the principal objection to the adoption of it as a national Bible succeeding that of Cranmer.

"The Bishops' Bible, gotten up under the eye of Mr. Parker, the primate, carried on and completed by his direction, and finally revised and published by him, soon followed the Geneva, doubtless by the consent, if not originating in the command, of the queen.

"It was known that the proprietors of the Geneva Bible, the active head of whom was John Bodley, Esq., had been refused the privilege of publishing it in England between 1560 and 1575, unless they would consent to the discontinuance of their offensive free notes.

"Upon examining, after its arrival, the London queen's-press copy (above mentioned), published under a milder primate, Grindall, at the side of an edition previously printed at Geneva,* it was found that not one of its bold notes had been omitted by Bodley, &c., in order to obtain the privilege of a reprint in England. Upon comparing this with the King James's, or common Bible, especially together with the Geneva critical and explanatory notes, and its informing plates and maps, I did not wonder that it had been so popular with the nation at large, notwithstanding the known dislike of Elizabeth, and of her successor, James. This appeared in that a fresh edition was called for annually, for thirty years or upwards; whilst only about eight editions of the other (the Bishops'), and those principally required for the reading-desks in the churches, are known to have been published.

"The Geneva Bible has stood high in the estimate of learned foreigners, and of some distinguished scholars of the church of England. Dr. Geddes and Dr. Boothroyd view it as far superior to the James's Bible.

"After the Bishops' Bible and the Cranmer's came into my hands, it was found that the [Bishops'] was in a great measure Cranmer's (as asserted by Dr. Marsh), and THAT ABOUT TWO-THIRDS OF ITS NEW and of its best text had been selected from the proscribed Geneva. This had been done without acknowledgment or apology. The very notes of the [Geneva], *so far as they [are] critical*, are found, unchanged or condensed, spreading over the whole new Court (i.e., Bishops') Bible. All this was doing or

* The Geneva city-copy was in the library of Rev. Dr. Jenks.

done whilst Queen Elizabeth and her primate [Parker] were for several continued years positively refusing to the Geneva Bible a royal and ecclesiastical permission to be printed within the English dominions.

"Yet let it be remembered and acknowledged, that the Bishops' and King James's scholars have, in sundry instances, improved their respective translations from the text, or from the marginal notes, of the French Geneva, which had been neglected by English Geneva scholars.

"Having examined critically the Bishops' and the James's Bibles, I searched for the English editions which had preceded the three versions which had been hitherto under my eye. . . . Old English Bibles and New Testaments came in succession to my use; until, at length, the collection has been nearly complete. Each of these Bibles and New Testaments I have explored, together with the originals; also with the principal foreign versions, old and new; also with the common text, together with English, Hebrew, and Greek Concordances, including the Septuagint Greek version of the Old Testament.

"As these Bibles and Testaments came before me at different periods, the authorities from which the King James's and other translations derived their special text became a part of my biblical collection.

"In 1828, I had the opportunity of tracing the whole New Testament to its English, Latin, French, and Italian sources. I saw none derived from the German Bible but those texts which had been originally drawn by early translators from Luther, and were continued by their successors.

"Thus, so far as the common New Testament goes, I found, by collating its text with Bibles of an earlier date, that the term *New Translation* could only be applied to *one eighty-fourth* part, not including words and passages strictly synonymous, and repetitions or particles of no moment. The foreign-version authorities, with notes appended, to which the translators had obviously looked to form this small proportion, I found in my own library.

"For some years, as time was given and other duties permitted, I have gone, in liberal measure, through each book of the Old Testament, and found, as the result, that only *one twenty-eighth* part of its text varies from the old English text. In the course of ten successive years, I have been frequent in attempting to trace to its critical sources the text peculiar to the common version; and I have hitherto found them in my own library.

"Thus has been confirmed, by my own examination, the acknowledgment of the translators themselves, in their preface to their first Bible of 1611, — that *they had never thought, from the beginning, of the need of making a new translation, but, out of many good translations* (i.e. English and foreign), *to make a good one not justly to be*

excepted against. That (*this*) hath been our endeavor; that (*this*) our aim. . . .

"Yet I have believed that the translators did not wholly neglect the Hebrew and Greek originals, but did often compare the English and foreign versions, which they consulted with the originals at their side. For example; Montanus's Hebrew Bible, with an interlineary Latin version placed over the Hebrew; and Erasmus's and Montanus's Greek text of the New Testament, together with the Latin version attached to each.

"They did, probably, examine lexicons, Hebrew and Greek; yet not enough, in cases not few, to aid their judgment in determining their choice of text.

"Let it be remembered, too, that King James, and his primate Archbishop Bancroft, were known by their workmen to be very hostile to the Geneva Bible, for reasons well understood; and that the Bishops' text was to be principally followed by them as their standard, so far as the originals would admit. Besides, as variations wide from their standard [the Bishops' text] could not well be received into their text without learned notes annexed justifying their preferred translation, and as they had been expressly forbidden by the king and by the primate the use of any notes, their Bible was necessarily imperfect.

"Ample evidence appears, by a work of Dr. Gill, chaplain to Archbishop [George] Abbot, one of the translators, that some of the principal scholars in that body did repeatedly suggest new and varying translations; but they were as often checked in their progress by being reminded that their course would go to the making of a new translation, which was not the object of those who had brought them together, — i.e. King James and the primate, who had reluctantly consented to a substitute for the Church or Bishops' Bible. Such a substitute had been proposed and urged by the learned heads of the Puritan section of the church. Yet the translators were directed to keep in the new Bible as much of the accustomed [Bishops'] text as might be, without violating the rules of interpretation.

"'To judge of our authorized version,' says Dr. Marsh, 'we should have some knowledge of those previous English Bibles out of which the Bible of King James, according to his view, had been compiled.'* But, to judge most impartially and properly, we should have, as far as possible, the old English Bibles, out of which our last Bible has been compiled in thirty-two thirty-three ($\frac{32}{33}$) of its general text; we should possess, if it may be, also, the authorities which the last translators have followed in that [other] thirty-third

* Dr. Marsh appears to view the common Bible as a mere compilation from the former English Bibles; whilst "I," says Dr. Homer, "pronounce one thirty-third proportion of its whole text to be drawn from foreign versions and comments."

portion of their version of 1611, which varies from any and all of their predecessors.

"So far as their special text is concerned, I have been favored with the high privilege of collecting into my library, as my own, all the critical sources of the special text of the common Bible. . . . I purchased . . . a very large proportion of the foreign Bibles, versions, comments, lexicons, and biblical works which had been consulted by Tyndale, Coverdale, Rogers, Cranmer, the Bishop Coverdale, and the several deans, and the other learned men who gave the Geneva text and notes, together with the authors consulted to form the [Bishops'] Bible.

"In the course of sixty years, my biblical and critical aid has been various and extensive, — a collection of three centuries and more. It has included the principal critics and men of sound learning, classical, philosophical, and biblical, English, Dutch, French, Italian, Genevese, and German, from Erasmus to the present day, besides Jerome, and others of periods long passed by. Yet, until I had the opportunity of examining, at my entire leisure, the translations of the early English scholars, who appear the most deeply versed in Hebrew and Jewish-Greek learning; until I had compared the several English Bibles with each other, and with the originals, and with later versions, down to 1829 and later, — I could never feel satisfied with any answer to that question, 'What critical, impartial, and safe course should be adopted for furnishing a new and more complete English Bible? Shall it be a new translation? or shall it be a revision based upon the common version?'

"It is obvious that the Cranmer's Bible, which, in 1541, was aided by two Romanist bishops, Tonsall and Heath, is, in many parts, inferior to the Thomas Matthew of 1537. It was prepared by Cranmer and others, without notes, and with a text which included between brackets many passages found only in the Vulgate. It was planned and executed under the patronage of the too timid Cranmer, and did not meet his own private judgment as a scholar and a Christian. This is plain by his later endeavors, under Edward VI., to procure a more perfect translation, by the aid of distinguished German scholars highly skilled in Hebrew and Greek.

"The Bishops' Bible, as we have asserted, is, in very large measure, Cranmer's, as Dr. Marsh asserts, probably from his own personal examination. Its design was principally to prevent the adoption of the text as accompanied by the *free notes of the Geneva Bible*. Pfeiffer calls it Elizabeth's *opposition Bible*. The influence of King James, of his stern, self-willed, and worldly primate [Bancroft], and of a few other dignitaries, made our last translation, in many parts, less perfect than it would have been had the best scholars of the body (probably about twelve prime Hebrew and Greek scholars) been permitted and encouraged to proceed to a new translation, so perfect as their private learning and independent

judgment might dictate. Their course should have been, without [i.e., uninfluenced by] undue respect for that translation, the Bishops' of 1568, which, in 1603, had been rejected by all parties at the Hampton Conference, by reason of its disclosed and acknowledged defects respecting the original text in each Testament.

"Shall we, then," Dr. Homer concludes, "the people of a free republic, English in our origin and language as a nation, — shall we, I say, who are independent of Great Britain (which yet we love nationally), in both church and state, hold our Bible at the will of the despotic James, a king noted for pedantry, passion, self-will, and wanton abuse of speech before others, and of his cringing primate, the violent persecutor, who drove the early fathers and mothers of the New-England separatists to Holland about the time of the first publication of the last Bible?"

"Shall we be, partly at least, under the forbidding frown of the imperious Elizabeth, directed against the very first men of the church in her early queen-period? — I mean Bishop Coverdale, the learned and the holy, who furnished the first complete English Bible in 1535, with his three deans and four others, all the first scholars of their age.

"Shall we still encourage James and Bancroft, so long after their death, in their jealousies of the Geneva text? Shall we overlook jealousies founded in their dread of those bold notes, which, cherished by those of Puritan blood and education, led at last to the English Revolution in 1688, and, remotely, to our own in 1776?"

"Shall we, in the age of fast-advancing biblical knowledge, and of our numerous American professors in our theological schools, of talents and learning highly honorable, — shall we decline or refuse to consult the text of our received version, at the side of the sister Bibles and their respective authorities, at the side of pure original text, and at the side of the principal translators, from Erasmus and Luther (to, say, 1838, or later.) — shall we, in a period of growing research and inquiry after truth of fact and doctrine from the Scripture, and in a country which has a present abundance of critical and grammatical aid, withhold that correction of text and interpretation, in which the mass of the learned, liberal and orthodox, have had, and still have, a general agreement?" * . . .

* Dr. Homer, from whose communications the above extracts are taken, was the Rev. Jonathan Homer, D.D., formerly a settled minister in Newton, Mass.

EARLY RECOLLECTIONS OF THE NEW CHURCH IN BOSTON.

No. IV.

DEAR MIRIAM, since I put the two or three letters out of my hands which I had written to you, I feel it more important that I should continue to write, so as not to disappoint the expectation which has been raised. But to you I will say, I fear I am hardly able to write without making blunders; for, as in the second letter I had to apologize for omitting the names of three important members in the first meeting, I must in this say, that it was in 1797, and not 1796, that Mr. Hill came a second time to Boston; and I had then been reading the doctrines a year, instead of two months. I had been reading, besides "Conjugal Love," the smaller works, and was engaged with the "Arcana Cœlestia," though I cannot say whether the first or second volume. We did not meet as strangers; for Mrs. Andrews had written of me to her brother, and I had heard much of Mr. Hill's first visit from her. My acquaintance with Mrs. Andrews had only commenced in the summer of 1795, through my intimacy with some of her relations. She was a lady of literary tastes, wrote beautifully, and lived much secluded from general society; seldom going from her own house, preferring the enjoyment of leisure. She kindly admitted me to her friendship; but my parents thought too much of my time and affections were engrossed in that direction, and withdrew me suddenly from her, after an intercourse of two years. Excuse me for bringing myself so forward: I had thought of letting the mistake pass, as it would injure no one; but error, however slight, leads out of the strait path, and I had rather be thought vain than wanting in sincerity.

Madam Cowell was the chief subject of my last letter: her door was always kindly open to the few receivers of the doctrines; but our chief place of congregating was at Mr. Foster's. That family were unlimited in their hospitality, and it was truly the home of the New Church. They lived at that time at the corner of Pinckney and Belknap (now Joy) Streets.

It was there that we assembled one afternoon, to make arrangements for organizing the society. It had become very desirable among us to take this step ; and it had been proposed that Mr. Thomas Worcester should go to Philadelphia, and obtain a license to preach ; but, hearing that the Rev. Mr. Carll was in New York on a mission, he was written to, with a request that he would come to Boston. He came, accompanied by Mr. Chesterman and his young son, of New York. They came to Chelsea with Mrs. Cowell and Mrs. Prescott, to call and inform me of the intended meeting on Saturday afternoon, and would have taken me to Boston with them ; but I was not in freedom to go, but engaged to be there at the time appointed. It was a very hot afternoon ; the horse wanted to be shod ; there was no alternative but to walk all the way over two bridges ; for, though there was at that time a sail-boat in the ferry, it was always uncertain, on account of wind and tide.

I got there in time, and made a proposal ; for, at the beginning, when we were so small in numbers, each one expressed himself or herself freely ; and it was only a short time before, that it had been decided the ladies should not vote ; which was a relief to me and others. The proposal was, that we should all be rebaptized. The ladies joined with me entirely ; and I do not remember that more than one or two strongly objected : but Mr. Samuel Worcester was positively set against it. Mr. Carll observed that in Philadelphia there had been various opinions : they had acted in freedom ; some were, and some were not, baptized. In New York they had unanimously preferred it. Mr. Carll was evidently in favor of it ; but Mr. Samuel Worcester prevailed. The society was instituted at the house of Dr. James Mann on Saturday, Aug. 15, 1818.

The next day, the sabbath, we met at Boylston Hall, where there was an organ, on which Dr. Jackson performed. He was a teacher of music, a very large man, and so delighted with the occasion that he kept on playing voluntaries till it was necessary to give him a hint to stop. The services were performed ; and the ordinance of the Holy Supper was administered. After that day, we continued to meet in public on the sabbath, first in Boylston Hall ; then in a small wooden

building which was used as a schoolroom, in what was then called Pond Street, now Bedford Street. There we met for more than a year, and returned to Boylston Hall. Then we met at the Pantheon Hall; afterwards, at the Athenæum Lecture Room in Pearl Street. It was there that Mr. Worcester was ordained, by Rev. Mr. Carll, on the 17th of August, 1828, — ten years after we had first received the benefit of his instruction. In 1831 the society removed to the Hall in Phillips' Place, built purposely for us by Mr. T. H. Carter, where we remained until June 1845; when, at a meeting of the General Convention in Boston, the New Jerusalem Church was dedicated, — our seventh dwelling-place, it may be called.

It was only to finish the subject of our removals that I have thus run on beyond time. And now I will finish another on baptism. Passing the summer of 1819 in New York, I often visited at Rev. Mr. Doughty's, and among his people; and, conversing with them on the subject, my desire to be rebaptized revived; and the only question in my mind was, whether the rite should be performed at church or in private. I determined on the latter mode, as it was not in my own society; and it was accordingly done. I was in the habit of keeping up my intercourse with the society by writing. Mr. Samuel Worcester was then at Natchez. I wrote to both him and to Mr. Thomas Worcester, mentioning the circumstance of my re-baptism. Mr. Thomas Worcester, in his reply, said he wanted more light on that subject. Mr. Samuel Worcester wrote an indignant letter, which I received soon after my return to Chelsea, accusing me of having acted in opposition to the society to which I belonged, and recommending me to make a public acknowledgment of it. I was truly distressed at first, and felt ready to make any confession before the whole society; but, as my feelings calmed down, it seemed to me he was in the wrong; and, if I had inadvertently acted without consulting the society, there was no great assumption of freedom in doing so. I went with the letter to Mrs. Cowell's, and there met two or three of the gentlemen, who desired me not to be uneasy; that Samuel Worcester was coming soon to Boston, and they would talk with

him about it. And it did all pass off quietly when he came; but I mention it to relate the circumstance of his preaching in Phillips' Place one Sunday, and to my surprise, a sermon altogether on the necessity of rebaptism. I met him in the entry, and said, "You did not always think so." He knew it, he said, and had determined the first public opportunity he should have, he would make known his opinion. Now the opinion is, and has long been, in favor of rebaptism. It is not strange that subjects of this nature should require to be viewed on all sides; and I do not mention it against Mr. Samuel Worcester in any way. I owe gratitude to his memory for much kind advice, and have often been benefited by his counsel.

After Mr. Carl's visit, we were really formed into a society, with Mr. Thomas Worcester our leader—for six months before that, Mr. Samuel Worcester had preached to us, which when he first did, I remember dear Susan Foster saying to some one, "How did you feel at seeing your minister seated on the bench with us, and another person in the pulpit?" Mr. Samuel Worcester, full of zeal, and ardent in the cause of the New Church, was an excellent hand to bring people together, and set them forward; and Mr. Thomas Worcester was more than willing enough, we used to think, to let him have his own way. But all were now satisfied, and rejoiced in the result; and we began to think of the means of supporting our establishment; and for that purpose we females met once a week, in the forenoon, to do needlework, and did raise fifty dollars, which was put into our dear leader's hands, with which he thought proper to purchase a set of the "*Arcana Cœlestia*," which sum was not at all too much at that time. The gentlemen of the society were equally desirous to aid on their part, and rendered any farther effort of ours unnecessary. We have had, occasionally, sewing meetings, with reading the doctrines, generally for the assistance of those who had large families, and needed it. But we have had no fairs, not approving of the manner in which they are usually conducted; that is to say, by the world in general. Our sister societies have been benefited in that way, and no doubt they have been got up free from any avaricious disposition.

And now I come to that time, dear Miriam, when your beautiful mother appeared among us. A note from Madam Cowell informed me of the engagement, and that Miss Alice Clark was visiting in Boston at her aunt's, and would take tea with her the next afternoon. Oh, how I longed to be of the party ! but was prevented. Very soon, however, I had the pleasure of being introduced to her. And once I rode from Chelsea to Waltham, and took tea at Mr. Clark's. I believe all the daughters were at home ; for the party was large, seated at a long table, in the parlor that your grandmother and Aunt Hobart now occupy. It was in the spring of 1821 that Mrs. Alice Worcester came to live among us ; and how faithfully, how zealously, and entirely she filled her sphere, many hearts can testify. In 1827, her three sisters together joined the church ; their brother, Mr. Calvin Clark, had joined two years before ; and, in 1835, father and mother and one more brother, our Dr. Luther Clark, all became members.

I met with one of our first members last week, and asked him to write a letter giving an account of early times ; but his answer was, that he had thought of it, but found there were very few facts to record. True : there are few facts ; and I think I have gone as far as is best for me, and will therefore, dear Miriam, bid you farewell, hoping that some one else will take up the pen.

M. G. C.

March, 1858.

JOURNAL OF THE MASSACHUSETTS ASSOCIATION OF THE NEW
JERUSALEM CHURCH.

Boston, Thursday, April 15, 1858.

THE Association assembled in the New Jerusalem Church, in Bowdoin Street ; the Presiding Minister called the meeting to order ; the Delegates presented their credentials ; and the following Ministers and Delegates were enrolled : —

BOSTON. — Rev. Thomas Worcester, *Pastor* ; and Messrs. J. H. Wilkins, T. Parsons, S. Reed, F. A. Hawley, G. J. Webb, O. Clapp, W. J. Cutler, P. W. Chandler, W. J. Parsons, J. Reed, E. H. Abbott, E. A. Gibbens, H. G. Foster, H. Smith, and L. Little, *Delegates*.

BRIDGEWATER. — Rev. Thomas P. Rodman, *Pastor* ; and Messrs. Ephraim H. Sprague, Joseph A. Hyde, Virgil Ames, Asa P. Keith, and George W. Bates, *Delegates*.

ABINGTON. — Rev. Joseph Pettee, *Pastor*; and Messrs. Asaph Dunbar, Benjamin Hobart, Baxter Cobb, Francis Sloane, and Charles A. Dunham, *Delegates*.

NORTH BRIDGEWATER. — Rev. Warren Goddard, *Pastor*; and Messrs. George Phinney, Asa S. Phinney, Adoniram Bisbee, and Daniel H. Howard, *Delegates*.

EAST BRIDGEWATER. — Messrs. Jonah Edson, Daniel French, Joseph Chamberlain, and Seth Bryant, *Delegates*.

BROOKLINE. — Rev. T. B. Hayward, *Minister*; and Messrs. William A. Wellman, Edwin Field, and William B. Hazeltine, *Delegates*.

YARMOUTH. — Rev. J. P. Perry, *Minister*.

FOXBOROUGH. — Messrs. Warren Bird, Nathaniel Cook, and G. F. Stearns, *Delegates*.

WEST BRIDGEWATER. — Mr. Nahum Learned, *Delegate*.

SPRINGFIELD. — Mr. Nathan Foster, *Delegate*.

FALL RIVER. — Mr. John Westall, *Delegate*.

Rev. W. M. Fernald, of Boston, *Minister*; and Messrs. T. O. Paine, of East Bridgewater; Benjamin Worcester and John Worcester, of Waltham; *Licentiates*, were also present.

The following resolution was offered by Mr. Sampson Reed; and, after some conversation, was laid on the table, to make way for the religious services: —

Resolved, That the Committee of Ministers be requested to consider the subject of what is usually known as "Modern Spiritualism;" and to endeavor to learn what the doctrines of the New Church teach in regard to it, and what are the duties of its members in relation thereto; and that they be authorized to present the result of their deliberations to the Association at its next meeting, or in print previous to that time.

The Journal of the last meeting of the Association was read.

Reports were then presented and read from the societies in Boston, Bridgewater, Abington, North Bridgewater, East Bridgewater, Foxborough and Mansfield, Lowell, and Brookline.

The Joint Committee of Ministers and Laymen, to which was referred a resolution relative to a supposed "ambiguity or obscurity in the Constitution of the Association with regard to the duties and rights of Ministers and Licentiates," asked leave to report this afternoon, which was granted.

The hour for the lecture this afternoon was fixed at half past 2 o'clock.

The Committee of Ministers nominated Mr. James E. Mills as principal, and Mr. Sampson Reed as substitute, to deliver a lecture before the Association at its next meeting. This nomination was confirmed.

A motion of Mr. Little, to fix the hour for the religious services and the lecture, at the meetings of the Association, was postponed for consideration this afternoon.

The resolution submitted this morning relative to "Modern Spiritualism" was then taken up; and, after some discussion and amendment, was again laid on the table till after dinner.

Adjourned to half past 2 o'clock.

Afternoon Session.

The Association came together, and Mr. Edwin H. Abbott delivered a lecture on "The Language of Men."

The Joint Committee, not being prepared to report on the Constitution, had leave to report at the next meeting.

The resolution relative to "Modern Spiritualism" was taken from the table, and, after further amendment, was adopted.

The Colportage Committee presented their report, which was read and accepted.

The Treasurer's report was presented, read, and accepted.

The Colporter, Mr. Charles A. Dunham, presented and read his report, which was accepted.

The following resolution, offered by Mr. James Reed, was adopted, and made a standing rule until otherwise ordered:—

Resolved, That the societies of which this Association is composed designate the Delegates to the General Convention, each society selecting that number to which it is entitled by the Constitution of the Convention; and that the Delegates thus selected be the Delegates of this Association, and be authorized to fill any vacancies which may exist in their number.

The President and Secretary were authorized to appoint a Committee to make preparation for a *picnic* during the coming summer. Messrs. Charles A. Dunham, John G. Webster, and Edward W. Cobb, were made this Committee.

The following, offered by Mr. Parsons, was adopted:—

Resolved, That Ministers not settled over societies, and Licentiates residing within the limits of this Association, be requested to report to each meeting of the Association their labors since the preceding meeting.

Mr. Westall presented the following, which was adopted:—

Resolved, That the Committee of Ministers be requested to consider and report upon the subject of the best mode of observing the day of Thanksgiving by the members of this Association, in the light of the New Church.

Adjourned.

T. B. HAYWARD, *Secretary*.

Report of the Boston Society.

Since the last meeting of the Association, the following named persons have become members of this society; viz., Emily E. Hildreth, Rebecca Stone, Susan S. Jackson, Elizabeth Fry, William Hayes, Lucy L. Hayes, Lucy B. Worcester, Mary Greenwood, Gorham Gray, William Edson, Joseph Worcester, Thomas Reed, Mary Ann Webb, Mary Atkey Webb, Elizabeth Reed, Mary S. Bradford, Elizabeth Parsons, and Martha W. Parsons, eighteen; and previously, during the year, twenty-two were admitted; making *forty* during the year. Five members have had their relations removed to other societies during the year; viz., Mrs. Westall to the Fall River Society, Miss Catherine Whipple to the Lowell Society, Mr. Francis Sloane to the Abington Society, and Dr. and Mrs. G. H. Starkey to a society in Philadelphia.

The following named persons have been removed to the spiritual world since the last meeting of the Association; viz., Hiram D. Sweetser, Mrs. Sabra B. Parsons, Mrs. Martha Greenwood, Mrs. Lusanna Beaman, Mrs. Susanna Went, and Mr. Sylvanus H. Whorf. At the last meeting was announced the departure of Miss Ann W. Foster, Miss Sarah Welch, and Mrs. Lucy H. Anderson, making nine during the year. The pastor has baptized *forty-two* persons, and officiated at thirteen weddings, during the year.

Of those who have deceased since the last meeting, it may be appropriate to remark, that Mr. Sweetser, Mr. Whorf, and Mrs. Went, were not very intimately acquainted in the Society. Mr. Sweetser resided at Reading, and Mr. Whorf died at Key West, whither he had gone in the last stages of consumption. Mr. and Mrs. Went, on their arrival from England several years ago, sojourned some time in this place, where they became members of this society; but afterwards removed to New York, or its vicinity: her decease occurred at Williamsburgh. From the impression she made upon those of our society who became acquainted with her here, and also from the testimony of those who knew her more intimately in her last residence, we seem to be fully justified in the expression of a high estimate of her character. Placed in very indigent circumstances, with the care of a family of quite young children, and in the enjoyment at best of indifferent health, she is represented as having encountered her trials with meekness and resignation, and, to the extent of her strength, to have discharged her duties with fidelity and diligence.

Of Mrs. Parsons a somewhat extended obituary notice has appeared in the *Messenger*, very justly portraying both her natural and spiritual character; to which there does not appear to be further occasion to allude. She resided at Cambridge.

Mrs. Greenwood and Mrs. Beaman were taken from our very midst, though Mrs. Beaman had just removed to Philadelphia. They were well known and highly appreciated in the society. In their lives they both illustrated and adorned their Christian profession, and they fulfilled their various duties in a manner to attract and strongly attach to them a wide circle of personal friends. Mrs. Greenwood enjoyed but feeble health, was retiring in her disposition, and domestic in her habits, and was less prominent in the society than Mrs. Beaman.

Mrs. Beaman enjoyed remarkably good health, seldom losing a day by illness. She was ever acting and stirring, either at home or abroad. Of a hopeful disposition and sympathetic temperament, her trust in the merciful over-ruling of the Divine Providence seemed never to falter; and she encountered her responsibilities as the mother of a large number of children, — mostly girls, — with a clear and serene head, a brave but quiet heart, and a steady and untiring hand. Her presence at home or abroad was uniformly attended with gladness and satisfaction; for, wherever she was, she was there to discharge duty, to impart good influence, and to reciprocate kind words and deeds. She died instantly from disease of the heart; being thus apparently spared the pain and suffering, which, humanly speaking, must have attended the untwining of the various affections which so closely linked her to her family, and to the members of her church.

The society has been pursuing its ordinary routine of duty. The sabbath school has been attended by about the usual number of scholars; and considerable pains have been taken to teach them to chant. We are expecting much from their future service in the choir.

During the last winter, several sabbath afternoon meetings have been occupied in considering and receiving instructions from our pastor on the subject of Spiritism. The practices of this kind have become so rife in the world, and they are often supposed to have so intimate a connection with the revelations made to the New Church, that the time seemed to have come when the church should form and express some idea of their nature and quality.

It seems now to be the conviction of this society, that Modern Spiritism, or that art or practice which seeks and obtains communication with departed spirits, by whatever name it may be called, partakes largely and essentially of the nature of magic, witchcraft, sorcery, and other similar practices, which are denounced and prohibited in the letter of both the Old and New Testament. They are, therefore, to be shunned as sins, in simplicity and truth, and in the spirit of obedience. The only ark of safety for the church, in regard to this matter, lies in total abstinence; and this from a religious principle. "Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them. I am the Lord thy God." (Lev. xix. 31.)

Some professed receivers of the heavenly doctrines seem to entertain the idea that the church ought to go into the investigation of this subject experimentally, that they may learn its nature and quality, and thereby become able to help those to get out of it who have gone into it. But this mode of proceeding must be attended with great hazard. To go into it voluntarily is to partake of it, — it is to eat forbidden fruit that the eyes may be opened. To go into it experimentally is to give up the essential faculties of the mind — the understanding and the will — to the control of others; and when this is done, and done in disregard of the admonitions of Divine and Infinite Wisdom, who can give us assurance that we shall ever regain the control of them in their pristine excellence? Such a process may be likened to a plunge to save a man drowning in a liquid, the mere contact of which is paralyzing him, and will as certainly paralyze us. If we would retain power to help our neighbors, we should shun the causes that incapacitate them from helping themselves.

The society contributes *two hundred dollars* for the use of the Association.

All which is respectfully submitted,

JOHN H. WILKINS, *for Committee.*

Report of the Bridgewater Society.

Two members have been added to our society, since the last meeting of this Association, — Mrs. Susan Baker Keith and Mrs. Maria Field. One of our members, Mrs. Joanna Leonard, has been removed from this world.

The minister has officiated in the baptism of two infants, two children, and two

adult persons; six in all. He has officiated once in the office of confirmation. He has officiated at two marriages, both out of the society; and at eight funerals,—the funeral of Mrs. Joanna Leonard, one of our members; of Mr. Eustace Field, one of our constant attendants at public worship; and at the funeral of six persons who had no connection with our society. Our Sunday School consists of *thirty* scholars, and two male and two female teachers. Our congregation is steadily increasing in the number of regular attendants. The society contributes *forty* dollars for the uses of the Association.

Report of the Abington Society.

This society numbers *sixty-one* members, five having joined during the past year. There are about *fifty* other receivers connected with it. The public worship is regular and constant, being conducted by Rev. Joseph Pettee, pastor. It is attended by about *two hundred and fifty* persons, including children of members and receivers. The Holy Supper is administered quarterly, and is attended by about *forty* persons. We have a Sabbath School, consisting of about *sixty* pupils, divided into six classes, under the care of a Committee of the society. The number of persons baptised during the past year is *eight*. We have a library of Swedenborg's Theological Works, containing about *forty* volumes; and a Sabbath School library, containing about *two hundred* volumes. Our pastor has officiated at *two* weddings and *three* funerals.

Since the last meeting of the Association, we have had the basement room under our Temple finished and furnished for the uses of the society. It will seat about *three hundred* persons. It is to be called "New Church Hall." We have had several meetings in it, of different kinds; such as amusements, concerts, and lectures.

We have been favored during the winter and spring, in the course of our social gatherings, with three quite valuable and interesting lectures. The first was by Mr. T. H. Safford, of Cambridge. It consisted in part of a most lucid demonstration of the fact that all heat is from the sun. It contained also some striking views of the nature of that body, going to illustrate what Swedenborg teaches respecting it. Other kindred matters were treated of; and it affords us pleasure to be encouraged to hope, that the New Church public, who have not had the privilege of hearing the lecture, may have the pleasure of reading it in the Magazine. Mr. Abbott, of Cambridge, gave us a very interesting lecture on the subject of Happiness. He pointed out the way to happiness in a very lucid manner, and impressed it upon the minds of the audience by many happy illustrations: such a lecture can hardly fail to be useful, wherever there is an ear to hear. We have also had a lecture by Mr. Westall, of Fall River, on the subject of Ancient Tyre: this was of a historical character, but full of interest and instruction. We hope to be favored with such intellectual feasts often, and be benefited by them.

The names of the persons who have joined our society within the last year are as follows: James Pettee, Irene Jackson, Ruth Brown, Mary Hobart, and Francis Sloane. Mr. Sloane's relation was changed from the Boston Society. The society, at its annual meeting, appropriated *thirty* dollars for the use of the Association.

J. TOWLE, Secretary.

Report of the North Bridgewater Society.

Since the last meeting of the Association, Dr. James L. Hunt and Mrs. Maria B. Hunt have become members of this society; and Mrs. Ann P. Bisbee, a worthy and esteemed member, has deceased. The present number of members is therefore *sixty-four*; *thirty-five* males, and *twenty-nine* females.

The pastor has officiated at *two* weddings, and *six* funerals, two of them abroad; confirmed *two* persons, and baptised *nine*, of which six were adults and three children. He has preached regularly for us, with the following exceptions: Rev. Mr. Worcester has preached once, Rev. Mr. Perry once, and Mr. Dunham once; and we have had reading twice.

The sabbath school continues to be maintained, with no special change, except the separation of Mr. Goddard's doctrinal class from it. The class now meets at a different hour; the school commencing at half past one, and the class at half past two, on sabbath afternoons. The change has been attended with a considerable increase in the attend-

ance upon the class meeting, both of those who recite the lesson, which consists of a portion of the writings of the church, and of those who only listen to the remarks made upon the subject of the lesson.

The society contributes *thirteen dollars* to be appropriated at the discretion of the Association, and *three dollars* more contributed by individuals, specifically for colportage, making *sixteen dollars* in all.

We report also, for the use of Convention, the following for the whole past year: baptisms *eleven*, four children and seven adults; confirmations *four*, funerals *twelve*, weddings *four*. Additions to society, two males and one female. One death within the society.

D. H. HOWARD, *Secretary*.

Report of the East-Bridgewater Society.

The afternoon meeting, or class for doctrinal instruction, has been held every sabbath since its establishment in July last, with slight exceptions. It has been increasing in numbers and interest, especially of late. About fifty were present at the last meeting. Mr. Rodman continues to administer the communion to us on the second sabbath of the quarter. Two social meetings have been recently held in the vestry of the church; and they were very pleasant, and fully attended.

One individual has been received into the society. Mr. Paine has attended *five* funerals since last October. Among them were those of Mr. Charles Mitchell, and of the wife of Mr. Beaman. Mr. Mitchell was one of the first few who formed the society. He was an affectionate receiver of the doctrines, constant in his attendance at church, at the meetings of the Association, and of the Convention when practicable, and a friend of good order. His wife died about twenty-three years ago, and he felt her loss deeply till the day of his removal.

The sabbath school has been held, as usual, every sabbath, immediately after service. It numbers about *thirty* scholars, under Mr. Samuel Keen as the leading teacher. Mr. Keen thinks he can reach the members of his class better by asking them such questions as are naturally suggested by the lesson, than he can by using the Catechism. And the Catechism is not much used in the school. He thinks it very important to have the scholars commit verses from the Word to memory; and does not feel sure that much can be done towards illustrating the internal sense, except in a general way; not much more than to teach that the Word has such a sense, and to give some little idea of it. It is suggested that even this is a great deal.

This society invites the Association to hold its next meeting with them. *Five* dollars are contributed to the funds of the Association.

SETH BRYANT, *Chairman Church Committee*.

EAST BRIDGEWATER, April 14, 1858.

Report of the Foxborough and Mansfield Society.

But little change has taken place in the external condition of our society, since our last report to the Association. We number *fourteen* members,—six males and eight females. Our meetings for public worship, on sabbath mornings, have been held at private houses during the winter months. Though these meetings are attended by few except members and their children, yet the freedom with which we can speak of the New Church to those apparently inquiring after the truth seems to indicate an increasing interest in the heavenly doctrines.

Report of the Lowell Society.

Our present number of communicants is *eight*,—four resident, and four non-resident. Our meetings for public worship continue to be attended by *eighteen* or *twenty*. Rev. Mr. Perry, from Yarmouth, has preached twice for us during the past year, administering the Lord's Supper, confirming *two*, and baptizing *three*. We have a small sabbath school.

Report of the Brookline Society.

This society numbers *twenty-one* members, one having been added since the last year. They hold public worship regularly every sabbath forenoon, and meet at each other's houses in rotation on sabbath evening, for instruction and improvement in the doctrines of the church. The society has a sabbath school, of about *twenty* pupils, arranged in four classes. Agreeably to a vote of the society in October last, Rev. Mr. Hayward organized a doctrinal class, consisting of seven or eight young persons from sixteen to twenty years of age, which he meets for instruction in the doctrines on sabbath morning, at half-past nine. The text-book is the treatise on Heaven and Hell.

This society has presented a complete set of Swedenborg's theological writings to the public library of the town; and they have the satisfaction of learning that the books have attracted considerable interest. The congregation at the public worship of the society is gradually increasing.

Since the last meeting of the Association, Rev. Mr. Hayward has visited the societies and members of the New Church in Springfield and Fall River, Mass.; in Hoboken and Paterson, N.J.; in the city of New York; and in Bridgeport and New Haven, Conn.; and has preached in each of these places except the last. In Springfield, Fall River, and Hoboken, he administered the sacrament of the Holy Supper. He has baptized *nine* persons, — one in Brookline, three in Bridgeport, three in Hoboken, one in Paterson, and one in New Haven; and has confirmed *nine*, — one in Brookline, one in Bridgeport, and seven in Paterson. He has also celebrated one marriage in Brookline, and officiated at a funeral in Reading. During the year past, he has baptized *twenty-one* persons, and confirmed *eighteen*. He preaches regularly every Sabbath afternoon in Charlestown, to a congregation of about one hundred. The society contributes *ten* dollars to the funds of the Association.

Report of the Yarmouth Society.

The statistics of this society remain the same as at our report in April last; viz., *sixteen* members; average number of persons who attend meeting on the sabbath, from *sixty* to *seventy*. Our minister, Rev. Mr. Perry, has preached to us during the year, with the exception of *six* sabbaths, — four of which were passed at Lowell and Lawrence.

The sabbath school, under its new organization, has been in operation about a year, under a superintendent, librarian, and three female teachers. There are *twenty* scholars; average attendance, *sixteen*. The library contains about one hundred volumes of juvenile books, and is gradually increasing. This school, which was opened under quite discouraging circumstances, has proved pleasant and interesting, and gives hope of usefulness to both teachers and pupils.

The receivers in this place have long felt the need of a more suitable and commodious place for the public worship of the sabbath. It is therefore with pleasure, and we hope with grateful hearts, that we report that a hall 60 by 30 feet, now being built, has been engaged for the exclusive use of this society. The finishing and furnishing is to be done by the receivers, and at their expense. The amount needed for this has been nearly all subscribed by our own people, and there is but little doubt that the balance will be provided from among us.

YARMOUTH PORT, April 13, 1858.

Report of the Colportage Committee.

The Committee on Colportage have to report, that our colporter, Mr. Dunham, has, since the last meeting of the Association, prepared himself, and obtained from the proper authority permission, to preach the doctrines of the church. The Association will learn from Mr. Dunham's own report what places he has visited, and where he has preached.

Your Committee anticipate, and believe we have already begun to realize, a greatly increased degree of use from the colporter's labors, in his additional capacity of preacher or missionary. In this capacity, however, it would seem proper that his labors should

be, in some degree, at least, under the charge of the Committee on Missionary Service; and the cooperation of that Committee will be requested by the Committee on Colportage.

The summer season, now opening before us, is that which is most favorable for the labors of a colporter, and in which the most extensive results may be expected. To insure the fullest possible satisfaction of the various wants of receivers in different parts of the State, the Colportage Committee would request free communication of all wants or suggestions to the colporter or to the Committee.

The committee will hold stated monthly meetings, being in constant communication with Mr. Dunham, and will be glad to be in correspondence with persons in all parts of the State, who may desire, or who have received, the benefit of Mr. Dunham's services. Such correspondence will greatly assist the Committee and Mr. Dunham in laying out their plans, and will strengthen and support the work. It will also be the means of extending the acquaintance of scattered receivers in the church.

A part of Mr. Dunham's time, during the past season, has been employed in preparation for preaching; but as this preparation was undertaken at the instance of the Colportage Committee, and as a most important means for the accomplishment of the work in their charge, they have thought it no more than proper to allow his salary for the full time. They only wish that the funds of the Association would warrant a substantial increase of his very moderate salary.

Mr. Dunham's account with the Association now stands as follows:—

Dr.	MASSACHUSETTS ASSOCIATION in Account with C. A. DUNHAM.	Cr.
1868.		
April 14.	To services six months . . . \$226.00	By private contributions \$26.00
	To expenses 19.50	By profits on books 2.18
	To cost of books given away . . . 2.48	By balance due 218.75
	<u>\$246.98</u>	<u>\$246.98</u>

It is supposed that ample means will be contributed, at the present meeting of the Association, to meet the deficiency.

Respectfully submitted,

B. WORCESTER, *Secretary of Committee.*

The Colporter's Report.

After the meeting of the Association in October, I labored for a short time as Colporter; but, on account of the great pecuniary embarrassment then prevailing in the community, only a very few books could be sold. I thought it, therefore, advisable to remain at home; and, by the advice of friends, I spent most of the time in preparing to apply for a license to preach, with a view to the performance of missionary service in connection with colportage. In December last, I made application to the President of the Association for a license, which, at the meeting of the Joint Committee of Ministers and Laymen, held Jan. 13, was granted. Since that time, I have preached *fifteen times* in the following places: In Abington, Franklin, and North Bridgewater, once each; and in Scituate, Pawtucket, Raynham, Kingston, New Bedford, and Fair Haven, twice each. When I have preached twice, it was upon the same sabbath. I have also, since the last meeting of the Association, delivered two lectures upon the doctrines on week-day evenings.

I have sold \$12.36 worth of books; collected, for the New-Jerusalem Messenger, \$43; for the Magazines, \$6; and on the subscription to the General Convention, \$19.

Respectfully submitted,

C. A. DUNHAM, *Colporter.*

Treasurer's Report.

MASSACHUSETTS ASSOCIATION NEW-JERUSALEM CHURCH in Account Current with
WILLIAM J. PARSONS, Treasurer.

Dr.

1857.		
Nov. 4.	To C. A. Dunham	\$180.00
Dec. 10.	To C. A. Dunham in full for Colporter's Services, to Oct. 9, 1857	85.87
" 16.	To Rev. T. B. Hayward for Missionary Services	22.00
1858.		
Jan. 14.	To Mr. John Worcester for Missionary Services	22.25
Feb. 11.	To J. Wilson and Son for printing "Journal"	8.00
" 15.	To Mr. John Worcester for Missionary Services	7.73
		<u>\$270.85</u>

Cr.

1857.		
Oct. 12.	Received from North-Bridgewater Society for general purposes	\$10.50
" 23.	Received from	10.00
Nov. 4.	Received from Boston " Society	100.00
	Received from Abington Society	80.00
Dec. 15.	Received from Bridgewater Society for Colportage	7.00
" 16.	Received from William A. Wellman, Treasurer, Balance at credit of Missionary Fund	\$120.00
	Ditto ditto, other uses	42.86
		<u>162.86</u>
	Less Balance at Dr. of Colporter Fund	87.00
		<u>125.86</u>
	Less paid by W. A. Wellman, Dec. 15, 1857, to John P. Perry for Missionary Services	25.00
		<u>100.86</u>
		<u>258.36</u>
	Balance due Treasurer	12.49
		<u>\$270.85</u>

Respectfully submitted,

WM. J. PARSONS, Treasurer.

THE NEW CHURCH IN WASHINGTON.

THERE has been a small society of the New Church at Washington, D.C., for several years; and, about three years since, they built a small church on Capitol Hill. Since September last, Rev. Mr. Fox has been preaching for that society; and, during the present session of Congress, since the first of December last, he has been invited to take his turn among the clergy in Washington, in officiating as chaplain in the two houses of the national legislature. On these occasions, Mr. Fox has used the "Lord's Prayer," preceded by the reading of appropriate portions of the Scriptures. He also preached on the 4th of April, Easter Sunday, in the House of Representatives, by appointment of the Speaker. We understand that the attendance was unusually large on the occasion,—from three hundred and fifty to four hundred,—and very attentive. The discourse was not only noticed by the Washington press, but the reporters from distant places sent long abstracts of it to their respective papers.

"TIME IS MONEY."

So says the worldling, who, with downcast eye,
Intent upon his shining heaps of dust,
Counts no day fortunate that does not add
Wealth to his coffers. Thus he coins his time
To gold : and heavily the passing hours
Drop petrified to lifeless ore beneath
His hand ; and downward like a magnet draw
His beggar heart, which daily seems to grow
More lifeless, and more like the dross he loves.
What can his treasures purchase ? Honor, fame,
Preferments, ease, or pleasures ? The next breath
Of air may waft them, like thin smoke, away.
Love, virtue, happiness, or peace of heart ?
Nay : these are all too far beyond the reach
Of this poor world : — how poor indeed to him
Who asks for lasting blessings at its hand !

But what is time to him who, while he walks
The earth, still breathes the air of heaven, and sees,
Beyond earth's shadowy vales, the immortal fields ?
A passing moment, yet of priceless worth :
A fleeting day, in which to do a work
For which eternity would ne'er suffice ;
Which all eternity can ne'er undo :
A day of spring, in which to sow the seed,
Of which the next world the ripe harvest gives.
Treasures hath time, more rich than gold and gems.
Seize them to-day, or they are lost for ever.
Thou hast no warrant of to-morrow's gifts.
To-day alone is thine ; and thou art made
A steward in it to give good account
Of what thou doest, when its sun has set,
And the night comes " in which no man can work."

D. H. H.

INTELLIGENCE AND MISCELLANY.

LETTER FROM DR. TAFEL.

TÜBINGEN, Feb. 23, 1858.

MY DEAR SIR,—I am sorry to be obliged to report many faults on the part of our enemies, which would discourage us, if we did not, according to our belief, put our only trust in the Lord, who is almighty, and will not permit more evil than can finally be led to good. In the first place, there is a letter from a zealous and intelligent receiver, who has communicated to me the report of a gentleman of New York, at present with his family in Germany, concerning his own experiences with the individual I have been in the necessity of speaking of repeatedly. These experiences, however, are of so bad a nature that I must abstain from inserting them here; but I cannot sustain the milder judgment which I communicated to you for the sake of excusing him somewhat. We see, however, also in this case, that the Lord can bring good out of evil; for the said gentleman and his lady were at first followers of him who lives at New York now under another name. But his evil doings opened to them their eyes, and now they have been brought nearer to the receivers of genuine truth; whilst others, especially of the other sex, have been radically seduced by him, and would hear nothing of any reasons against him.

In his native country, the enemy is in great activity to exclude the light from the empire. The only copy of my first translations from 1823–36, eight volumes (which was requested, notwithstanding, for the celebration of the Centenary, the price being reduced one half), came back at first from Vienna to Brünn, and from thence *ex officio* by the police to Tübingen; and our friend at Brünn wrote me, some days before, that, at the police-office, he was told that these works, *although not forbidden*, cannot come in, but must be sent back to Tübingen, in consequence of

the new Concordat with the pope. Now, if the works of Swedenborg are not forbidden in Austria, this seems to be an arbitrary proceeding of the Catholic police, influenced perhaps by the Catholic or Protestant clergy; for in Russia, it is, as I am told, not the Greek but the Lutheran clergy, who, in some parts where they have influence,—for instance, near Reval,—hinder the entrance of our books into the Russian empire. I cannot believe that such fanatical proceedings are according to the will of the Austrian and of the Russian Emperor, nor that the Concordats command it: it can only be the arbitrary abuse of some officers not educated, but influenced by a fanatical clergy.

I have with pleasure seen, that, in general, the matter was spoken of in the *Universal Gazette of Augsburg* (which favors Austria) in a peculiar article, where it is shown that there is a very great obstacle to the prosperity of Austria; viz., the want of culture, and the want of liberty of conscience, and that the latter is the cause of the first; wherefore, if Austria will not remain behind the culture of the cultivated parts of Europe, and even of Russia, there must be given full religious liberty, and liberty of the press, which can be given, notwithstanding the Concordat with the pope. It is also clear, that such officers, who show so clearly that they have no education, are unworthy of their places, but ought to be removed from them, or, in want of educated subjects, to be severely punished; for they bring their country and its government into great discredit, and in the same contempt to which they expose themselves. Also the priests and ministers who follow this direction are fully against their own church; for they are considered either as idiots or as devils, and drive out of their church many persons. I know of cases where this has really been done, and where the bishop has at last

begged the apostate not to do so; wherefore he was called a hypocrite in presence of his clergymen.

How blind the princes must be, not to see that the established creeds do radically remove sound reason and conscience, and are therefore against the prosperity of their states! How blind, not to see that their officers hinder the light from coming in,—that light which would restore both conscience and sound reason, and really could be believed, while in agreement with itself; whilst the creeds are in open contradiction with themselves, and can therefore not go into the understanding, nor even into the memory, but remain mere words! It is significant, that even the Declaration of Manchester, together with our argumentation in its proof, and which was sent by our friends to the Emperor of Austria, was sent back, although it could not yet have been contained in the "*Index Librorum Prohibitorum*" (List of Prohibited Books), inasmuch as it appeared in 1858, some weeks before. Would there be a little sound reason and good-will, those fanatics or blind instruments must see that a church and an empire which have to resort to such measures give testimony to their own weakness and poverty, as it is as clear as the day that the less a church has internal truth and power, the more it must have its refuge in external power, which power should never make itself such an instrument; and, *vice versâ*, that the more a church has internal power and truth, the less it will have confidence in any other thing than that internal power and truth, or, which is the same thing, in the Lord.

In my last letter to Mr. Wilkins, I wrote that I would send to him and to Mr. Jos. Andrews, the second volume of the "*Vera Christiana Religio*" *vid* Philadelphia, as he had wished it so, if possible, because he would receive them at less expense, and, as it seems, more quickly; but now I am sorry to say, that I know no other way than to send immediately to Boston, because my correspondent at Philadelphia has countermanded the German books he had requested, and even expressed a wish to send back to me the books he had already, and those which in part were already on the way to him. His rea-

son is that my translations have begun to be reprinted in the United States; wherefore he had no hope of selling them, for which, however, he must pay the freight and duties. I had therefore no hope of inclosing Mr. Wilkins's books to him, and was thus obliged to send them immediately without delay, as they contain the rest of that important work, and are the only few copies which are requested for America (forty-four, whilst thirty-nine were going to England, and about five will go to France, about ten into Germany; in all, not enough to pay the expenses).

As to the German translations, our number everywhere has been too small for the expenses: wherefore, there is still remaining in my hands a great number of copies; and, after having laid out almost all my property in them, I could only continue by the assistance of such as have a heart for the Lord's kingdom; and I believed that I could be sure of the generous co-operation of all true Newchurchmen.

As to America, I often have had only expenses for the books I sent there, without seeing any money paid for them. About a hundred copies on the best paper, requested by a late receiver, were fully lost after his death. I received nothing for the books I had sent many years ago to Mr. Ritter at Philadelphia; nothing afterwards for the many I had sent to Mr. Kiderlen and Salmerayer there, who nevertheless charged for them, as I heard, immense prices. Not to mention a sum of about 800 guilders for books I sent some years ago, according to a request to New York, of which I have not yet seen any thing, &c. But, nevertheless, I have not lost courage, and hope, by the Lord's assistance, never to lose it. I have rather the consolation that by many ways the books are circulated everywhere, and will at the right time even find entrance into Russia and Austria. I continue to translate them with enjoyment; and my spare time is employed with these translations and the "*Dictionary of Correspondences*," often till 11 or 12 o'clock at night. Last week I would have sent it to be printed (whilst Part III. of the German "*True Christian Religion*" has been long in print); although, for want of water, the paper ordered for it is not

yet come; but my printer showed me, that previously he must have more type, which I accordingly ordered immediately, which will, together with accessory expenses for the amanuensis, augment the expenditure for the work, of which, according to their request, I had informed the Swedenborg Society, as far as I could at that time by approximation.

Nevertheless, I am unwilling to request more money for the sheet, but leave it entirely to the Society to give me, for that increase of expenses, a quantity of the 500 copies in account; which number, without this, appeared to them too great: wherefore, it will be no loss, if they leave me, for the said increase, about 50 copies, if they please. On the other side, it must, however, be said that 500 copies should not appear too great, if we consider that the work is a necessity for every one who can read the Latin, and is desirous to understand the Holy Scripture with the least expense of time; wherefore we can justly ask, why such a work was not given to the church long ago? As for myself, I had always felt the want, and, although in possession of all the Latin originals, could not supply it because it required more time than was at my disposal; nor had I before seen the manuscripts. Afterwards, an English and a German translation are a necessity for all receivers, and it could be commenced as soon as the first volume is printed; but the same order of the Latin alphabet should be preserved, the Latin word of the article be adjoined to the English, and, at the end of the whole work, an English Index in alphabetical order of the English words be given, and the same rule be observed for the German translation.

As truth cannot be received as long as false doctrines are not removed, we can consider it as a good token, that my bookseller commissioner has now requested a hundred copies more of the declaration to humanity, because, as he said, the pamphlet is much in demand. Now, even if all copies were to be sent back, can we suppose that many will have read it with some effect.

I remain, my dear sir, with great esteem,

Yours very truly,

EMANUEL TAFEL.

TRAVELS IN THE HOLY LAND.

(Continued.)

JERUSALEM, Sunday, April 15, 1855.

TO-DAY is our last day in the Holy City, which I have got to think among the most unholy upon the face of the earth; mingling, as it does, races of men from all parts of the earth, who are much more apt to copy each other's vices than virtues, and whose chief object in life seems to be to aggrandize themselves at the expense of the other races, and at the sacrifice of every Christian virtue.

We walked out upon the Mount of Olives this morning for the last time; and I sketched from its slope the Mosque of Omar and Mount Zion; afterwards reading the prophecy of Jesus concerning the downfall of the Temple, near the spot where it was uttered, and where its terrible fulfilment is so plainly seen. We climbed the steep hillside, through the rocky streets of the village of Siloam, among goats, cows, calves, heaps of filth, and dirty children clamorous for *bucksheesh*, with dogs barking at our heels; and we returned by the path leading across the valley by the Tomb of the Virgin.

We here found an English lady seated under a tree, with a book; who was not slow in falling into conversation, and in maintaining it. She poured forth a steady stream of words, as soon as started by some trifling advance on our part; and we were kept there as dumb listeners, unable either to get a word in edgewise, or to take our leave without rudeness, for over an hour. She held forth on all subjects; beginning with English missions, and ending with the Russian war. She had been travelling fourteen years, and could tell all about Russia and its people, the late emperor and his successor, his principal officers, &c.; seems well acquainted with the Empress of the French, and tells us that she is coming to visit Jerusalem while Napoleon goes to Sebastopol; together with a host of other things that we had never heard of before, and may never hear again. She said she intended coming to America, and visiting the Mormons at Utah, having been invited by one of their travelling missionaries. Her husband at last comes in sight, to our great relief. She

no sooner sees him than the forgotten book is snatched up, bottom upwards, and the reading renewed with vigor.

Our vice-consul, an Arab, unable to talk any European language, has just called to take his leave of us, and to ask for a *recommendation*; for consuls are met with of all sorts while travelling in the East, and often want a certificate of good behavior from passing travellers.

MONDAY, April 16, 1855.

Leaving Jerusalem. The morning was occupied in packing, and having our baggage loaded on to mules. This may seem to be a very simple matter; for there were only four baggage-mules to be loaded: but, in the East, every thing takes time. The muleteer made a great noise because Achmet wanted to load his beasts too heavily; and they continued wrangling on this point for over an hour. Meanwhile our vice-consul happened to come that way, and another man wearing a large white turban, and seeming to have some authority. They both interlarded in a soothing way; and the burthens were slowly arranged on the backs of the patient brutes, which stood in front of our doorway, blocking up the whole street, which is only eight feet wide, and causing an accumulation of passers-by, who stopped to see what was going on. Women with loads on their heads, and donkeys with piles of brush on their backs, were insinuating themselves among the crowd, and trying to get through, where every effort only served to wedge the whole crowd more tightly together.

After a deal of fuss, every thing was ready about ten o'clock; and we passed out by the Juffa Gate, that being the nearest way of getting out of the narrow streets of the city, though our course was northward: so we had to skirt the outside of the town for some time. We passed the olive-groves and wheat-fields near the Tomb of Helena, and fairly entered upon our journey on the great highway leading north from the city, as we ascended a rocky hill, where we turned about to get our last view of Jerusalem.

On the left was the Mount of Olives, with its little mosque on top, and its scattered trees on the slopes; then the deep Valley of Jehoshaphat, down which

we looked endwise, seeing in the horizon the desolate mountains of Moab, beyond the Dead Sea; then the zig-zag and yellow walls of the city, with its two large and numberless little domes; and, still further to the right, the rocky hills towards Bethlehem, with their bright-green valleys intervening. The high hill on the extreme right is crowned with a tower and a mosque, called the Tomb of Samuel by the Moslems. The foreground is a plain, mostly covered with olive-orchards, among which the peasants are ploughing the dark-red soil, which looks so bright among the green wheat and blue rocks. This view of the city was by far the pleasantest that we had seen; and I was glad to leave it as the last in my memory.

We continued over a vile focky pathway, dignified by the name of a road, where we were passed by some well-mounted dignitaries in military dress. They all stopped at the foot of a hill, where they met some men carrying a corpse on their shoulders. When we came up, we learned that the man, a Turk, had been murdered, the night before, in a little village close by us, which lay imbosomed in green trees among the rocky hills. The officers had come out to make investigations about it; and made show enough to scare all the robbers and murderers within twenty miles, if any were left.

We rode on till four o'clock among rocky hills, where old terraces were in some places kept up to retain the scanty soil, and between which the narrow valleys were always bright with green crops and brown ploughed fields. Our camp is at the little village of Beer, now insignificant, but whose ruined houses and large cemeteries show that it was once much larger. We walked about half a mile from our camp across the fields to see some stone quarries, where a large quantity of building material had been cut out at some former day; and, on our return, passed through the village, where we found the remains of a Christian church of considerable size, with Gothic windows and ornaments. A large *khan* was falling to ruin in the midst of the town, and afforded shelter to our horses for the night. Soon after we had pitched our tents, a party of seventeen, French and

Belgians, came up, who waited some time for their baggage. They are going as far as Nazareth, and will, therefore, be our companions on the road for three days.

TUESDAY, April 17, 1855.

I waked up with the tent falling over my head this morning, the ropes having been kicked up by some of the numerous horses which were running about. The mercury stood at 36°; and our finger-ends were numb before we had done dressing. We rode all the forenoon in company with the French party, driving our baggage ahead of us. About an hour after we left camp, we turned aside to visit the forlorn little village of Bethel, often mentioned in the Old Testament; being the place where Jacob saw the vision in his dream. The reader of the French party here read a short description of the place, and the twenty-eighth and thirty-fifth chapters of Genesis.

As we proceeded northward, the country became more cultivated and interesting. The village of Einbroot was passed, in a pleasant valley on our left, shrouded in groves of olive. We left the land of Benjamin, and entered that of Ephraim, during the forenoon. As we passed along a steep side-hill, several peasants made their appearance above us, armed with the long guns of the country; whereupon our French companions became much alarmed, and proceeded to put caps on their guns, which are kept loaded, and to prepare for a skirmish, as if they were to be attacked. But we saw nothing to alarm us, and only laughed at them.

We left our French companions at lunch, and rode on with our own servants, in order to reach Jacob's Well before dark. We cross a rocky ridge, and proceed up a wide and fertile valley, covered with waving grain, and having villages on its sides.

About four o'clock, our dragoman rode up to a heap of stones, and asked us to dismount, showing us a little hole among some large stones, which he declared was Jacob's Well. We were disappointed; for we had expected to see a well which we could look down into: but this had been so choked up at the top, that it was impossible to see more than ten feet below

the surface. The situation looks as if it might be the same where Jesus stopped and talked with the Samaritan woman, and spoke those words that appeared so strange in the eyes of all the world. None of the passages of the New Testament had made such a deep impression on me in my early boyhood as this chapter; and I now took great delight in looking around upon the scene where that lesson was given. Here were the rich fields of grain in the valley, of which he had spoken to his disciples; and here, on the left, was Mount Gerizim, — "this mountain," — where the Samaritans have offered up their sacrifices to Jehovah since the earliest days. Here, on the spot where we then stood, had the great truth been uttered for the first time among men, "God is a spirit; and they that worship him must worship him in spirit and in truth." Oh, how slow has the world been to appreciate and take home to their hearts these words, that seem so simple! Here, even now, do the Samaritans sacrifice to Jehovah upon Mount Gerizim; while vast numbers of those who call themselves His followers who spoke these words cling to an idol-worship, that seems as lifeless and unmeaning as that which Moses had denounced when he led the Israelites up out of Egypt.

We left the valley we had been following, and entered a narrower one between Mount Gerizim and Mount Ebal, whose olive-clad slopes lay high above us on either hand, as we approached the city of Nablous, the ancient Sychar. The modern town covers the whole width of the narrow valley, and part of the slopes of either mountain; so that we passed directly through the centre of it for nearly or quite a mile, during the most of which the narrow street was lined with shops, making a showy and very picturesque bazaar, covered with hanging, ragged mattings resting on poles, or with stone arches mantled with green weeds. Shoemakers were plenty, and spread their hides in the street, where they seemed to be tanned on the pavement for sole-leather. The pavement was very slippery; and we were a long time in threading our way along among the various objects with which Eastern bazaars are always thronged: but we

met with no act of insolence on the part of the natives, who seemed always ready to give way, and let us pass. After passing through the town, we encamp among some very old olive-trees, near the walls.

The remaining hours of daylight were spent in visiting the old synagogue of the Samaritans, where we were shown the copy of the Pentateuch (first five books of the Bible), said to be thirty-five hundred years old, and to have been in the possession of Eleazar the priest, the son of Aaron. It is kept with the greatest care; but can always be seen for a small *bucksheesh*, and even touched. The high priest is a venerable man, with a white beard reaching nearly to his waist; and he told us that many people came here now to see it.

Our way back to the camp was through dark, arched passages, and narrow, filthy lanes, passing down stairways and around corners every few rods, so that we were glad to emerge among the olive-trees and orange-gardens which are in such abundance all about the city, and even high up on the slopes of Gerizim, giving it a richness almost Italian. The water is abundant, running down the hill in little rills, and conducted into the city, where it pours into stone basins for public use.

It being considered an unsafe place, we employ a guard of three men to watch our tents during the night, and see that nothing is stolen.

[To be continued.]

THE GENERAL CONVENTION.

THE Fortieth Annual Session of the General Convention of the New Church in the United States will be held in the New-Jerusalem Church, in Bowdoin Street, Boston; commencing on Wednesday, June 9, at ten o'clock, A.M.

T. B. HAYWARD,

Secretary.

BROOKLINE, April 21, 1858.

WE are requested to state that the next communion of the Boston Society will take place on the 13th of June, in connection with the Convention; and not on the first sabbath in July.

MARYLAND ASSOCIATION.

THE first semi-annual meeting of the Maryland Association of the New-Jerusalem Church will be held in the New-Church Temple, Capitol Hill, Washington, on Thursday and Friday, May 6 and 7, 1858.

For the Joint Committee,

JAMES FOX,

Provisional President, Md. Assoc.

LICENSE OF MR. JAMES REED.

A MEETING of the Joint Committee of Ministers and Laymen of the Massachusetts Association was held in Boston on the 14th of April last, when Mr. James Reed was licensed to preach the doctrines of the New Church.

THE NEW-JERUSALEM MAGAZINE.

[The following extract from a recent letter from a gentleman who has been employed in the office of J. Wilson and Son, where this magazine is printed, affords gratifying evidence of its usefulness. It may be remembered by our readers, that the late Mr. Charles Bolles first became interested in the doctrines of the New Church, in consequence of his position as printer of the New-Jerusalem Magazine.]

SAMPSON REED, Esq.: Dear Sir,— Having become much interested in the "New-Jerusalem Magazine," while at work for the Messrs. Wilson, I miss the reading of it here, and write this to express the wish that it might be numbered among the periodicals in our reading-room. I think also this is the wish of others.

If the expression of thought were easier with me, I would make application here of the truth, that duties which at first are distasteful often become, by use, pleasant to us; for once it was exceedingly disagreeable to me to have New-Church writings, and especially Swedenborg's, for "copy;" and I condemned the whole range without qualification: but for some reason I unconsciously grew interested in them, and at last found myself on the side of defence.

The singularity, and often obscurity, of expression is yet an impediment in the pleasure of reading them, which I doubt if any familiarity can wholly overcome.

THE

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[No. 12.

SERMON FROM JONAH II. 8.

BY JOSEPH PETTER.

“They that observe lying vanities forsake their own mercy.”

To obtain mercy, or, as it is expressed in a passage of Scripture, to be compassed about by mercy, is a very great good; and consequently to forsake mercy, to be prevented from obtaining it, to fail to be compassed about by it, is a correspondingly great evil. Consequently, the observing of lying vanities — a work which leads away from mercy — ought especially and most carefully to be avoided.

In order to obtain assistance in avoiding lying vanities, which separate us from mercy, let us, in the first place, go to the Scriptures to learn what such vanities are, and then make such useful practical application of the subject as we are able.

The proper way of interpreting the language of the Bible is to explain it by itself, — to show the meaning of a word or passage which, in one place, is obscure, by the same word, or a similar passage, in places where the meaning is clear. Thus, here there is nothing said which shows the precise meaning of vanities. But in other places the word is used in a connection which makes plain the idea which it represents. There are passages from which it appears that the primary Scripture-idea of *vanities* is that of *false gods*, — the gods of idolatry. Thus,

in the prophecy of Jeremiah: "*Every man is brutish in his knowledge; every founder is confounded by the graven image: for the molten image is falsehood, and there is no breath in them. They are VANITY, and the work of errors.*" (x. 14, 15.) Again, in the same prophet: "*Are there any among the VANITIES of the Gentiles that can cause rain? . . . Art not thou He, O Jehovah, our God?*" (xiv. 22.) The manifest meaning of the first question, in connection with the last, is, Are there any of the gods of the Gentiles that can cause rain? Thus their gods are vanities. In the Psalms it is said, "*For Jehovah is great, and greatly to be praised: he is to be feared above all gods. For all the gods of the nations are idols [or VANITIES]; but Jehovah made the heavens.*" (xcvi. 4, 5.) Here the word that is rendered "idols" might properly be rendered "vanities;" for that is its primitive meaning; and it is applied to the gods of the nations as being *vanity*, or *nothing worth*.

But what is said of the idols of the heathen, in comparison with the true God, shows why they are vanity. They are vanity because they are utterly destitute of any of the attributes or capacities of God. Thus, in the Psalms, "*But our God is in the heavens: he hath done whatsoever he pleased. The idols of the heathen are silver and gold, the work of men's hands. They have mouths, but they speak not: eyes have they, but they see not: they have ears, but they hear not: noses have they, but they smell not: they have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat.*" (cxxxv. 3-7.) The same idea is brought to view in the prophet Jeremiah. "*Silver, spread into plates, is brought from Tarshish, and gold from Uphaz, the work of the workman, and of the hands of the founder. Blue and purple is their clothing: they are all the work of cunning men. But Jehovah is the true God, he is the living God, and an everlasting King: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth and from under these heavens.*" (x. 9-11.)

Thus we see that the primary idea of *vanities* is that of *heathen deities*; and we see, also, why that term is appropriate to them.

But there is another idea of vanities which is in perfect agreement with this,—which flows from it, and which is also distinctly brought to view in the Scriptures. Indeed, *idols* do not mean mere *heathen gods*. There is something which even professed Christians may worship, which is as really meant in the Scriptures by *idols*, and is as properly *vanity*, as are the gods of the heathen.

In regard to the construction of an idol, we read as follows: "*For the customs of the people are VAIN; for one cutteth a tree out of the forest, the work of the hands of the workman, with the axe. They deck it with silver and gold; they fasten it with nails and with hammers, that it move not. They are upright as the palm-tree, but they speak not: they must needs be borne, because they cannot go.*" (Jeremiah x. 3-5.) This is the *idol*,—the *stock*: what more than a literal stock does it import? The further idea which it involves is directly presented. It is declared what the stock is. "*But they are altogether brutish and foolish: THE STOCK IS A DOCTRINE OF VANITIES*" (ver. 8). A *stock*, then, means not merely an *idolatrous graven image*: it means also a *false, worthless, unsound, imaginary doctrine*. There is a similar difference between the genuine truth of the Scriptures, and false doctrine derived from them,—between the truth which the Lord speaks, and which they who humbly tremble at his Word, hear, and the things which they who falsify it, teach;—there is a similar difference between these as between the true God and a false god; as between the Lord and an idol. We have an example of the import of a *stock* as the *doctrine of vanity* in that of the devil, when he tempted the Lord to *cast himself down from the pinnacle of the temple*, by declaring from the Scriptures, "*He shall give his angels charge concerning thee to keep thee.*" He drew a doctrine from the Scripture, or he perverted the Scripture to confirm a doctrine devised for his own evil end. All false doctrine drawn from or confirmed by the Scripture,—all doctrine framed for such an object,—is a *stock, doctrine*

of vanity. It is doctrine of vanity for the same reason that an idol is vanity ; because it has none of the attributes and capacities of doctrine of divine truth. The genuine doctrine of the Bible, — the doctrine of divine truth ; the doctrine of those who search the Scriptures with humble reverence ; who avoid perverting them, and receive implicitly what they teach, — this doctrine is exceedingly powerful. It is said, "*By the word of Jehovah were the heavens made, and all the host of them by the breath of his mouth.*" (Psalm xxxiii. 6.) Thus we see how powerful the word of the Lord is, in the natural sense. By it were the sun, the moon, and the stars, and also the earth, brought into existence ; and by it they perpetually subsist. But there is a perfectly corresponding efficiency in the divine truth of the Scriptures, in the minds of those who receive it. It actually creates them anew. It forms them into the divine image and likeness.

The great power of the divine truth, — of the genuine doctrine which contains it, is often brought to view in the Bible. Thus, in the prophecy of Jeremiah, where the dreams of the prophets who prophesy lies in the name of the Lord are spoken of, it is said, "*The prophet that hath a dream, let him tell a dream ; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat ? saith Jehovah. Is not my word as a fire, and as a hammer, that breaketh the rock in pieces ?*" (xxiii. 28, 29.) The power of the genuine truth of the Word of the Lord is here compared to that of fire and the hammer which break a rock in pieces. And the comparison shows that it can accomplish the most difficult of all things. Once received, given heed to, applied in its own wise way, it can subdue the greatest evils. It can take the stony heart out of the flesh, and give a heart of flesh. It can accomplish that work, at the difficulty of which the disciples were exceedingly amazed, when the Lord said to them, "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God." (Matthew xix. 24.) It can remove the love of riches from the supreme place in the mind, and give it a subordinate place.

The inefficacy of the *dreams* of those *who prophesy lies*, — of

those *who use their own tongues, and say, He saith*; that is, who teach false doctrine from the Scriptures, — is also brought to view in this passage. *“What is the chaff to the wheat?”* The dreams of those who prophesy lies, — the doctrine of the teachers who declare what is false in the name of the Lord, is chaff. It has the appearance of wheat, and of possessing what can afford nourishment; but it can no more sustain spiritual life in the soul than chaff can support the life of the body.

The vanity, emptiness, and powerlessness of the false doctrine which men devise and confirm by a perversion of the Bible, as compared with its true doctrine, is strikingly brought to view in this passage of the prophet Isaiah: *“For my thoughts are not your thoughts, neither are your ways my ways, saith Jehovah. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.”* (lv. 8–11.)

Here we see that the effect of the Word of the Lord upon those who receive its truth without perversion, and faithfully observe it, corresponds with the effect of the rain upon the earth, — causing it to bring forth and bud; to give seed to the sower, and bread to the eater; and that, in producing these effects, the doctrine of divine truth is as much superior in excellence and in power, as much higher than any of the thoughts or doctrines devised by men, as heaven is higher than the earth. *“Are there any of the vanities of the Gentiles that can cause rain?”* All the vanities of man-devised doctrines are utterly incapable of producing effects in the mind which correspond to those of the rain upon the earth. Thus we see, from the Scriptures, not only that vanities signify false doctrines, but that such doctrines are vanities because they are of no value, are utterly empty, and of no efficiency for the ends for which doctrines are designed.

The "*vanities*" mentioned in the text are called "*lying vanities*." What are *LYING vanities*?

A *vanity* is an unsound, false, worthless sentiment or doctrine given as the truth of the Bible. Now, is it not a falsehood — is it not a most fearful, a most aggravated falsehood — to commend to men, whose souls *live by every word that proceedeth out of the mouth of God*, — to commend to them, as the truth of God, that which is not his truth? Is it not telling a most pernicious lie to men, to give them, as the doctrine of the Bible, what the Lord hath not spoken? And not only do they tell a lie who cunningly deduce what is false from the Bible; but the doctrine itself, as it were, tells a lie, inasmuch as it professes to be true. Thus it appears that false doctrines are "*LYING vanities*."

Let us next proceed to illustrate the subject by an example of a lying vanity, — a false doctrine which has been deduced from the Scriptures; and of which those who would avoid forsaking their own mercy need now to beware. The false doctrine alluded to is this: *that men, since the fall, must not expect to be saved by conformity of life to the precepts of the Decalogue; but by the imputation to them of the merit of the Lord, who perfectly fulfilled those precepts.*

Nothing can be plainer to those who attentively examine the Scriptures from an honest heart, than that this is a doctrine of vanity; than that it is a lying vanity. The Lord says, "*Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled.*" (Matthew v. 17, 18.) That this means that the Lord did not come to discontinue the necessity and the obligation, on the part of man, of obedience to the law and the prophets, we can see from what he immediately adds: "*Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.*" From this it plainly appears, that nothing else disqualifies a man so much for a place in the Lord's king-

dom, as breaking the divine law, and leading others to do it; and that nothing so effectually qualifies a man to be in his kingdom, as keeping, and leading others to keep, that law. From what the Lord says next, we can see that so far was he from discontinuing the obligation of obedience to the commandments as the way of life, that he actually opened them more fully; showed more their breadth and height; and thus increased, instead of diminishing, our obligations. He adds, "*For I say unto you, Except your righteousness shall EXCEED the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.*" What he means by a righteousness exceeding that of the Scribes and Pharisees, we can see clearly illustrated in what he proceeds to say. It is this: "*Ye have heard that it hath been said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, that whosoever is ANGRY with his brother without a cause shall be in danger of the judgment,*" &c. Here, and in similar contrasts which follow, are the lesser righteousness and the greater,—the righteousness of the Scribes and Pharisees, and that of the Lord's kingdom which exceeds theirs. The righteousness of the Scribes and Pharisees is what was said by them of old time, according to the mere letter. According to this righteousness, men must avoid the *act* of murder, the *act* of adultery and of false testimony. They must love a neighbor, and hate an enemy. But according to the Lord's righteousness, which greatly exceeded this, they must avoid *anger* and *hatred*, must avoid *impurity of thought and feeling*, and must *love their enemies*. Thus, instead of relaxing at all the requirements of the divine law, the Lord, in effect, made them much greater by showing more fully the great breadth of their meaning, and by showing that they extend to the thoughts, intentions, and affections, as well as the actions.

Thus it appears, as in clear daylight, from the teachings of the Lord, to which we have been attending, that it is an entirely unscriptural doctrine, that we are not to be saved by conformity of life to the commandments.

But it is said,—and this is another vanity by which the

other is confirmed,—that the possibility of our being saved by the observance of the divine law is destroyed by the acknowledged fact that we have sinned ; and that there can be no hope of salvation by obedience, if there is any, even the least, defect in it.

This notion is contrary not only to enlightened reason, and the whole spirit of the Scriptures, but also most pointedly contrary to the letter. Hear what they say as touching this point: “*If THE WICKED will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live ; he shall not die. ALL HIS TRANSGRESSIONS THAT HE HATH COMMITTED, THEY SHALL NOT BE MENTIONED UNTO HIM : in his righteousness that he hath done he shall live.*” Who shall dare to say, in opposition to this divine declaration, that the past sins of a truly penitent man—a man whose life is sincerely reformed—prevent his salvation ? “*All the transgressions that he hath committed, they shall not be mentioned unto him.*” He shall not be accused of them ; he shall not be condemned for them : in the righteousness to which he has turned, and which, according to his ability, he sincerely and humbly practises, he shall live. But it is not left even here. The Lord, as it were, tenderly protests against the thought that he can have any pleasure in the death of the wicked, and in his not living, by turning from his evil way. “*Have I any pleasure at all that the wicked should die, saith Jehovah God ; and not that he should return from his ways, and live ?*” (Ezekiel xviii. 21–23.)

But the Scriptures do not leave this subject even with the idea of an overlooking on the part of the Lord, which might appear reluctant of the transgressions of those who sincerely turn from their evil ways. We are taught in the New Testament, by repeated illustrations, that there is a peculiar joy in heaven over the sinner that repenteth. (See Luke xv. 1–10.) And what was the case with the returning prodigal ? When, having returned to his father, he confessed, “*Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son,*” (Luke xv. 21,) his father did not indeed mention his transgressions unto him ; but was there

nothing more positive than this? "*He said to his servant, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat and be merry: for this my son was dead, and is alive again; was lost, and is found.*" (Luke xv. 22-24.) Thus we, in some measure, see how infinitely far it is from the truth of the Scriptures, that the sins of those who sincerely repent, and return from their evil ways, stand in the way of their salvation.

The doctrine, then, *that men, since the fall, must not expect to be saved by conformity of life to the divine precepts, but by the imputation to them of the merit of the Lord*,—this doctrine is a lying vanity.

The text speaks of those who *OBSERVE lying vanities*. To observe them is to give heed to them; to regard them as of authority; and to be led, guided in life, by them. To observe, for example, the lying vanity we have been considering, would be to regard it as doctrine of truth; and to make efforts to do what it points out as necessary to acceptance with God: that is, make efforts to secure the imputation to one's self of the merit of the Lord.

"*They that observe lying vanities FORSAKE THEIR OWN MERCY.*"

Mercy may be considered under two aspects; that is, in regard to him who exercises it; and in respect to those who receive the benefits of it. Mercy, in him who shows it, is sympathy with those who need aid; and a disposition to bestow it. Mercy, in respect to the recipients, is the good which there is in the aid extended to them. They that observe lying vanities forsake their own mercy. Their own mercy is the good which they would be enriched with by the mercy of the Lord, if their course of conduct in observing false doctrine did not deprive them of it. But what is the aid which the Lord's mercy desires to extend to them? By seeing this, we shall be able to understand how being led by false doctrine deprives them of it. What the Lord's merciful feelings towards men prompt him to impart to them, we can see clearly from things which have been already brought to our notice. His mercy

wills, then, that they should have *a righteousness exceeding that of the Scribes and Pharisees*; that they should observe the commandments not only outwardly, but also in their minds; not only not *kill*, and *commit adultery*, but not cherish anger, contempt, hatred, or impurity; and not only *love the neighbor*, — a friend, — but also *love their enemies, do good to those that hate them, and pray for those who despitefully use and persecute them*. The good which the Lord desires to impart to men is, that they should not *break*, and lead others to break, these laws; but should *keep*, and lead others to keep, them.

Again, the mercy of the Lord prompts him to desire that the wicked, those who have sinned, — and “*there is no man that sinneth not*,” (1 Kings viii. 46,) — should turn from the sins they have committed, and live and not die, by doing that which is lawful and right. It is the nature of the Lord's mercy to will this for men. He desires for them the good that there is in doing this; and it is in doing it that they find their mercy; and they cannot find their mercy without doing this; and, if they are led away from this, they are led away from their mercy.

The good which the Lord's mercy wills for men who have gone astray, is, that they should come to themselves; should, of their own free will, determine to *arise and go to their Father, and to say unto him, Father, we have sinned against heaven and in thy sight, and are not worthy to be called thy sons*. And it is in doing this, and only in doing this, that they can find their mercy; and, if they are prevented from doing this, they fail of the good which the Lord wills they should have.

Now, this is the inexpressibly great mischief which observing the lying vanity we have been endeavoring to expose, inflicts upon those who are persuaded that it is a truth of the church. Instead of seeking their mercy by faithful endeavors, as of themselves, but looking to the Lord for strength, to do the righteousness which he teaches; instead of seeking their mercy by shunning, as against God, the sins they have committed, keeping his statutes, and doing that which is lawful and right, they go about seeking

to have the merit of the Lord imputed to them,—which thing is utterly impossible, and can never be; and thus they forsake their own mercy: by observing a lying vanity, they are deprived of the great good which the Lord would give them.

In conclusion, it should be observed that the text is a portion of the prayer of Jonah in the belly of the great fish; and consequently, as Jonah, in that situation, represents the Lord while enduring the conflicts of temptation which he experienced in the performance of his work in the world, it brings to view the sympathy of the Lord in the unhappy condition of those who are led astray by lying vanities. The words of the text express the pity that he felt for such. It was a great grief to him that they should suffer such a calamity; that, by false doctrine, they should be 'defrauded of the mercy which the observance of the truth would have given them. And as the condition of such called forth the sympathy of the Lord, it should call forth ours. We should, in our hearts, pity them. And as he was prompted by his mercy to do what was necessary, in order to bring aid to such as were well-disposed, but misled by false doctrine, so we should do what is in our power to give aid to them also; and if, by showing the falsity of a lying vanity, which leads them away from mercy, and at the same time showing a truth that leads to mercy, we help them in any degree into the way of peace, in our humble measure we co-operate with the Lord.

COMPARATIVE MORAL INFLUENCE OF THE ORTHODOX AND UNITARIAN VIEWS OF THE BIBLE.

UNDER this title, a recent number of the "Christian Register" contains an article setting forth what the writer regards as the views of the Orthodox and Unitarian denominations on the subject of the inspiration of the Sacred Scripture, and comparing the moral influence of the two. We know not

how far he is authorized to speak for either sect; but, as the article is published without comment, we conclude that the editor of the "Register" regards it as a fair representation of the views of the Unitarians. We think, however, that there are a considerable number, who are classed with this denomination, who would hardly assent to these views; and the writer has given the Orthodox credit for greater reverence for the Word than we had supposed generally existed among them.

In the light of the New Church, the picture given of the Orthodox faith on this subject must be preferred decidedly to that of the Unitarian. With them, the reverence for the Scriptures is represented as blind, and they appear to be worshipping they know not what; but, in the description of Unitarianism, the blindness seems to have been removed, not by coming to Him who is ever able and willing to restore sight to those who humbly ask it, and seek to do his will, but by eating of the tree of knowledge of good and evil, in consequence of which the eyes have been opened. There can be no reverence for the Word so blind as not to be far preferable to a denial of its divine authority.

We presume that Orthodoxy, so far as regards the subject of inspiration, is, to a considerable extent, simply undeveloped Unitarianism. The principles of interpretation are essentially the same, and both denominations seem tending to the same result; but the Unitarians have made the greater progress. But, if the Orthodox are restrained from throwing off the authority of the Sacred Scripture merely by a salutary fear, it is better than nothing; and we feel more respect for the faith which maintains a feeble existence, in spite of the apparent contradictions and inconsistencies in which it is involved, than for that reason which rejects these contradictions and inconsistencies, and, with them, the faith without which it is spiritually dead, having no connection with Him who is the fountain of all true rationality.

As the Unitarian views of the inspiration of the Scriptures are here presented to us, every man is left at liberty to receive or reject any part of the Bible according as it commends itself or not

to his own understanding ; and the objection is admitted, " in its full force," that " the doctrines and precepts derived from it will be various as the minds of men." Human reason is made the supreme judge and arbiter ; having usurped the throne of the " Word which was in the beginning with God, and which was God." With such views, we are totally unable to understand in what essential point the Sacred Scripture is supposed to differ from other books, or wherein its inspiration is thought to consist. There is a degree of profanity in comparing the Word of God to an Egyptian idol, hollow, and filled with rats, which we have rarely seen equalled ; and it is sad to think that such sentiments should be allowed to constitute a portion of the *religious* reading of a very respectable part of the community. We cannot but hope that they will not meet with a favorable response. We trust there are many who would be shocked by such views ; but we know of nothing in Unitarianism by which their influence can be successfully resisted.

There has hitherto existed, we may hope, among simple-minded people generally, a good degree of reverence for the Sacred Scripture, of the nature and origin of which little has been known. When the Lord was on the earth, he predicted that John should tarry till he came. By John was represented charity in works, or the good of love. Of Peter it was foretold, that when he was old he should stretch forth his hands, and another should gird him, and carry him whither he would not. Such has been the condition of the faith of the first Christian church. We believe that this reverence for the Scriptures will be found with those who are denominated by John. It is the fading glory of the first Christian church, which still lingers about the head of the beloved disciple : but it is fast passing away ; and, in itself, it is defenceless as a child. It may weep at such attacks as this in the " Register," but it has no power to oppose them. It can receive this power only from the truths and doctrines of the New Church.

It is true that these views of the Bible " remove all those targets at which the arrows of the infidel have been aimed."

It is difficult to conceive what greater concessions the infidel can ask. His citadel is not only taken, but occupied. He would doubtless be willing to admit that the Bible contains much truth, and could ask nothing more than the privilege of receiving or rejecting, according as its statements please or displease, "the subjective test" which he "supplies."

The revelation of the spiritual sense of the Word is the only means by which this torrent of infidelity can be checked; and there is no middle ground, which is at all tenable, between the acknowledgment of this sense, and the open rejection of all which deserves the name of inspiration. Unitarianism, if we may believe the writer in the "Register," has made a near approach to this consummation; and Orthodoxy stands trembling on its way to it. But, in these latter days, "the Lion of the tribe of Juda, the Root of David, hath prevailed to open the Book, and to loose the seven seals thereof;" and all who are willing to come to him may be enlightened. The soldiers were not permitted to rend the coat which was without seam, woven from top throughout. The outer garments were divided among them; but the spiritual sense of the Word remains in its integrity. As this sense is revealed, human reason is enlightened from above; but it can be illumined only by coming, humbly and reverently, to the Word, which is the fountain of life and light. Up to the time of this revelation, it was well that reason should have been held subject to faith. In this we see the infinite goodness and wisdom of the Lord.

It is extremely unpleasant to spread on the pages of the magazine such views of inspiration as are presented in the "Register;" but it seems to us that it may be useful to do so. Unless the members of the New Church understand the character of the falsities which are prevailing around them, they cannot act wisely and judiciously in their efforts to remove them. They also need to see the subject in its true light for their own protection. They need to see the importance and necessity of drawing near each other, and uniting together, that they may act the more efficiently in extending a knowledge of the Heavenly Doctrines of the New Church; and that all who come

under their influence, and especially their children, may be protected from sentiments so destructive of all true views of the inspiration of the Word, and of the feelings of reverence with which it should be approached and regarded. The remains of infancy and childhood, without which regeneration could not be effected, are especially derived from the Sacred Scripture; and any thing which tends to destroy the love and reverence in which it is held, tends to destroy those remains, and thus to close up the way to heaven.

In the following extract, Swedenborg gives the reason why the spiritual sense of the Word could not have been revealed till after the accomplishment of the Last Judgment:—

“The spiritual sense of the Word could not be opened to the Christian churches; for, if it had been opened, they would have falsified and perverted it by ideas grounded in fallacies, and so would have profaned it. On this account, also, no person will hereafter be admitted into the spiritual sense of the Word, unless he is in genuine truths from good: and no one can be in genuine truths from good, unless in his heart he acknowledge the Lord alone as the God of heaven and earth; for from him is every good and truth thence derived. The reason why the spiritual sense of the Word is, at this day, opened, and genuine truths and goods thereby disclosed, is because the last judgment has been accomplished by the Lord, and thereby all things in the heavens and the hells are reduced to order; and thus it can be provided by the Lord that the genuine truths and goods which are in the spiritual sense of the Word may not be violated, as would have been the case had they been laid open before” (*A.E.* No. 376).

The following is a portion of the article found in the “Register:”—

“The Orthodox regard the Bible as a unit, as a direct communication from God to man, as infallible in all its statements, and as a perfect rule of faith and practice. The Unitarians regard it as a collection of histories, legends, songs, poems, prophecies, and letters, written in various ages, some of greater, and some of less, religious value, but together forming the best book in the world; as the embodiment of great religious truths communicated from God, but transmitted by fallible men, and mixed with human speculations,

descriptions, and reasonings; and as a priceless treasury, from whose 'precious stones, gold, wood, hay, stubble,' every reader must select as divine what experience has taught to be most valuable for his own soul.

"Without discussing the strength of the arguments by which these views are supported, we propose to examine their comparative moral influence. It is frequently said that our views of the Bible sap the outward foundations of religion and virtue, and fail of promoting an exalted inward spiritual life. If it can be shown that these representations are not only untrue, but that the very opposite effects are produced, a great stumbling-block will be taken from the progress of many earnest minds.

"I. Unitarian views of its character are conducive to a surer, if not to a stronger, respect for the Bible itself. Much of the reverence with which it is regarded by the Orthodox is traditional. Children are taught, from their earliest years, that it is a perfect book, divinely produced. A respect for it is thus aroused, which is wholly independent of an appreciation of its contents. It is valued for a reason no more spiritual than that which made the Arabians revere the Caaba, — a stone said to have fallen from heaven.

"With many persons this superstitious regard continues through life; with others, the soul's experience of its power and truth awakens, in subsequent years, an appreciation of its real worth; but, with a large class of minds, a directly opposite effect is produced. Being taught, while children, that every word of its contents is divine, that its parts all harmonize with each other, and that its morality and religion are perfect, they are shocked, when they come to examine it for themselves, by the many things which seem inconsistent with this view. They find God represented, in some parts, as a leader of armies; jealous, angry; commanding the slaughter of cattle and children. In one place they are told that no man hath at any time seen God; in another, that 'the Lord spake to Moses, face to face, as a man speaketh unto his friend.'

"The Psalms contain imprecations against enemies; the different Gospels disagree; quotations from the Old Testament in the New are incorrect, and its accounts of physical affairs are in direct contradiction to the conclusions of science. As a natural result of these discoveries, their traditional respect for the Bible fades away. Having learned to consider it as a unit, they are obliged, if they give up one part, to reject the whole. Hence, rather than accept its errors, they trample on its truths: and their contempt for the book is made the greater by re-acting from their ungrounded reverence; just as the pagans of Egypt trembled with pious horror when the soldier climbed up to strike the statue of their god Serapis, but overwhelmed it with ridicule when a colony of rats ran out of its prostrated sides.

"This result is no fancy-picture. Every day is verifying its truth. A large proportion of the men who have become infidels

were trained to believe the Bible infallible. The step from the sublime to the ridiculous is not shorter than from superstition to scepticism. Unbelief, arising from this cause, prevails to an alarming extent among the most intelligent men of our land, — physicians, lawyers, merchants, and statesmen. Orthodoxy, by claiming too much for the Scriptures, is doing more to destroy their real authority than all the atheistic attacks they have ever endured. . . .

“II. Unitarianism regards the Bible as a means; while it is the tendency of Orthodoxy to look upon it as an end. To illustrate: The Orthodox consider reading the Bible as, in and of itself, a virtue. They place this duty on the same footing as prayer. Its very words are supposed to have a religious efficacy. Its truths in any other form — in a new translation, for instance — would lose their chief worth. To alter its expressions, to correct even its typographical errors, they regard as sacrilege. They put it, in short, as the Romanists do their pope, in the place of God. We have seen many persons who thought reading a chapter of genealogies was worshipping Jehovah; and our own conscience smites us still for earning the reputation of a pious child by our interest in the Book of Judges, in those days when we used to kill cats, rob orchards, and play truant from school.

“Such a result, though not a necessary, is a natural, consequence of Orthodox views. If the Bible is the infallible expression of God's thoughts, then communion with it is likely, by many minds, to be regarded as equivalent to communion with him; but if it is considered as an imperfect medium of instruction, a supplement of nature, and no more sacred than the flowers, the stars, and the trees, the reader will be contented, not with communing with its chapters, but with making these the means of communing with God. . . .

“III. Orthodox views of the Bible have sadly interfered with the progress of moral reforms. If all its parts are equally inspired and infallible, then the words of Him who spake as never man spake are of no more authority than the crudest conceptions of the Epistles, or the most anthropomorphic representations of the Pentateuch; and in accordance with the hermeneutical rule, that the general must be explained by the specific, the profound and universal principles of the Sermon on the Mount must be modified by the semi-barbaric institutions of Moses and the illogical reasonings of Paul. In this way the Bible has been made an obstacle in the path of reform, and some of the foulest errors of barbarism have been perpetuated and upheld in Christian communities. There can be no question with a candid mind, that the Scriptures, taken as a whole, contain more numerous and explicit sanctions of slavery, wine-drinking, polygamy, tyranny, and war, than condemnation of these sins: hence, if the Old Testament is as authoritative as the New, their practice ought to be regarded as right. This view is the one which their advocates, in all ages of Christianity, have assumed. The friends

of peace have always had Joshua and Judges hurled at their heads; our fathers, in the Revolution, were morally combated with St. Paul; the strongest arguments against the temperance movement were drawn from the Bible, and urged by Orthodox ministers; the Mormons cover their sin of a dozen wives with chapters from the Book of books; and the supporters of slavery lock the chains round their victims with divine precepts and infallible curses. It is in vain to say that the Bible's commands, in reference to these sins, were accommodations to a peculiar state of society, and are no longer to be applied. 'Poor weak human reason sit in judgment upon a Book, every word of which is infallible!' Right and wrong are eternal principles,—the same in Judea as in America, with Moses as with Christ; and God can know no accommodation inconsistent with absolute truth.

"Against our views of the Bible, on the other hand, no such objections can be urged. Applying, as we do, a subjective test to its statements, nothing can be urged as authority against our positions which that test will not recognize. If the words of Scripture are opposed to any moral movement, we assert, the very fact that they are so opposed is the strongest possible proof they could not have come from God, and hence that they are of no weight against it. All these great truths, however, and moral principles, with which the Bible is crowded, we are as ready as the Orthodox to employ in the promotion of reform. In other words, we use the light of the Bible, as well as of reason, to see our path; but we do not use the darkness of the Bible, in neglect of reason, to stumble by, and wander from the way.

"IV. Unitarian views of the Bible make it as good a standard of truth as the Orthodox. It is frequently objected to us, that we deny the infallibility of the Bible, and allow every man to be a judge; that we have no certain rule of faith and practice; and that the doctrines and precepts we derive from it will be various as the minds of men. We admit this objection in its full force; but reply, that, practically, the Orthodox views have led to the same result. Look at the Orthodox denominations, and tell us where is the evidence in their creeds and conduct that they have a perfect rule of faith and practice. Look at the history of that part of the church which has regarded the Bible as infallible,—at their feuds, their heresies, their persecutions, and their continual changes,—and see whether there is any imaginable error for which they have not found a sanction in their unerring guide. . . .

"For these reasons, we think that Unitarian views of the Bible make it a more valuable book than those of the Orthodox. On the one hand, we remove from it all those targets at which the arrows of the infidel have been aimed, and blunt all these weapons which have been drawn from it by the slaveholder, polygamist, and drunkard; and, on the other, we derive from its pages all the consolation, instruction, and spiritual life, that are found there by the advocates of its infallibility."

HAPPINESS.

A Lecture delivered at a Social Meeting of the New Church in Boston, Feb. 25, 1858.

BY EDWIN HALE ABBOT.

THE whole creation seems busied in a search for happiness. The plant turns toward the sunbeam; the animal seeks what shall delight the affection which forms its life; the man strives to gratify the cravings of love in ways as various as the loves which prompt the effort. Everywhere delight is sought; and delight gives life and happiness.

The common beliefs which all men hold, the common longings which all men share, always teach a great truth. Within is always hidden some intuition or some desire which is inborn in every soul, — a part of human nature, not a peculiarity of a single individual. It has been well said, that the universal faith in the existence of a God, and in his care of the world, proves the truth as conclusively as a mathematical demonstration. Such great universal truths are the objects which the eye of the race beholds, and all men yield to that vision the same credence which each one yields to his own organs of sight.

The common longing for happiness, and the instinctive search which all make for it, prove it to be something as orderly, and essential to life, as air is to the lungs. Since all men seek it, and wish only the best, it is possible to draw from any one's theory of happiness something which shall help our own search, even if it be only a knowledge of the pit into which another has fallen. Happiness, therefore, is the subject of this lecture, — a subject old and worn, and yet ever new, because it is a central point in all philosophies of life. Every man forms for himself some philosophy of life, by which, as it is wise or foolish, he stands or falls; and a wise man always gathers from the systems of others something which may make his own more simple and straightforward.

The world is full of counterfeits, which, with some, pass for happiness. To follow out their history and nature would

be saddening. Vice often seeks to wear the garb of virtue ; and Misery often decks herself out, in the vain effort to seem beautiful and happy. The painted cheek, however, is only the more repulsive, because it wears the semblance of an innocent blush ; and devils can hardly seem more infernal than when they would appear as angels of light. Rochefoucauld, one of the bitterest and most cynical of philosophers, calls hypocrisy "the homage which vice pays to virtue." It surely must be homage unwillingly paid ; and a severer punishment for vice can scarcely be imagined than the rendering of such a tribute. Certainly that life cannot be called happy which is forced to assume the appearance of the very thing which it most bitterly hates. We will not dwell, however, upon the counterfeits of happiness by which folly is deceived, and under which vice tries to hide, even from itself, its own foulness. They resemble happiness only as the fearful red glare of midnight fire — turned back to earth by the darkened heavens, and glowing more awfully as the clouds are more black — resembles the golden sunshine of beautiful spring, where birds are singing, and boughs are waving under a bright blue sky. The wise man sees, and the good man feels, that they are counterfeits ; and even the bad man will some day as surely know the truth.

Merriment often passes for happiness. To call it a counterfeit would be too harsh ; yet it is only a semblance. It is an exterior which happiness sometimes wears ; but it is an exterior common to animals as well as men. The kitten runs after the ball of yarn, the calves chase each other round the pasture, the lambs sport on the hillside. Merriment may be innocent and lovely. Its true home seems to be the face of a child, where a smile or a tear is always shining. A merry child suggests a pleasant thought ; but a merry man seems somewhat akin to a circus clown. Merriment is always on the surface, and implies effort : it must always, therefore, be temporary. When December rolls away, we wish our friends a *happy* new year. To wish a *merry* year would contain something dreary. Merriment seems beautiful in the child, because the child's whole conscious life is on the surface. Trifles turn the smile into the

shower, and trifles again restore the sunshine before the drops on the cheek are dried.

Merriment depends on things without. Men seldom laugh when they are alone. Merriment, rather than happiness, is sought in places of amusement; for food is there given to an appetite, which, though very often harmless, still desires things of the earth. As merriment is the natural life of children, much of it in a man often shows that childish things have not been laid aside. It may be childlike; it is more often childish.

Merriment may be enjoyed by the evil. Wicked and good men may be merry together, but never happy. Merriment is to happiness what the brook is to the river, and the child to the man. The brook tumbles down the mountain-side, rippling and singing, and its surface is wavy with the lines of the laughter which is filling the air with pleasant sound. The whole body of the stream shares in it; and a stick, thrown carelessly in, changes the tune, and disturbs the dancing motions. It is a lovely sight, and its music seems like the sweet voices of children breaking the still air. But the brook deepens into the river, and the tinkling song dies away. The child is growing into the man, and is beginning to perform other uses than simply to feed the good affections in other hearts by the spectacle of simple innocencé. The stately tide of the river flows onward; and now the current, which a twig would have turned before, rolls quietly along, though a ship sink into its bosom. The child has grown into the man; and deep sorrow, and the wrecking of cherished plans, are tearlessly and silently met, and hidden in his own breast, and left buried in the past; and the waves which ceaselessly rise and fall above show no sign of what lies underneath. On the surface the ripples still play, and the eddies glance prettily back the sunbeams, and curl around the floating leaf and straw; but the river bears the straws and leaves along whither it will, and is no longer controlled by the things which fall upon it. They help to make it pleasant and beautiful; but they are only trifles, which show how the current sets, but do not shape its course.

Nothing is lovelier in a child than innocent merriment; but

it should gradually deepen into happiness. A merry childhood is a true childhood, and I think that it is the best preparation for a happy manhood. The brook should ripple and sing, and the surface of the river ought to be covered with the images of its early eddies; but the laugh of the child is expressed appropriately in the smile of the man, and the varied music of the brook is tempered into the steady, pleasant murmur of the rush of many waters.

Merriment sometimes serves to express happiness; but the purest happiness can find no expression in merriment. In the highest heavens, words and sounds are not needed; for thought is communicated by the glance of the eye, and affection by the expression of the face. "In laughter," says Swedenborg, "there is generally something which is not altogether good;" and probably, among the angels, laughter is not heard, or, certainly, not loud laughter. Even on earth, merriment is entirely absent in seasons of the deepest happiness. Merriment always contains effort; and, where effort is, full peace cannot be, and true happiness can exist only in perfect peace. Nay even, the tenderest affection is too delicate for any merriment, and cannot endure even the jesting which leads towards it. Between love and love, truth only can come; and, in all merriment between rational understandings, that which gives rise to it almost always contains something which, if not false, is nevertheless viewed obliquely, and not in the straight, clear line of truth. The truest affection loves the real expression of the face far better than any other, because through it, as through a smooth, transparent stream, the soul is clearly seen. Any cause, even the lightest breeze which ruffles the surface, shuts from sight the clear depths within; and, if the view be thus cut off long, the soul pines for what it loves, and becomes unhappy. It is not safe for dear friends to jest much, or to be too merry together. Every heart yearns after the true and simple words of affection. If they are not given, the soul is deprived of needful food; and sickness, perhaps even death, will follow.

Merriment, then, is not happiness: it is rather the natural image of happiness, which does not seem lovely in the presence

of its original. They cannot long keep company together without the destruction of happiness by its own image. Like the natural body, merriment dwells on a natural plane. It can no more be present among affections truly spiritual than the body of flesh can clothe an angel in heaven. Its true place, then, is among those who live on the plane of nature, like children, who are beginning life there where all must begin. Surely, for a rational man to pursue merriment, and think it happiness, must be a sad life; and such, even if they preserve innocence in the pursuit, must always be the life of those who seek their delight in a round of pleasure. If, however, in their pleasures, they part with the innocence of the child, they barter merriment for some of those dreadful counterfeits which devils love and seek. Where such delights abide, the snake is always hidden among the leaves, and surely stings him who plucks the forbidden fruit,—fruit which, even if plucked, turns to ashes in the grasp.

Perhaps this estimate of merriment may seem harsh and condemnatory. Any thing, rather than severity, is due to so kindly and innocent a guest. Our natural selfishness, however, deems only what is the best and highest of all things to be good enough for *us*. To acknowledge, therefore, that merriment is not the highest form of happiness, seems to our pride to condemn it; and what is only humble is rejected as if it were evil. Such judgment is wrong. Our state is always changing, and morning and evening succeed one another even among angels; and for morning that is not suitable, which may be fit for evening. The young day, radiant with the strength of the rising sun, is the season of useful effort; and everywhere man goeth forth unto his work and to his labor until the evening. Evening, however, is a sign of approaching night, in which no man can work; and so the work is laid aside as night draws nigh, and is succeeded by occupation appropriate to the time. In the employment of the day, men follow, as in every thing else, the law of correspondence. Business and professional labor fill the morning, and in his daily work every one finds much happiness. If the choice is wise, daily labor never becomes toil, but is

full of true happiness, though there is little merriment in it. The evening, however, is the time for recreation and merriment. It is a short season, however, and night quickly follows ; and it seems hardly good to extend the search for pleasure far into that season which has no existence in heaven. The social pleasures of the game and conversation, the theatre, the concert, and the ball, are appropriate in the evening, and are useful, pleasant, and orderly then. At other times, however, they seem out of place. The decorations of the ballroom do not accord with morning sunlight ; the full dress and white gloves are reserved for evening ; and there is hardly a more dismal sight than the stage by daylight. A dancing-party during the forenoon would seem sadly strange, and out of place ; and, at such a time, it would scarcely be possible to enjoy its innocent pleasures. The card-table and its pleasant circle would seem out of time, when the sun is travelling its morning path. There is a time for play and a time for work ; but because the play is for the sake of the work, and therefore of a nature not so high as the work it serves, surely it is unreasonable to scorn it, because our pride is content only when it gains what seems highest and best. In the highest heavens, words and sounds are not needed, because the eye and the face express far more than the ear can perceive. Yet it would be no heavenly feeling which would make men, for that reason, abandon the use of speech, or prompt such an imitation of angelic life. Orderly life, in the place and time of our present being, is always the truest image of heavenly life, of which we then are capable. There is, therefore, a time for smiling cheerfulness, as well as for silent joy ; and it is only pride which would deny the fact. But, if grief may lie too deep for tears, surely happiness also may be too pure and heavenly for laughter and merriment, and sometimes even for smiles. Nothing can be more unwise than to condemn that which is good because it is not better. Our Father has seen that merriment giveth food good for the evening hours. Let us thankfully, then, receive it at his hand, and not scornfully reject what is food appropriate for

us simply because it may not be the food which is best for angels.

We have now cast a passing glance on the counterfeits of happiness, and have seen how good is the claim of merriment to be taken for it. We may therefore take another step, and see if we cannot learn something of happiness from the company it keeps.

Men have always felt that happiness is the true companion of goodness, while misery and unhappiness are the appropriate accompaniments of vice. In the very nature of the soul, the union of goodness and happiness is recognized as a true marriage; and our sense of justice is outraged when they seem to be divorced. In stories, even, the common voice of humanity demands that virtue be rewarded, and vice punished; and that, in finite creation at least, what is rather sadly called *poetical* justice should always be administered. Whenever poetical justice is violated, there is always felt an unsatisfied longing, craving an exact knowledge of the reward of good conduct. In the great creation of God, men reverently bow the head before the unsearchable wisdom which sometimes separates from goodness the earthly success which it seems to deserve. In the world, however, which the novelist creates, although all admit that prosperity and happy life are not synonymous, still the universal prompting of human nature itself seeks to bestow upon the hero the grosser forms even of earthly prosperity, and to requite with misery the evil deeds of his foes. It is not pretended that prosperity is an adequate reward for self-devotion; on the contrary, all feel that it is not. The feeling only reveals an inborn consciousness that happiness, in all its forms, belongs of right to the good alone; and shows an effort never to put asunder what God has, in the great laws of order, joined together. And if sometimes the good are portrayed as suffering, and even as crushed to earth until earth fades from sight, it is only because the hand of a master boldly points in silence to the world beyond human vision, where the wrong is made right, and the conflict of ages ended. The Saxon Rowena, and not the gentle Jewess Rebecca, may marry Wilfrid of Ivanhoe; Little Nell may sink

to sleep, worn out by her life of toil ; Uncle Tom may expire in torment on the banks of Red River. Such finales, however, would be unendurable, if they did not speak to the soul of immortal joy beyond and above the reach of all earthly sorrow.

Men have always loved tragedy. From the days of the grand old *Æschylus* downward, a higher place has been assigned to the Tragic than to the Comic Muse ; yet the one traffics in tears, and the other in smiles : and the very life of tragedy is sadness, while comedy deals only in merriment and laughter. I think the reason of the inconsistency is clear. The sight of virtue overpowered on earth raises the eye toward heaven to behold its fortune there. The sober realities in which tragedy deals, and the sad, stern tones which she utters, yield, in the midst of a painful thrill at earthly pangs, something of happiness more deep and satisfying than the laughter of earth can give. They raise the thoughts to a higher plane, and touch something which lies deeper in the heart than the seat of merriment. The eye which is raised toward heaven, even though full of tears, sees, however dimly, something which gives joy in the midst of grief, and seems lovelier far than the sight of earth. We sympathize with Hamlet ; we can only laugh at Falstaff. Queen Katherine, retiring in disgrace from the presence of Henry, calls forth, unconsciously, a reverence for womanly sorrow nobly borne ; and a sympathy, within which lies concealed, under external pain, a feeling far more akin to happiness than any which the wilful wife of Petruchio can excite. Comedy supplies no food for any sad emotion ; and yet Tragedy, though it moves among the outward forms of sorrow, still gives a true though painful happiness, which has always been more highly esteemed than the open laughter of its rival.

In the plays which delight the angels on the confines of heaven, surely there can be nothing either of the sternness of tragedy, or the boisterous mirth of comedy. In them no evil character is represented ; but, for the sake of contrast, the less good vary the presentation, that the more good may be manifest. Since the time of the Last Judgment, the stage, too, has seemed to receive new life, and, out of old forms, to eject old evil, and evolve new good. A new race of plays has been

born, made up of neither tragedies nor comedies, though the old names are still preserved ; and, as the church grows, gradually there must be produced a drama which will far excel the grandest production even of the grandest of the old tragic poets, — a drama where death and sensuality both will be absent, and a likeness to the plays of the angels be more and more clearly seen.

So evident is the connection of goodness and happiness, that some seek the one as the price of the other. The world is full of the worldly philosophy, which bids men be good in order to be happy ; and its selfishness has even stolen into the pulpit, and spoken through the lips of the priest. How is the nature of such philosophy changed, if the payment is only postponed until after death, and not meted out on this side of the grave ! Its maxims, however, require no comment. They can deceive no good man ; and their only use is to show that even bad men see that happiness and virtue walk hand in hand.

Happiness, then, is often counterfeited, but never successfully. Within all disguises, misery hides a sad face, and the real features always peep out at last. Neither is merriment happiness, any more than the body is the man. Like the body, it is laid aside when true happiness is born ; for it is needed no longer. Nor yet is happiness goodness, although it is felt to be its inseparable companion. What, then, is happiness ?

Happiness is an *effect*, not the direct object of search. Goodness is the substance of which happiness is the shadow. Happiness is the constant companion of good action, never that which action seeks to make. If the child stops to admire the dancing of his shadow, the motion dies. If he tries to catch the shadow, how does he succeed ? If he even looks back upon it, does he not turn his face away from the sun and the heavens ? Happiness is not to be found by searching. If we try to find the shadow among the things which look most like it, it is lost in the darkness. If we abandon the search, and run out into the sunlight, lo, it runs behind us, and keeps pace with every step. Rasselas wanders over the earth to find that which he left behind in the valley. He could not retain his happy life when he strove to grasp it as his own.

All men seek happiness. The evil seek it for themselves,

and they find only misery. The good seek it for others ; and, behold, it is always in their own hearts. None more earnestly pursue happiness than the devils in hell. Nowhere is happiness so little an object of longing as among the angels in heaven. The sunbeam shines through the window, and spreads a golden glory through the room as it lies upon the floor. We close the shutter that we may keep it, and make it our own ; and where is the sunshine then ? God giveth us the sunshine freely, but we cannot dis sever it from its source. He giveth us happiness as freely, but we cannot receive it unless we turn to the Giver from whom it flows.

We are nowhere told in the Word to *seek happiness* ; but we are told to "*seek peace, and pursue it* : " and the same verse which contains the injunction teaches the way, — "*Depart from evil, and do good.*" We become happy in precisely the same way in which we become good ; and we become good by shunning evil as sin, not by seeking some special form of goodness. We grow to be gentle and kind by refusing to utter the harsh word, and by subduing the unlovely sound. The evening retrospect will not often be satisfactory when we have planned the good things of the day. When we say, "I will do *this* good thing," we make the act artificial, not natural ; we undertake to form ourselves ; we intermingle our imperfect workmanship in that which the Lord is seeking to make ; we assume guidance which is not for us. It is the Lord who leadeth us through the green pastures and beside the still waters ; and, even if the path be through the valley of the shadow of death, we need fear no evil. It is only the valley of the *shadow*, not of the reality, into which He leads us. When we say, "I will shun this evil as a sin," then we undertake our proper work. If we refuse to utter the unkind word, we need never fear that the sound which falls from the lips will be unpleasant. If we open the shutter, the sunlight will stream in. If we open the door, the Lord of life will enter. It is our part to wash and make clean. It is His bounty which gives us the bread and the wine. If we perform the baptism, He will spread before us the Holy Supper.

We seek goodness and peace : we find them by putting away what is bad and troubling. We desire happiness : we obtain it by driving away the unhappy thought which deprives us of it.

Happiness depends upon what is within, and not on the objects without. It is hard to understand and to believe this great truth ; and yet all know how differently the voice of Nature sounds at different times, and how diverse is the expression of her face. The breezes of June can sigh mournfully, and the birds sing dirges ; while the bleakness even of November can be radiant with smiles. It once happened to me to leave for the first time the sick-chamber, where I had been a prisoner for months, in the middle of November. Never have the green leaves and waving branches and singing birds, and all the countless glories of spring and summer, seemed so inconceivably lovely as did then the bare boughs and withered grass along the barren seaside-road, whither, after that weary confinement, I was carried on my first ride. Where was the beauty which my eyes beheld ? Surely not in the objects which the retina then reflected. We see our own faces in the great mirror of earth, sea, and sky ; and nature echoes back our own words. Earth is joyful with the joyous, and sad with the sorrowful. To the eye of the mourner, the sun is darkened at noon : to the happy, even the raindrops tinkle merrily as they beat upon the roof.

If, then, even here on earth, the sphere of the soul can cast a pall over the heavens, at the same time when we know that they are bright to other mortals, can we not see, that, even here, happiness does not depend on things without ? If we do not become independent of external objects here, how can we be happy in the other life, where the world without is the image of the world within ?

What is thus true of the aspect of nature is equally true of the spiritual influences which surround us in our homes and lives. We shall succeed no better in seeking our own happiness there than devils succeed in the same search in their infernal dwellings. Home should be the abode of all that is delightful, a heaven on earth : but, if it is not ; nay, even

if to some unhappy ones it seems perhaps almost the opposite, — shall we strive to live in it as devils, or as angels? In hell, angels are sometimes present; and surely, in performing angelic duties even there, they do not lose angelic happiness. Heaven is within their hearts; and the image of heaven should be always in our souls also. If we are not learning to live happily in the present, we cannot live happily in the future; and, if we cannot be happy on earth, we are rendering it impossible for us to be happy in heaven. And, if we are not happy in heaven, happiness will surely be sought elsewhere; and we shall then abide in the place where we are least miserable.

No one can truly enjoy any pleasure until he can cheerfully resign it, if wisdom demands the sacrifice. No one is prepared for marriage until he can contentedly, at least, live alone. No one is ready for a home who cannot, if necessary, cheerfully wander. No one, in short, can ever be happy in any condition which he seeks merely as a refuge from present discomfort.

All, except perhaps the angels, can, and undoubtedly do, conceive of a state happier than their present one. If they did not conceive of such a state, they would seek no change; and such seeking need not contain any thing which is wrong. Certainly there need be no sin in the longing which every true man must feel for a wife and a home, or in the effort which he makes to win them both. Before, however, any conception of future happiness can be realized as we imagine it, contentment and cheerfulness in the lot where now our daily life is placed must dwell constantly in the breast.

Since happiness abides within, and does not depend on outward circumstance, no true judgment can be formed about the happiness of others. Every one will doubtless remember when, at the very time that others judged him even wretched, sweet peace inexpressible was in reality filling his heart. Earthly sight cannot discern the ministry of angels, nor tell by whom their presence is felt. One thing, however, is certain: the good, *so far as they are good*, are always happy. Undoubtedly their peace is disturbed during temptation; but temptation assails them through their evils alone. Moreover, as the whole heaven is in the image of

the Lord, and makes the Grand Man, and as man is, in his turn, a smaller image of the same heavenly form ; so is each temptation which removes an evil an image of the whole life by which the multitude are expelled. When life is ended, the season of heavenly peace succeeds. In like manner, after each temptation, — a microcosm of life, — appears a like finite image of the peace which follows life. To us, also, angels minister, when the sojourn in the wilderness is ended.

We are taught to pray that the kingdom of heaven may come. It is the effort of all good lives to realize this prayer, and to make earth like heaven. The happiness of earth, then, ought to be like the happiness of heaven ; and that which men seek, should be the same which angels enjoy. You will doubtless remember how Swedenborg describes the way in which some spirits were taught in what consisted heavenly joy and eternal happiness. "It is," said the angel, "the delight of doing something useful to ourselves and others ; and the delight of use derives its essence from love, and its existence from wisdom : the delight of use arising from love, through wisdom, is the life and soul of all heavenly joys. In the heavens there are most joyful consociations, which exhilarate the minds of the angels, delight their hearts, fill their bosoms with pleasure, and recreate their bodies ; but not until they have performed uses in their functions and employments. From these uses is the soul or life of all their joys and delights : and, if this soul or life be taken away, accessory joys gradually become no joys ; exciting, first of all, indifference ; then disgust ; and, lastly, sorrow and anxiety."

It seems sometimes strange that some persons appear to have no trouble, and that they seem always happy, when we nevertheless know that their lives do not deserve happiness. Their projects succeed, and their paths are sunshiny, when clouds hang round the steps of those whom we know to be better men. Oftentimes, undoubtedly, the exterior deceives us ; but such cases do exist. They are not inexplicable, however, if we remember the work which Divine Providence tries to do for each. Some men live so that they cannot be spiritually tempted. How can a libertine, plunged in licentiousness, be

anxious about the preservation of spiritual purity in word and thought and desire, when he daily revels in even natural impurity? How can he, much more, be anxious lest he pervert the truths of the Word, and thus commit the spiritual sin which corresponds to his natural abominations, when he daily breaks, without scruple, the Ten Commandments? This man is doubtless spared the pain of the spiritual temptations; but only because they can do him no good, nor even touch him at all. In like manner, others live so that not even natural trial can fall to their lot. They are not shielded from the tempest, because they deserve exemption, but because they so live that its first blast would only make them more evil than they are. The very permission of temptation proves that it can be resisted. It is meant to remove a spiritual evil, and to do us good. It is permitted, therefore, only where and when it can be successfully resisted. The temptations of to-day, can to-day be conquered. A year ago, perhaps, they absolutely could not have been resisted. They were not allowed to assail us, therefore, a year ago and they do assail us to-day, for one and the same reason. The Lord is helping us to put away our evils, not seeking to crush our very souls. The diamond is the most precious of jewels. To make its facets reveal their glorious light, however, half of it must be worn off by a grinding so severe that any other stone would be wholly powdered by the process. If earthly joys are one by one removed, it is because in their loss the soul is growing blessed, and because our Father is thus storing up in heaven for us an eternal treasure, which he will give to us as soon as it has reached the greatest possible dimensions. Holy is the ministry of sorrow. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves." And He who spake as never man spoke, He who alone could endure the crucifixion and the agonies of Calvary, hath himself said, "Blessed are they that mourn; for they shall be comforted."

Although the age of open guidance from heaven long since passed away, men have always continued to seek for some external guidance in their search for happiness, and all the more

earnestly as their idea of happiness sank lower and lower, and was merging into the idea of mere earthly success. In early times such guidance was useful, and was freely given to every nation through the rites of religion and by its ministers. The Jews obtained an audible response through the Urim and Thummim, the breastplate of the high priest. But, when the human race passed out of a state of childhood, the possibility of such guidance ceased. Open guidance interferes with the growing freedom of manhood. The means by which it had been given, therefore, were now removed; and men were taught that to seek it was wrong. Still there has always been throughout the world a disposition to seek it, which has expressed itself in many forms of oracles, astrology, diviners, fortune-tellers, omens, lots, sortes Virgilianæ, sortes Biblicanæ, and in the darker forms of magic, black-art, and necromancy. I think that now this desire for external light and guidance is wholly wrong, is only present as a temptation, and ought always to be resisted. The doctrines of our church clearly teach that man is led by the Lord, but that he is led always *through his own understanding*, so that the thought and act seem wholly his own also. We should never seek to throw away this responsibility; for it is the precious jewel of human freedom. The way to seek for guidance from the Lord is not, to ask for it, and then to watch for some outside omen, some chance indication, which shall decide the question without our own effort. We may feel very sure that we shall see no sign which does not agree with our own wish. To follow this course is only to give full rein to our inclinations, not to follow the dictate of wisdom, which does not often consort with our own preference. Certainly, still less is it right to revive the old horrors of necromancy; to go to some wretched being, who, by casting away his own freedom, calls up a spirit that will surely strive to take away our freedom also. Surely it is no small *sin* to voluntarily throw away that freedom which the Lord deemed so precious, that He came into the world to preserve it to us. We should not part with the priceless gift for a moment *ourselves*; and can it be a spirit from heaven that would approach us through so great a sin in *another*?

The way to seek light is still, and always will be, to draw nigh to the Lord, to approach him as he is now present in the world, and to touch the hem of his garment. He is present in the Word; and when we draw reverently near, and read the Book of Truth, we approach the High Priest's breastplate, and we touch the garments of Divinity. Light will then flow down into our thoughts through our own understanding; and the wise idea will *seem* the child of that understanding, although we shall *know* that it is not. Thus is guidance given us, not from without, but from within; not from earth, but from heaven; and, when we follow this guidance, we are *led by the Lord*.

Every thought of the understanding, and feeling of the heart, seems so entirely our own production, that it is hard to conceive that they are not our own creation. We know that we are free. We are apt to forget, however, that our freedom lies in *accepting* or *rejecting* the gift, not in *selecting* it. Though it is hard to conceive of the guidance of Divine Providence, even faintly, it certainly is possible to form some idea of it; and then, resting upon that idea, trustingly and fully to believe that we are always led by the Lord. A very common occurrence will perhaps help the conception.

It is a pretty sight to watch a little child learning to walk. He stands clinging fast to the chair, afraid even to try to step, and almost even to move. He can walk only by the free exercise of his own powers. No other will can render those tremulous muscles tense and firm. The child will only be frightened by any attempt at compulsion; and, so far from advancing, will only give up effort, sit down, and cry. Their little master alone can make those small, weak limbs obey his will, and advance in an orderly and successful manner. Others can only teach and persuade him to attempt a task which he only can perform. How, then, is he led to make the great endeavor?

The mother kneels before him, and, holding forth her hands, with winning words, and gentle sounds full of love and tenderness, and, far more expressive than words to the little

one, beckons him to traverse the narrow space which lies between him and the only home he knows, — his mother's bosom. The father, bending over him, encourages his child to totter toward that well-known spot. At last the little fellow straightens himself up laboriously, and, clinging tightly to his hold, fearfully reaches out a tiny, trembling foot, and then draws it back, and then again puts it forth, and at last takes his first step, and sinks into his mother's arms.

Thus he is led to begin, and in the same way to continue, his efforts, until at length he is successful. Emboldened now by the caresses which his first victory has won, he tries again. Perhaps he falls. See how every thing is prepared to save him; to keep him from falling; or, even if he does go down, to protect him so that he shall be hurt as little as possible, and be as little as possible discouraged from another trial. He must run the risk of falling: it is the price he pays for the power of learning to walk at all. He can walk only in freedom; and freedom to walk implies freedom to fall. But watchful love presides over the feeble efforts, and is ever ready to stretch forth a saving hand, and uphold the weak body; and the child knows that no harm can befall while his parents are by his side. Faith in their love, trust in their wisdom, and reliance upon their power, are, though he is himself wholly unconscious of such feelings, the true source whence he draws courage to take each of those early steps. Is that love less, when in later times it allows its child, as strength and skill are gained, to attempt a more dangerous journey than a simple passage across the parlor-floor to the mother's arms? Say, rather, that the *manifestation* of the love changes, not that the fountain is drying up at its source. If a mother's love cannot, in like manner, watch over the whole of the pathway of life, nor prevent the wanderings and falls of the man as it did the tumbles of the child, it is only because our heavenly Father sets limits to its exercise, when that exercise would cramp the freedom of the spirit, — freedom as essential to the soul's progress on the upward road, as that of the body is to the infant's first step upon the floor.

To me, a little child learning to walk presents an image of

the eternal life of every human being. We speak of *independence* and *freedom* as if they meant the same thing,—as if they were synonymes. It is a great error. In learning to walk, the child is free. He can move only in freedom; and yet he could hardly be more dependent than he is upon the love and care of others. Freedom is the birthright of every man; and freedom of the soul, at least, can be taken away by no human being. Independence, however, belongs to none. Man has perfect freedom, but no independence. The body depends for its subsistence upon the elements without, and for its existence upon Him who gives it the power to breathe. The soul, too, is not any more independent of those whom it loves, or of Him who perpetually gives it the power to love. The arms which, in countless homes all over the world, wherever a parent's heart yearns over the child of its affection, the mother throws around her infant to prevent, or at least to break, the fall, offer an everlasting image of those Arms which encircle every one of the children of earth in all the wanderings of life. The multitudinous events which crowd each hour are the beckonings, the gentle motions, the tender sounds, intelligible only to the mother and the child, by which our heavenly Parent is teaching us to come to him. In themselves, these little things are no more important than those allurements; and so, in the past, we do not care for them at all, nor even consciously remember them long. They are only means; and, when the end is gained, they are forgotten. Who cares now for the dinner he ate yesterday, and who can even remember that which he ate ten days ago? Yet yesterday, or ten days ago, we should not calmly have assented to their absence. In the present, however, these little things are of priceless importance. They are the guides of all the steps which make up the whole journey of life.

The entire philosophy of happy life is contained in our knowledge of Divine Providence. Every sorrowful, unhappy feeling springs from a practical disbelief in the loving providence of the Lord. Words cannot utter this great truth too strongly. Trust in Divine Providence is the source of happiness, as it is the source of courage; because nothing can make

us unhappy or cowardly where that trust is present. When trouble comes, our trust should whisper, "This pain is a sign from heaven to guide me to it. It is permitted to draw near only that it may remove some evil thing which cannot enter heaven. What, then, is the evil which it should remove?" When we think thus, all thought centres in *removing the evil*, not in mourning about the means by which the Lord is trying to make us angels, — trying to be indeed our Saviour, to heal our sick, to open our eyes, and to raise our dead to life again. In this effort to join in the work for which the sorrow is sent, we soon cease to know the sorrow at all. The cloud bursts open, and its silver lining is seen; and we love the very sorrow which has opened heaven to our gaze. Then unhappiness dies out in the heart, and peace is born in its place, — the beautiful offspring of the angelic messenger which visited us in the disguise of earthly grief.

Happiness is commonly spoken of as if it were only a *pleasure*. It is more: it is a *duty*. No man has a *right* to be unhappy. Unhappiness springs from distrust in Divine Providence; and that is a sin, and must be shunned as a sin. As it is a violation of love to the Lord, it is also a violation of the love of the neighbor. The whole body suffers with each member. The whole home is saddened by one sad face. An unhappy thought or an unhappy affection should be expelled at once. It comes from some evil spirit; and, if we would have heaven here, such company must not be admitted into our hearts. Happiness is a *duty* which we owe to the Lord and the neighbor, not merely a pleasure which we are free to enjoy or to throw away, as we choose, and yet be without sin.

In speaking of happiness, however, as a *duty*, and unhappiness as a *sin*, let us do it with the utmost gentleness. Nothing that is harsh or unkind is meant. The failure of efforts to do right, and the struggles against evil in ourselves, are often very painful; and the remembrance that our Lord was "a man of sorrows, and acquainted with grief," helps greatly to draw us near to Him who would bear our griefs and sorrows. It was not until the angel had troubled the waters that the pool was

filled with healing. The sorrow, however, which guides our steps to the foot of the cross that we may lay our burdens there, is wholly unlike the unhappiness which seeks merely oblivion for its own pangs. When we merely seek to forget sorrow, and so end the discomfort, we aim at the same result which the suicide hopes for. Such feelings a good man tries to drive away as soon as he recognizes their nature. Rather than drown their bitterness in any evil opiate, he would choose to drain the very dregs of bitterness. He would shrink with horror from any such relief for the pain which purifies. Within the outward suffering there is something which, though unconsciously, gives far more happiness than any such substitute; and the thought of happiness, *as a duty*, helps to bring that inner peace into conscious presence. Every wrong act is a violation of duty. We call it a sin, however, not to increase pain, but to aid resistance. When, too, we call happiness a duty, it is not to add to the burden of the unhappy, but to lighten it; for the consciousness of duty always helps to put away the evil, and therefore, too, the sad feeling.

The same means which render the angels blessed will make us happy on earth. The angels seek the happiness of others, and find their own in the search; and, if we would do the will of the Lord, as in heaven so also upon the earth, we, too, must join in the work of the angels. Their work is not toil, but heavenly delight; not the rule, but the very joy of eternity. We live on earth that we may here learn to draw from the same source the same happiness which makes heaven there. If we learn to love the work of an angel on earth, we shall, when the body falls off, then love the work of an angel in heaven. As soon as the lesson is learned, the place will be changed, earth will pass from sight, clouds will no more hide the sun, and the use of sorrow will be ended.

Those who gained, though perhaps unconsciously, the peace they sought, will still enjoy its infinitely increasing bliss when they wake among the angels, — angels also themselves, — the children of one Father, dwelling for ever in one happy home of love.

H Y M N.

O THOU that rulest earth and heaven !
To thee shall endless praise be given :
Since thou art present everywhere,
Thou canst but listen to my prayer.
My spirit to the earth is bowed ;
Despair upon my soul is pressing ;
Draw thou aside the darkening cloud,
And show the sunlight of thy blessing :
Let gentle love to thee arise,
Like incense from a sacrifice ;
Let evil fall before thy face,
Like ashes to the altar's base.

Oh ! never is the heart alone
Which rests on thee, Paternal One !
No mortal is from evil free
Who leaves not all to follow thee :
For thou hast borne the weight of care,
And human ills hast stooped to borrow ;
And thou hast taught us how to wear
The heavy, trailing robes of sorrow.
O Thou that rulest earth and heaven !
To thee shall endless praise be given :
Thou lovest all that need thy care ;
Thou canst but hear the voice of prayer.

J. R.

REPORT OF THE FALL-RIVER SOCIETY.

[Received too late for insertion in the Journal of the Massachusetts Association in our last number.]

Our meetings for worship, and the sabbath school, are held in the lecture-room of the Young Men's Christian Association. The attendance is about the same as before reported ; though some of our members have not been present with us often during the winter, in consequence of absence from the city. The number of members is *eleven*.

Our sabbath school consists of two teachers and *eleven* scholars. The average attendance is about nine. It is held throughout the year, on the afternoon of the sabbath. The Catechism, and Lessons on the Gospels, are used in the classes.

The evening meeting is held at the house of Mrs. Munday. We are now studying the work on "Heaven and Hell."

In January, the Rev. Mr. Hayward, of Brookline, preached for us, and administered the Holy Supper. The morning service was quite well attended, as it almost always is when we have a minister. In December, our leader was invited to attend the funeral of a lady who was not connected with our meeting. A large number of persons was present, who listened with deep attention to the truths of the New Dispensation.

We send five dollars for the use of the Association.

JOURNAL OF THE PENNSYLVANIA ASSOCIATION OF THE NEW JERUSALEM. — TWENTY-SIXTH MEETING.

1. THE Association met in the house of worship of the Frankford Society, on Monday, April 5, at ten and a half o'clock.

2. Rev. Thomas Wilks performed divine service, and preached from the following words: "And there thou shalt build thee an altar unto the Lord thy God, — an altar of stones: thou shalt not lift up any iron tool upon them" (Deut. xxvii. 5).

Rev. Mr. Seddon, assisted by Rev. Mr. Wilks, then administered the most holy ordinance of the Lord's Supper.

3. The Association then organized for the transaction of business, — the President, Rev. Mr. Seddon, in the chair; and Messrs. Keffer and Kent were appointed a Committee to examine credentials, and report a list of delegates.

4. The Journal of last meeting was read and approved.

5. The Committee on Credentials then reported the following list of ministers and delegates: Rev. James Seddon, Rev. Thomas Wilks, Rev. W. H. Benade, Mr. E. A. Beaman.

Delegates from the Frankford Society. — Messrs. James Holt, John Lever, Thomas Whittington, John Seddon, W. Archer.

Philadelphia Second Society. — Messrs. C. S. Close, John Warren, W. Roberts.

Delaware-County Society. — Messrs. John C. Keffer, Thomas Kent, Lewis Watkins, Morris W. Heston, Jesse Hays.

Philadelphia Society (Cherry Street). — Messrs. B. F. Glenn, Edmund Ferrett, Dr. D. Cowley, Professor R. Tafel, J. E. Jackson.

Philadelphia Third Society. — Messrs. Joseph Hallowell, Charles C. Oram, E. A. Swope, Thomas Wilson, Samuel Sidebotham; David Snyder, *Treasurer.*

6. On motion of Mr. Roberts, the Philadelphia Society (Rev. Mr. Benade's) and Philadelphia Third Society were admitted as members of the Association.

7. Mr. Roberts made some remarks respecting the decease of Rev. Mr. Worrell, and offered the following resolutions; which, after amendment, were adopted: —

Whereas, Since the last meeting of the Association, our esteemed friend and brother, Rev. Isaac C. Worrell, has been removed to the spiritual world, and has left his earthly tabernacle for one "eternal, incorruptible, and that fadeth not away;" —

Be it Resolved, That, by the decease of our brother, a useful member of this Association, a worthy minister of the church, and an honest man and good citizen, has been removed from his natural connection with us.

Resolved, That, while to our natural feelings this deprivation is a sad and mournful one, we are not among those whose sorrows are without hope; and, while we mourn our natural loss, we rejoice with those who have become inhabitants of the blissful abodes prepared for the righteous.

Resolved, That we look beyond the dark and gloomy precincts of the grave, and find abundant consolation in the declarations of the Holy Word, and the Heavenly Doctrines of the New Jerusalem.

"In my Father's house are many mansions." — "He is not here: he is risen. Why seek ye the living among the dead?"

Resolved, That a copy of these resolutions be furnished to the family of the deceased.

8. The election of officers for the ensuing year then took place; Messrs. Swope and Kent, tellers, who reported the following members duly elected:—

<i>President</i>	Rev. THOMAS WILKS.
<i>Vice-President</i>	Rev. W. H. BENADE.
<i>Secretary</i>	WILLIAM ROBERTS.
<i>Treasurer</i>	DAVID SNYDER.

9. Reports from the Frankford Society, Delaware-County Society, Philadelphia Second and Philadelphia Third Societies, and from Rev. James Seddon, Ordaining Minister, were received and read.

10. The following resolutions were read and adopted:—

Resolved, That the Pennsylvania Association requests the General Convention of the New Church in the United States to constitute Thomas Wilks an Ordaining Minister.

Resolved, That a copy of the foregoing resolution be certified by the Vice-President and Secretary of the Association, and laid before the next meeting of the General Convention.

11. The following resolution was offered by Rev. Mr. Benade, and adopted:—

Resolved, That the President of this Association be its General Missionary.

Adjourned for one hour.

Afternoon Session.

12. The roll was called, and the minutes of the morning session read. Objections being made to their adoption, considerable discussion ensued; when Mr. Close moved that the proceedings of the morning be legalized by the Association, which motion was adopted.

13. Mr. Edmund A. Beaman was ordained, by Rev. James Seddon, into the first degree of the ministry.

14. *Voted*, That individual receivers may be admitted as members at any stated meeting, to continue during the current numerical year.

15. Dr. G. R. Starkey was elected a member of the Association, for the year 1858.

16. The Treasurer's Report was read and accepted:—

Balance last Report	\$32.93
Cash paid for printing Journal	7.50
Balance	\$25.43
Cash received from Delaware County	5.00
Cash received from Second Society, Philadelphia	5.00
Balance in hands of Treasurer	\$35.43

17. *Voted*, That the Committee on Missionary Uses be instructed to make the set of books, furnished by this Association to the West Philadelphia Institute, complete, by supplying the duplicates of the volumes which have been improperly taken away.

18. A motion to reconsider the resolutions (No. 10) was put to a vote, and negatived.

19. The following resolution was offered by Mr. Keffer:—

Resolved, That this Association adopts, as its delegates to the General Convention, the delegates appointed for that purpose by the several societies constituting the Association, with power to fill vacancies.

On the passage of this resolution, the ayes and nays were called for, with the following result:—

Yeas. — Messrs. Wilks, Benade, Beaman, Snyder, Warren, Keffer, Hays, Glenn, Ferrett, Tafel, Jackson, Hallowell, Swope, — 13.

Nays. — Messrs. Seddon, Starkey, Lever, Whittington, Archer, Close, Kent, Roberts, — 8.

20. On motion of J. C. Keffer, it was voted that the next meeting of the Association be held at Upper Darby, on the last Thursday of August.

21. The President appointed Rev. Mr. Benade to preach at the next meeting of the Association.

22. The following Committees were appointed for the ensuing year: —

Ministers. — Rev. Messrs. Seddon, Wilks, Benade, and Beaman.

Laymen. — Messrs. Snyder, Lever, Roberts, Glenn, and Oram.

Missionary. — Messrs. Seddon, Wilks, Benade, Beaman, Shankland, Keffer, and Lever.

Correspondence. — Messrs. Roberts, Keffer, and Tafel.

Moral and Religious Instruction. — Messrs. Kent, Roberts, Lever, and Dr. Starkey.

Books and Tracts. — Messrs. Wilks, Keffer, J. W. Lever, and Close.

23. The 118th Selection from the New Book of Worship was chanted, the benediction given by the President, and the Association adjourned.

WM. ROBERTS, *Secretary.*

Report of the Philadelphia Second Society.

During the period which has elapsed since our last meeting, we have but little to report. Our meetings for public worship have been held every sabbath morning, with one exception, when our reader was unable to attend. Rev. Mr. Brickman preached for us once. Rev. Mr. Seddon preached, and administered the most holy ordinance of the Lord's Supper for us, twice, and baptized two infants; and Mr. Beaman has preached seven times at evening service, and officiated at a funeral.

The Sunday school is held in the Temple every sabbath afternoon, and is attended by twenty pupils and four teachers.

We send five dollars for the uses of the Association.

WM. ROBERTS, *for the Delegates.*

Report of the Third New-Jerusalem Society of Philadelphia.

FRANKFORD, April 5, 1858.

Since the last meeting of the Association, our society has still been making very cheering progress. Public worship on the sabbath has been regularly and constantly sustained, — having been conducted, a good part of the time, by Mr. Shankland, whose services have been very acceptable and useful. In his absence, Mr. Smith of Philadelphia, or some other person, has read a sermon.

Our number of members is now twenty-six; seven having joined us from the Frankford Society, and two new members that have not been connected with any society previously. The congregation in regular attendance numbers from sixty to eighty. The sabbath school also shows a corresponding degree of improvement: the number of pupils is ninety-five; in regular attendance, about seventy; and are divided into twelve classes, under the care of a superintendent, five male and seven female teachers.

One fact in relation to the school seems worthy of particular remark: it is the advancement of the children in the art of singing, so useful in the cultivation of the affections for good. Mr. Thomas B. Worrell's patience and perseverance have been, and still are, unremitting in the cause of vocal music in our society.

The sabbath-evening meetings for mutual instruction in the doctrines are still continued. It seems very desirable to witness a more general inclination to read and become better acquainted with the doctrines of the church, as a guide

in the path to eternal life. Reading them for the sake of knowing them will never answer: we must read them for the sake of living according to them.

JOSEPH M. LEVER, *Secretary*.

Report of the Delaware-County Society of the New Jerusalem to the Pennsylvania Association, April, 1858.

DEAR BRETHREN, — Since our last communication, we have continued much the same as then reported. We have held our meetings regularly, and they have been well attended.

We have had an accession of five to our number of members. The pastor has baptized six persons, — three adults and three children.

We have held social meetings for the last two months at the parsonage, and most of the members have attended them, as well as many not in membership with us; and we think they have been of great use.

Our Sunday school, which was suspended at the commencement of the winter, has been recommenced under favorable auspices.

The society sends five dollars for the use of the Association.

STACY JONES, *Secretary*.

Report of the New-Jerusalem Society of Frankford to the Pennsylvania Association.

FRANKFORD, April 5, 1858.

DEAR BRETHREN, — Several changes have occurred in our society since our last Report to you, yet our general state is not materially different.

Among these changes is the removal, by death, of Mr. Joseph Burrough, — an aged and estimable member of long standing in the society; and also of Rev. Isaac C. Worrell. The latter took an early part in the New Church in this neighborhood, and occupied a prominent position in this Association. As the officers and members of our society have already given an appropriate expression of their regard for the departed, and of sympathy with his suddenly bereaved wife and family, we need only add, that we hope, as will our brethren, that he has ere this reached those heavenly societies which our earthly ones should inwardly resemble, and that the seeds of the truths and doctrines which he has sown will bear a plentiful harvest of good and delight.

Since his decease, those of his family who were united with us — viz., Mrs. E. Worrell, Mrs. E. J. Levis, Mary S. Worrell, and Mrs. E. G. Worrell — have applied for and received a transfer to the Third New-Jerusalem Society of Philadelphia, in Frankford; as also have three others, who have attended that society a few years; viz., Mr. S. Sidebotham and wife, and Miss Alice Lever.

We have received an accession of two members, — viz., Mrs. Nancy Holt and Mr. Thaddeus Stearne. Our present number is forty, — being seven less than at last Report.

The attendance at the public services and communion, and at the Sunday school and the meetings of the society, does not vary noticeably from that reported at the last session of the Association. During the interval, our pastor has officiated at fourteen baptisms, at seven funerals, and at two marriages.

JOHN W. LEVER, *Secretary*.

Since the last meeting of the Association, besides the fulfilment of our ordinary duties in the ministry, we have officiated at two marriages, at fourteen baptisms, and at seven funerals. Of these, two persons were baptized, and one funeral was attended, in the city of Camden, N. J.

Two licenses have been issued to preach the doctrines of the church: one to Mr. John R. Shankland, on the 28th of August, 1857; and one to Prof. Edmund A. Beaman, on the 31st of October in the same year.

Respectfully submitted,

JAMES SEDDON.

INTELLIGENCE AND MISCELLANY.

LETTER FROM DR. TAFEL.

TUBINGEN, March 30, 1858.

MY DEAR SIR, — Since my last, I have continued to print the third volume of my German translation of the "True Christian Religion;" the "Diary of Swedenborg," part vii. sect. 3, containing the lives of all the persons mentioned in it, together with the "Genealogy of the Family Swedenborg;" and, lastly, the "Dictionary of Correspondences" from the manuscripts.

I have good news from our friends and brethren. From Berlin I have received intelligence, by letter, that Mr. J. Young Scammon, from Chicago (who before had written me from Dresden, requesting German books), paid them a visit in February. According to this letter, the Declaration of the New Church at Manchester, together with our explanations, made a good impression: so said also the letters from Mecklenburg, Bavaria, Sweden, and Switzerland. As to Austria alone, I am anxious for reasons well known, and am desirous, to learn whether the Declaration and my letters have been received.

The ladies at Berne are very active and zealous, notwithstanding the efforts of the hells. They have converted another lady to the doctrines, — first by communicating to her the work on "Heaven and Hell," and afterwards by personal acquaintance. This lady has shown herself very thankful for the truths and consolations she found in our books. Attacks from relations were duly answered, and the answer previously communicated to the other distant members of the family. The Russian lady, also, has been attacked and persecuted from different quarters, especially by such as adhere to the doctrine of faith alone, and by their instruments; but she answered accordingly, and declared to me that she was a gainer as to her interior man.

During the present vacation, I wish to travel, for a few days, to Herisau, where I am invited; and I hope to find there a few minds open to truth and good. I have had an opportunity of purchasing a quantity of the better edition of the late Mr. Hofaker's Latin reprints of the "Four Leading Doctrines," and of the work "Con-

cerning Conjugal Love," as well as the "Doctrina Principalis de Deo Triuno," being an extract from the "Apocalypse Explained;" of which better edition but few copies were remaining: on which account, we are interested to preserve them till a new edition can be published.

As I must be ready to depart in three hours, I am obliged here to conclude with the remark, that I feel myself much obliged for the generous assistance of Messrs. J. H. Wilkins, D. L. Webster, L. S. Burnham, and others; and I will request you to send to Mr. Wilkins the enclosed letter, which also contains letters to the above-named gentlemen.

I remain, with great esteem, yours
very truly,
EMANUEL TAFEL.

THE "NEW-JERUSALEM MAGAZINE."

THE present number of this magazine completes the thirtieth volume. We believe that no New-Church periodical has continued for so long a period, unless it be the "Intellectual Repository," published in London. The first number of the magazine was issued in September, 1827; and the first volume contained 384 pages. The present volume contains 600 pages, at a price much reduced from that of the original subscription.

It is expected that the next number will consist of the Journal and Proceedings of the General Convention, at its annual session, which commences in Boston on the ninth day of the present month.

OBITUARIES. — Death of Capt. Benjamin Page, and of F. J. Kramph, Esq.

We learn that Capt. Benjamin Page, of the United-States navy, died in New York, on the 17th of April last, in the sixty-fifth year of his age; and F. J. Kramph, Esq., in Lancaster, Pa., on the 18th of the same month, in his forty-eighth year. Both of these gentlemen have been long and extensively known, and highly esteemed, not only in the New Church, to which they were warmly devoted, but in the community at large.

We hope we may be able to give a more extended notice of them in a future number of this magazine.

7

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